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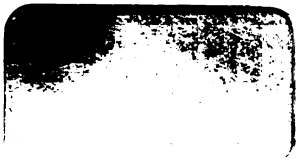

THE

CHRISTIAN HERALD.

FOR THE YEAR 1820-21.

BEING

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THE SEVENTH VOLUME.

My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. *Is.* li. 5.

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INTRODUCTION.

WE commence another volume of the Christian Herald, with a fixed determination to do our utmost to improve the work, and to make it instrumental of promoting the greatest possible good. It will still maintain the character which its name imports, and will aim to convey to its readers a regular detail of the progress of religious feeling throughout the community, and of those Christian exertions which are tending with such hopeful prospects to extend the knowledge of the Saviour throughout the world.

That it may proclaim its intelligence to a practical and useful purpose, it will aim, by Original Essays, Reviews, and Editorial Remarks, to promote the exercise and exhibition of Christian principles and feelings, and to animate its readers, of every denomination, to take *their* part in the benevolent labours of the present day.

We feel sure that those who dwell on the exertions of Christian charity, which the religious intelligence of the day unfolds; who contemplate the various aspects of Christian principles as they are exhibited in the practice of many devoted disciples; must habitually be led to the contemplation of their own duty, and become themselves prepared to bear a useful part in the prayers, and contributions, and labours, which are to bring on the established glory of the church.

There is something cheering and instructive in the season of the year at which we commence our annual labours. The desolation, and dreariness, and death of Winter have passed away, and Spring has begun to shed her loveliness around us. She has overspread the bosom of Winter with a mantle of beauty, and fertility, and life, and proclaims in every ear the power and goodness of God; inviting every tongue to pour forth the feelings of gladness in a song of praise.

Now it is, that the cultivators of the soil, enter upon their labours with cheerfulness, and put forth all their efforts for the accomplishment of a work, which can be accomplished only by a wonderful effort of the power of God.

They enter upon their summer's toil, and go forth to their daily task, in hope of a future though still distant harvest. In the morning, they sow their seed, and in the evening withhold not their hand, still willing to toil, though they know not what shall prosper, whether this or that. And when long delay might exhaust their spirits and weary out their patience, they wait quietly for their reward, until the seed sown, and the blade sprung up, shall receive the early and the latter rain.

Now all this beauty and promise of the Spring, and all this patient labour and waiting of the cultivators of the soil, speak to us a cheering and instructive lesson, while we cast our eyes with gladness and hope upon the beauties and promise of another Spring.—Instructed by the view of natural wonders, we can place a readier faith upon the prophecy—"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." We can believe, and we do believe, that the moral desolation of the world will soon pass away, and that this ruined earth will soon be overspread with a beauty and fertility and life, so cheering, so delightful, so heavenly, that even angels shall look upon it with admiration and joy. But we believe that its whole surface must be first covered with active cultivators; that a mighty population must first engross every effort, as when beneath the benign influences of Spring and Summer we make a thousand hills wave with plenty, and a thousand valleys echo with flocks and herds.

It is an interesting fact, that when the wonderful changes of Spring are cheering our spirits, confirming our faith, and urging us to exertion, then those who are engaged in the moral improvement of the world, meet together to interchange their greetings and to animate and encourage each other in their labours. So at this season it is with us; and the gathering of our population to celebrate our joyful anniversaries, joined to the reflection, that on the other side of the Atlantic there are many thousands collected, to mingle their greetings and to unite their prayers and praises, cannot fail to animate all hearts, and encourage all to put forth their hourly, and daily, and constant exertions and prayers, as co-workers with God in a spiritual husbandry in assured expectation of a spiritual harvest.

THE CHRISTIAN HERALD.

Vol. VII.] *Saturday, May* 6, 1820. [No. I.

MISCELLANY.

THE DYING CONVERT.

Narrative of some particulars attending the Conversion of Miss A. M. who died lately, aged twenty-five years.

(Concluded from p. 745, of Vol. VI.)

PART III.

As dew upon the tender herb,
Diffusing fragrance round,
As show'rs that usher in the spring,
And cheer the thirsty ground;—
So does God's presence bless the soul,
And yield a joyful peace;
When heavenly light begins to dawn,
It bids the darkness cease.

THERE is always a feeling of suspicion which attaches itself to death-bed repentances; nor can it be denied, that this suspicion is not altogether groundless.

In seasons of extreme distress, the proudest and the most thoughtless of mankind are often heard to make very humble acknowledgments of guilt, and in strong language to express both sorrow and contrition. Such conduct well becomes their situation whilst it is regarded by surrounding friends as a hopeful symptom of future amendment. Yet, alas! how generally does it happen, that when health returns, or when time has deadened the wounds inflicted by adversity, every appearance of repentance and reformation speedily vanishes away?

The melancholy frequency of such disappointments, excites the greater jealousy over other cases, where the impressions made are deeper and more permanent, and tends to steel the Christian's heart against the exercise of that spirit of pious charity "which hopeth all things."

When God is pleased to grant length of days to those who are led by his grace to repent of their sins, and truly to believe in the name of Christ, there is ample opportunity afforded us of watching the conformity of their practice with the professions which they make, and of thus bringing them to the test which our Saviour himself has prescribed—"By their fruits ye shall know them." But if death cuts off the sinner in the same affliction which was blessed as the means of his repentance, the evidences of his sincerity are defective. There is seldom time for the production, and frequently no opportunity for the exhibition, of those "fruits of righteousness" which are to the praise and glory of God.

I am well aware, that after perusing the preceding parts of this narrative, the reader may consider the change effected in the mind of Miss M. so sudden and so simple, as to doubt of its reality: but in the following pages, I trust it will be in my power, by a short statement of her after experience, to make such doubts give way to the pleasing conviction, that ere she closed her eyes on this sinful world, God gave her "a meetness for inheriting with the saints in light."

In the book of inspiration it is written, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." How exactly was this assertion verified in Miss M.'s previous conduct! She treated all serious subjects not only with indifference, but even with a profane levity. To her natural mind, they truly appeared to be foolishness; and when she began to acknowledge God, and to bewail her sinful neglect of divine things, still her notions of their importance were very vague, and she could not discern their spirtual meaning. But the veil was afterwards taken away, and then the truths of the Gospel shone into her mind with unclouded glory. She saw herself to be "wretched, and miserable, and poor, and blind, and naked. This discovery produced a most becoming humility, which constrained her to implore the divine forgiveness, with heartfelt acknowledgments of her utter unworthiness to partake of God's mercy. She also learnt that Jesus was a Saviour every way suited to her own case. She wondered at his condescending grace, but rejoiced in his finished work, as the only ground of her acceptance with a just and holy God.

When grace to guilty man reveals
The virtues of a Saviour's blood,
Its all constraining pow'r he feels,
Forsakes his sins, and walks with God.

With unsealed eyes she began to read the Bible, in which she saw "wonderous things;" as what had formerly baffled her comprehension, was now easily understood; and her fondness for this newly discovered treasure often caused regret that she was able to read it so little. But she evinced the greatest desire to have "the way of life" explained to her more perfectly; and in all my after conversations with her, she expressed a growing pleasure in attending to the things which belonged to her eternal peace.

"They that are after the flesh," says the apostle, "do mind the things of the flesh: but they that are after the spirit, the things of the Spirit." When Miss M. lived according to the fashion and pleasures of this world, her conduct proved that she knew not God. She lived to herself, minding only the things of the flesh; and nothing could more forcibly depict the pride and obduracy of

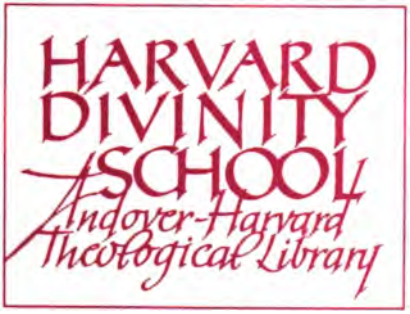
her heart, than the lengthened resistance she made to the first impulses of God's regenerating spirit. For nearly six weeks, she secretly endeavoured to stifle convictions, and chose rather to endure a sad aggravation of distress, than confess her feelings, and make application for that instruction and comfort she so much needed. But when once she divulged the state of her mind, this very circumstance helped forward the mighty work of conversion; and when she afterwards so earnestly "minded the things of the Spirit," it was certainly an evidence that a change so much at variance with former practices, and so contrary to her own inclination, was not effected by herself, but by the irresistible operations of the Holy Ghost.

From the period of my first acquaintance with Miss. M. I visited her very frequently during a whole month, until the terminating stages of her disease prevented me from seeing her.

But I do not propose to give any regular account of the successive interviews which I had with this dying convert. I shall rather attempt to exhibit her progress in the divine life, by stating some of the leading features of her character which came under my own observation. These were humility, eagerness for instruction, delight in prayer, concern for the salvation of others, a watchful observance of Providence, and composure in the prospect of death.

I begin with her HUMILITY, because it was peculiarly eminent, as *being* so opposite to her previous dispositions. She was naturally of a very quick perception, which, combined with a finished education, gave her a conscious superiority to many of those around her. Comparing herself with the defective and delusive standard of worldly attainments in others, she found much to excite feelings of complacent satisfaction—she stood high in her own vain conceits and boasted acquirements; and pride was so predominant a principle, that her inward struggles lasted long, before she could yield to the dictates of a condemning conscience.—But, O how interesting were the first ebullitions of her subdued spirit! When I went to act, at her own request, as a spiritual instructor, she said to the person who informed her of my being in the house, "Well, it is hard to bear; but I submit—I must be humble." And to myself, her first words gave proof that she had unconsciously been learning humility in the school of Christ: "I am ashamed of my ignorance, and I wish to be taught like a little child."

When the sinner is brought to try himself by the standard of God's law, he soon discovers his short-comings, and then his self-glorying is turned into self reproach. In this way Miss M. ceased to boast of her accomplishments, and humbly confessed that her ignorance was so great as to require instruction in the very first principles of the religion of Christ. And had this change in her views been merely occasioned by the temporary influence of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She also told me with what reluctance she had come to reside in E——. "Here," she added, "I was a stranger, with scarcely a single acquaintance, and my pride could not endure the idea of living in a boarding-house: but how much more kind has Providence been to me, than I should have been to myself! I was a stranger, and strangers took me in. They have always been kind to me, and for a long time I did not prize their kindness as I ought to have done. Their religion was a restraint which I disliked; but now I experience its value, both in their prayers on my behalf, and in their excessive attentions. O how thankful I should be to God for placing me in such a family! I am treated with the affection only due to a daughter or a sister."

And often, with the same spirit of piety, she made the most grateful allusions to the wonderful train of events which led me to visit her. "The goodness of God to me," she would have said, "is truly amazing. Had I gone to England with my cousin, as I so much wished to have done, perhaps my health might have been better, but then my soul would have been lost. I never could have met with you, Sir; and, indeed, nothing teaches me more the wise superintendence of Providence, than the remarkable way in which I was urged to inquire for your kind counsels. After hearing those Sunday school stories, when my mind became so distracted, my lovely cousin, whose death I had last witnessed, always appeared to me in my terrifying dreams, and said, 'Send for Mr. ——: he will instruct you. Send for Mr. ——: he will comfort you.' And, in fact, Sir, although I had never known any thing of you before, your name rung in my ears for several weeks incessantly. But it was all of God, and I bless his name for inclining you to come to me."

I never saw a more submissive acknowledgment of Providence; she became quite resigned to her bereaved situation, calm and contented amidst her many distresses, and even thankful for *all* the way by which God was pleased to lead her to the city of heavenly habitation. A passage from Psalm cxlv. took a firm hold of her mind; and she said, when her desolate circumstances otherwise appeared overwhelming, it often checked an occasional disposition to repine:—

> The Lord is wise in his ways all,
> And holy in his works each one:
> He's near to all that call on him,
> Who call in truth on him alone.

The belief of this was her consolation in the moments of bitterest trial, and her mental directory amidst those bodily sufferings, which gradually increased as life drew to a close. And surely such humble confidence in the wisdom of an over-ruling Providence, gave strong evidence, that the Spirit of God was in her; whilst, at the same time, it ought to be regarded, by all professing Christians, as a conduct worthy of their habitual imitation.

But I must now make some allusion to Miss M——'s COMPOSURE IN THE PROSPECT OF DEATH.

There is something in the very idea of dissolution, at which human nature revolts. Death was originally inflicted on Adam and his posterity, as the punishment of their transgression; and it would cease to be regarded in that light, unless the Almighty affected the minds of his rebellious creatures with a certain painful awe when the subject is brought before them. But so great is the deceitfulness of man's heart, that although his interest for immortality is involved in its result, yet death is seldom realized in his general thoughts, as an enemy which must be encountered, until some apprehension of imminent danger forces it into view. Then the king of terrors assumes the most appalling aspect, and the soul, unarmed for the conflict, is overwhelmed with alarm and dismay. *If* conscience should remain so seared as to withhold its condemning voice, still the anticipations of a righteous judgment, and the awfulness of an uncertain eternity, compel the dying sinner to tremble for his coming fate.

When Miss M.'s disease warned her of its probable termination, she immediately felt her inability to encounter this last enemy; and, looking to God only in the forbidding character of "a stern and of an avenging Judge," she became miserable. This was her own acknowledgment. But so soon as God condescended to reveal his grace, in giving her a sense of his pardoning love, her uneasiness gradually diminished, until a brighter discovery of gospel truths enabled her not only to confess that "the wages of sin is death," but also to join in the triumphant language of the apostle, "Thanks be to God who giveth us the victory, through Jesus Christ our Lord."

At a very early period of my intercourse with this young lady, she candidly declared that she felt herself dying, and that she was quite unprepared. O, how affecting to hear such a statement! But she was "a chosen vessel of mercy, to show forth the long-suffering of God;" and being enabled to believe on Him who hath conquered death and the grave, she rose superior to fear; and the composure with which she latterly talked of her departure from this world of woe, often filled me with wonder and praise. She was naturally endowed with uncommon strength of mind; and when this was guided and fortified by Christian principles, she exhibited a degree of unruffled firmness, which few of God's people are privileged to possess.

After her mind was eased from the terrors of death, and animated with the hopes of heaven, she determined to execute a will. In this she was thwarted by her medical attendants, who wished to laugh her out of the apprehension of dying. But she calmly told them, "I am sure it can do me no harm: it won't make me die a day sooner; and if I delay, it may be too late." They promised to inform her as soon as it appeared to them necessary, which, latterly, they found themselves obliged to do; but the

task was so painful, that they chose to communicate the information by letter. This increased the shock given to her feelings; but her fortitude wonderfully carried her through all the sad ceremony, which she could only now regard as a kind of death-warrant. I saw her the following day, when she mentioned all that had happened. She was much exhausted, but it seemed to be a relief to her mind; "for now, she said, "I have settled all my worldly affairs. I trust my peace is made with God; and I have nothing to do but to die." O how desirable to be thus waiting for the coming of the Lord! I was also told, that some days previous to this, she had risen from her bed, and got all her wardrobe arranged, and even laid aside the very articles of clothing, in which she wished her corpse to be dressed.

In my later visits to this dying convert, I always found that death and heaven were the subjects nearest her heart, and on which she delighted most to converse; and, as she ripened for the abodes of pure and endless bliss, her longing to enter upon their enjoyment daily increased. This desire to depart and be with Christ, was no doubt aided by the growth of her disease, and often she feared that she was sinning by impatience. But all her ties to the world were broken; and, having sipped of the streams of heavenly pleasures, she naturally longed to drink at the fountain-head. Sacred hymns were much read to her when she was able to hear them; but the one in which she particularly delighted, because she considered it so appropriate to herself was,

The hour of my departure's come,
I hear the voice that calls me home;
At last, O Lord, let troubles cease,
And let thy servant die in peace! &c.

The day on which I last saw her, she was reclining on a couch by the fireside, as her laborious breathing prevented her lying in her bed. She looked uncommonly interesting: so very emaciate and distressed, and yet so calm and placid. She was unable to converse, but requested me to pray with her. Her appearance affected me much; and, while I regretted my inability to give her relief, I mentioned, as a ground of consolation, that we had a great High Priest, who shared our infirmities, and sympathized with us in all our afflictions. Before engaging in prayer, I begged permission to read the beautiful paraphrase on the last verses of the 4th chapter of the Hebrews. The concluding stanzas are as follow:—

In ev'ry pang that rends the heart,
The Man of Sorrows had a part;
He sympathises with our grief,
And to the suff'rer sends relief.
With boldness therefore at the throne,
Let us make all our sorrows known;
And ask the aids of heav'nly pow'r,
To help us in the dying hour..

I then knelt at her side, and endeavoured to suit my petitions to her trying situation. As I rose, she thanked me; and, taking hold of my hand, with a feeble voice, but with a most expressive countenance, she said, "God bless you, Sir! God bless you! You have been a kind friend to me. I trust you have saved my soul from the pit of destruction, and plucked me as a brand from the burning. Before I knew you, the very thought of death was dreadfully alarming; but now it is to me the most delightful subject, and I hope God will soon take me to himself. The circumstances attending this happy change have certainly been wonderful. I wish you to write an account of my conversion, as I think it may be useful to others."

After this, Miss M. lived for a fortnight; but the last stages of her disease were so distressing, and the medicine necessarily administered, produced an almost constant stupor, so that she was unfit to receive my visits. At tranquil moments she was frequently observed to be praying, and sometimes her ejaculations were indistinctly heard. And thus she lingered out her appointed days on earth, until the measure of her tribulation being filled up, I fondly trust she had an abundant entrance into the everlasting kingdom of God her Saviour, where she now joins the ransomed throng, in singing the heavenly hallelujah.

For now concludes the mighty strife,
And death is swallowed up in life.
She mounts, she flies, she flies away
To regions of eternal day;
And pure white robes to her are given,
Wherewith she shall appear in heaven.

Christ. Guard.

TESTIMONIES TO THE HOLY BIBLE.

The last act of the celebrated Sir William Jones was an act of homage to the Redeemer; he died in his closet, with his hands clasped together, and *his eyes turned upward* towards heaven. The following testimony of this great man ought surely to have great weight. "I have regularly and attentively read these holy Scriptures, and am of opinion that this volume, independent of its divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been composed."

The learned Mr. Bryant, after having written a work to prove that Troy never existed, said:—"This investigation I more readily undertook, as it affords an excellent contrast with the sacred writings. The more we search into the very ancient records of Rome and Greece, the greater darkness and uncertainty ensue. None of them can stand the test of close examination. Upon a minute inspection, all becomes dark and doubtful, and often inconsistent; but when we encounter the sacred volume, even in

parts of higher antiquity, the deeper we go, the greater treasure we find. The various parts are so consistent, that they afford mutual illustration; and the more earnestly we look, the greater light accrues, and consequently the greater satisfaction. So it has always appeared to me, who have looked diligently, and examined; and I trust I have not been mistaken."

INTELLIGENCE.

INDIA WITHIN THE GANGES.

BELLARY.

Correspondence of the London Missionary Society.

From the Rev. W. Reeve.

Bellary, Sept. 21, 1819.

REV. AND DEAR SIR—

Such a supply has just arrived at this mission as, perhaps, never before, since the foundation of the world, came to Bellary. Here are 2000 of our Redeemer's Sermon on the Mount, printed in Canarese; near 200 Testaments in Teloogoo; almost the same quantity of English Bibles, together with 32 dozen of tracts in Tamul and Teloogoo, besides 82 dozen received a short time since. What a pleasing sight! It quite cheers my drooping spirits, and revives my too often desponding heart. Who can calculate the immense harvest that shall appear in the last day as the produce of this seed? It is of a precious and immortal nature, and will be scattered far and wide. O that it may fall into good ground, bring forth in some thirty, in some sixty, in some an hundred fold.

The affairs of this mission at present, wear, upon the whole, a pleasing, promising, and encouraging aspect. Allow me, for your information, to take a brief and hasty view of the different departments.

Translations.—The great Head of the Church has been pleased to honour us, his unworthy servants, by sparing our lives, and permitting us to complete, in the beginning of the present year, a version of the whole sacred volume in the Canara language. Since that time a large portion of almost every day has been employed in the work of revision. In this important exercise we proceed cautiously and slowly, diligently comparing verse for verse with the original, consulting the best commentators, in order that the translation may go forth into the world as faithful, and correct as possible. The responsibility that is attached to our character in this arduous and exalted mission, often makes us tremble as we pace along from day to day. But as this is in such an especial manner God's own work, we feel peculiar confidence in looking to him for that strength, guidance, and ability, which we require.

Brother Hands has been at Madras the whole of this year; rother Taylor, absent about three months at Madras; so that

for a considerable time I have been quiet alone. The care of all the schools, preaching to the English, and various other avocations, pressed so heavily upon me, that often I was obliged to miss a day in translating; this has made the work proceed considerably slower than it would otherwise have done. We are now revising the 10th chapter of Exodus.

Brother Hands has finished the printing of Matthew, and is now going on with Mark, and will, I hope, in another six months at farthest, be restored to us again.

Schools.—This is perhaps the most important sphere of a missionary's labour. Here we seem to be sowing the *acorn;* it may be for our children, or our children's children, to see the sturdy towering *oak*. These institutions, there can be no doubt, are silently undermining the strongest holds of Satan, and will prepare us ultimately to storm, in the most effectual manner, his well built and best fortified citadels. Unadulterated truth instilled into the youthful mind, will do more than the machine of Archimedes, it will turn the world upside down.

In addition to our former thirteen native schools, we have lately established another at Mokai, a very populous town, distant about twelve miles from Bellary. This is in a very prosperous state, nearly seventy children attend daily: the schoolmaster is a superior and diligent man. Many of the boys will soon have committed to memory both our Catechisms, and the whole of the Sermon on the Mount.

We have in the past year formed an adult school also. This has hitherto been conducted on rather a limited scale; but sufficient encouragement has been afforded to stimulate us to persevere, and not "be weary in well doing." Four or five, who, a few months ago did not know the alphabet, will very soon be able to read, with tolerable accuracy, the New Testament in Tamul. It is our intention that they should, if possible, learn to write also. These people all attend our Tamul congregation on a Thursday evening; one man in particular has discovered a very pleasing spirit—confesses the folly of idolatry, and wishes to understand the nature of Christianity. Adult schools, where practicable, are surely highly worthy the attention of missionaries, and may, if conducted with prudence and perseverance, be the means of delivering many a poor Pagan from that extreme ignorance, in which otherwise he must perish for lack of knowledge, with that cutting language on his lips, "I looked on my right hand and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul!"

One of the catechists has just been round to all the schools, and his report of their present state is very favourable. In several towns immense congregations assembled together, to hear him preach the gospel; all the books he took with him were received with the greatest avidity. The schools, except one or

two, seem all to be in a thriving state; hundreds of the children have now a large knowledge of the Christian doctrine, and the way of salvation, so that they may grow up to call the Redeemer blessed.

The schools established in Bellary and its immediate vicinity, are pretty much under our eye, and we are able to see well to their different movements: all the children in these schools, that are capable of committing catechisms, &c. to memory, come to the mission-house every Monday to repeat what they have learnt during the week. This we find an admirable plan for promoting diligence and progress in divine knowledge. O! that the Father of Mercies, may smile upon these institutions, and give them his rich blessing.

In addition to the above, we have very recently commenced a *Sunday* school for children, which promises very extensive benefits. The good people have made a considerable collection for the purchase of a Sunday School Library, suitable reward books, &c. &c. Fifteen young persons have volunteered their services as teachers, and nearly eighty children have attended regularly twice on the Sabbath since the commencement.

Catechists.—Ryadass, and Anunderayer, continue to afford us satisfaction and pleasure by the outward consistency of their moral deportment. O, that in the last day they may be found to have been faithful stewards of the manifold grace of God. In our great work they are capable of rendering the greatest assistance. They have both good abilities for public speaking, and great fluency; their knowledge of divine things is very extensive, and it is our daily study and prayer that they may live more and more under its practical influence. We cannot help taking a peculiar interest in these two men, because so much depends on their personal piety, stedfastness, humility, and ardent concern for the advancement of Christ's kingdom in the world. Therefore may the Spirit, in all his gracious and copious influences be poured out upon them. The very God of peace sanctify them wholly. I pray God, that their body, soul, and spirit, may be preserved, blameless, unto the coming of the Lord Jesus Christ.

We keep them pretty well employed. No day scarcely ever passes by without their having some intercourse with the heathen, in order, if possible, to make known unto them the way of salvation. They talk with all strangers that come to our house, and endeavour to show unto them the necessity of a divine atonement. Part of the day they occupy in copying tracts or translating. They always attend all our public services with the natives, and are in general the chief speakers. Besides this, Ryadass goes several times throughout the week into the public bazaars, and other places of general resort, where he reads the scriptures, and preaches unto the heathen that they should turn

from lying vanities to serve the living and true God: and Anunderayer often goes and visits the people in their own houses, where he has long conversations with them on the great concerns of their souls.

Thus, my dear Sir, you see how eminently useful these men may prove to this mission. O then unite with us in praying for them, that they may be divested of all sinister views and motives —that for that warmth of temper and hastiness of spirit, so peculiar to the Hindoo character, may be substituted the humility of the gospel, and that meek and quiet spirit which is of great price in the sight of God; and that they may, day by day, feel more of the constraining influence of Christ's love shed abroad in their hearts—judging that if one died for all, then were all dead—and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.

MADRAS.

Extract of a letter from the Rev. C. Traveller.

Madras, May 12, 1819.

The heathen are inquiring, becoming serious, and some are converted; one is united in church-membership with us, and continues steadfast, notwithstanding the fierce persecution he has had to experience. I hope, ere long, he will become a herald of salvation, and through him the word of life will be sounded forth in all the regions round about. The brethren have placed him under my care for instruction, and he is now studying books on divinity, writing English exercises, translating catechisms into the Tamul language. I have given him your sermons to translate, some of which he has preached to native Christians, and heathen, in their own tongue. I thought it prudent that he should do this at first, it being a means of storing his mind with divine truth. It will also teach him the method observed in the composition of sermons. I trust God will keep him faithful; his conduct since under my care, has been consistent; his disposition humble, and his concern for his countrymen such as affords satisfactory proof of his conversion to God, and his desire to honour Christ: pray for him, I beseech you, that he may continue an ornament to the cause of our blessed Redeemer.

Since my arrival at Madras, I have had two public disputations with Brahmins, who actually requested an investigation into the Christian religion, when I undertook to prove the infinite superiority of the Christian scheme of salvation to any other, and the absurdity of *idol worship*, even upon rational principles, and the guilt attached to all who adhere to it. My house, on the first evening, was numerously attended with both Brahmins and others of different *castes*, besides a number of the descendants of Europeans.

On the second, it was crowded to excess, and my *verandas*, both back and front, were occupied by the natives. After making a number of inquires with a view to ascertain the natural and moral tendency of their religion, and then to institute a comparison between it and the Christian, we were detained. The question I proposed appeared too intricate for the Brahmin's solution; and being unable to give satisfaction, on being urged repeatedly to do so, he was severely animadverted upon by the numerous friends he had called together, and has since been the object of sport and derision of the greater part of his countrymen who were present on the occasion.

ASIATIC ISLANDS.

From the Rev. Joseph Kam, Vice-President of the Amboyna Bible Society, to the British and Foreign Bible Society.

Amboyna, May 21, 1819.

Last month I received the first fruits of your labours for the good of this populous colony—six boxes with the New Testament in the Malay language. We are very desirous of receiving the old Testament likewise, and I hope you will supply us with it; for to this day I do not possess a copy of it as my property.

In consequence of the dreadful circumstances which have lately taken place, our society, as well as the work of God in general, has suffered very much in this colony; yet through infinite mercy, we enjoy at present a comparatively better state of peace and quietness. By the arrival of the New Testaments we are also again able to open new subscriptions among our religious friends, assisted by our present excellent Governor Kruythoff: he is very favourable to the propagation of religious knowledge among the natives of this colony, who manifest a great desire after the word of God in their own language.

The idea of our present Governor, as well as of many of our old members, is, that we should attach ourselves to the Auxiliary Society of Batavia, in order to facilitate our correspondence with the Parent Institution, in London.

When I lately arrived at a large Negary, (village,) the name of which is Lileboi, north-west from Amboyna, upwards of 800 persons, in order to convince me of the reality of their faith in the only true and living God, brought all their idols before me, and acknowledged their foolishness. I advised them to pack them all up in a large box, (into which they formerly used to be put for their night's rest,) and to place a heavy load of stones upon them, and to drown them in the depth of the sea, in my presence. They all agreed to follow my advice: a boat was made ready for the purpose; and with a great shout they were carried out of the Negary, and launched into the bosom of the deep. After this business was over, we sang the first four verses of the cxxxvi. Psalm. —This is the fruit of the gospel of Christ.

ABYSSINIA.

The February number of Extracts from the Correspondence of the British and Foreign Bible Society, contains the fac-simile of an Ethiopic letter, addressed, by direction of the late king ITSA TAKLEY GORGES, to HENRY SALT, Esq. British Consul at *Grand Cairo*, who had forwarded to Abyssinia, by Mr. PEARCE, some copies of the *Ethiopic Psalter*, placed at his disposal by the Committee of the British and Foreign Bible Society. The following is a translation of this curious document.

"May this epistle, which has been sent by Pearce Nathanael, reach the prince of nobles and priests, Salt. How is thy health, my lord and friend, exalted as heaven and earth? May the Lord refresh thy days! Amen, and amen.

"The book of the Psalms of David is exceedingly good, and very beautiful—so say all the men of Ethiopia. It is, however, the custom in Ethiopia, with the Psalms of David, to have the Meditations of the Prophets; (15 sections;) the Song of Solomon; (5 sections;) and the seven daily Hymns to our Lady Mary, written with illuminated head-pieces. With the Psalms of David, therefore, write those that are to be written: viz. The fifteen sections of the Meditations of the Prophets; five of the Song of Solomon; and the Hymn of Mary.

With regard to the Book of the Psalms, which you sent me prior to this, it is said to be small, (i. e. printed in a small letter,) though it is esteemed. There is, moreover, no red writing, with which they adorn and beautify all the books of both Old and New Testaments. In the same manner also make the writing of the four Gospels in both red and black ink, that the men of Ethiopia may admire them; and that thou mayest obtain the salvation of the self-existing God, as Elias and Enoch did, for ever and ever; Amen.

"This epistle, which has been written by Wáhá Denghel, brother of Leësta, whom you loved, is, my lord, to inquire after your health; from one who is desirous of your arrival, and speaks the word of truth, O Salt, prince of princes!

"Remember me in your prayers, and love me, for I shall love you much; even as you have loved my brother Leësta. And may the Lord preserve you, both in your going out and coming in, henceforth and for ever, Amen. (Psalm cxxi. 8.)

"I, Wáhá, shall pray for your prosperity, though distant from you.

"P. S. Make cases for all the books, singly; for no one can suppose you unable; and all believe you to be the chief."

HOLLAND.

NETHERLANDS MISSIONARY SOCIETY.

Summary of the Report from the Directors of the Missionary Society at Rotterdam, for 1819.

The Rev. E. Kist, of Dordrecht, opened the business of the day with a short but impressive discourse upon Ps. lxxviii. 7. in

which he compared the unhappy state of our forefathers, who were heathen, with the salutary change which had since taken place, in consequence of which we are now acquainted with the gospel of Christ, and the duty of showing our thankfulness for it, in spreading Christianity among the heathen.

The Report was then read to a very numerous meeting of subscribers, and began by stating, that, as our fields and gardens do not produce every year the same crop, but sometimes more and sometimes less, so it was with the annual accounts which the Directors present to the members of the society. On the present occasion they had to communicate great and good things.

Their labours had been continued uninterruptedly; their monthly meetings during the last year well attended; their respective Committees faithfully fulfilled their duties, and their secretaries have been as indefatigable as ever.

The Report further says, that the Directors have been enabled to proceed in their labours, and even to extend them, by several legacies and donations during the past year, and by an increase of many respectable subscribers, from whom assistance, in different ways, our society may confidently look for.

In Rotterdam and Amsterdam, associations have been formed for the purpose of receiving penny subscriptions, and good success has already been experienced; and there is hardly any doubt but in other places also similar associations will be formed. And these encouragements are so many motives for thankfulness, and for proceeding with redoubled zeal in their labours.

The Directors further report the arrival of six natives of Africa on the coast of Guinea, who, after having had proper instruction in Holland, were sent at the expense of the Dutch government, and will be employed in its settlement to instruct their countrymen in reading, writing, and the first principles of religion.

The Directors go on to mention, that they have great hopes that Erasmus Simon, a Jew, who embraced Christianity and was publicly baptized at Rotterdam, may soon proceed in carrying his intention into execution, and preaching, like St. Paul, to Jews and heathens, that Jesus is the Christ, the Son of God, and the Saviour of the world.

The Report then concludes in stating what the Directors have been enabled to do among the lower classes of the people in Holland, and that 11,000 tracts have been distributed among the poor.

IRELAND.

The Pope has issued a circular letter to the Irish prelates against "*Bible schools*," in which he expresses great concern and fear, lest the circulation of the scriptures, translated into English by "the Bible Society, and *abounding in errors*,"

amongst the lower classes in that country, should overthrow the power of his holiness, and the people become heretics!

"*Bible schools*, supported by the funds of the Catholics," says the bull, "have been established in almost every part of Ireland, in which, under the pretence of charity, the inexperienced of both sexes, but particularly peasants and paupers, are allured by the blandishments and even gifts of the masters, are infected with the fatal poison of depraved doctrines.

"Every possible exertion must therefore be made to keep the youth away from these destructive schools; to warn parents against suffering their children, on any account whatever, to be led into error. But, for the purpose of escaping the "snares" of the adversaries, no plan seems more appropriate than that of establishing schools, wherein salutary instructions may be imparted to paupers and illiterate country persons.

"In the name, then, of the bowels (of the mercy) of our Lord Jesus Christ, we exhort and beseech your Lordship to guard your flock with diligence, and all due discretion, from those who are in the habit of thrusting themselves insidiously into the fold of Christ, in order thereby to lead the unwary sheep astray: and, mindful of the forewarning of Peter the apostle, given in these words, viz.

"There shall also be lying masters among you, who shall bring in sects of perdition," 2 Pet. ii. 8. Do you labour with all your might to keep the orthodox youth from being corrupted by them —an object which will, I hope, be easily effected by the establishing of Catholic schools throughout your diocese."

This document has been received in Ireland, and the Roman Catholic Archbishop of Tuam, has issued a circular letter in perfect accordance with it. On the other hand, Dr. Walsh, Roman Catholic Bishop of Waterford, has addressed his diocese in a charge, enjoining the perusal of the scriptures, and stating that the Douay and English Bibles do not essentially differ.

It is said the Hibernian Bible Society intend to print the Douay version, without note or comment, under the sanction of some of the Roman Catholic Bishops.

The various reports and correspondence which we have before us, evidently show that the Bible is eagerly sought for by the Catholics, in defiance of the injunction of the Pope and Archbishop.

WEST INDIES.

HAYTI.

From King Henry (of Hayti) to the Right Hon. Lord Teignmouth, President of the British and Foreign Bible Society.

My Lord,—The particular esteem which I entertain for your Lordship, has made me observe, that it is long since I have heard from you, I can give you no other proof of the concern I feel for

your health, than by entreating you to let me know, whether it is such as I wish it to be.

It will, I am persuaded, give you the highest satisfaction to learn, that our schools continue to go on exceedingly well, and that our young Haytians make much progress. *The holy scriptures are now in the hands of all the scholars of our national as well as our private schools.*

Six more schools, according to the British system, are going to be established in the interior, by monitors who have been deemed capable of undertaking the management of them.

I am, with profound veneration and sincere esteem, &c. &c.

UNITED STATES.

Departure of the Osage Mission.

The religious exercises preparatory to the departure of the Mission were held in the Middle Dutch Church, in this city, on Monday evening the 17th April. The exercises were as follows: Introductory Prayer by the Rev. R. B. E. M'Leod; Address and Charge to the Mission Family by the Rev. P. Milledoler, D. D. Corresponding Secretary of the Society; Address to the Board of Managers and Audience by the Rev. Mr. Chapman, one of the Missionaries; Address by the Rev. Mr. Vail, the Superintendent of the mission; Concluding Prayer by the Rev. Dr. Richards, of Newark.

On Tuesday evening the farewell meeting took place in the Brick Church. The Rev. Dr. Romeyn made the introductory Prayer, which was followed by an Address by the Rev. Mr. Forrest, a Prayer by the Rev. Mr. Knox, an Address and Prayer by the Rev. Dr. M'Dowell, and Addresses by the Rev. Messrs. Fisher and Marsh, Rev. Dr. Griffin, and Rev. Mr. Vail.

Collections were taken up at both meetings for the benefit of the Mission, amounting to about 600 dollars.

The Mission consists of the following persons: Rev. William F. Vail and wife and four children; Rev. Epaphras Chapman and wife; Dr. Palmer, the physician of the establishment; Mr. Redfield, treasurer of the family, teacher, and carpenter; Mr. Fuller, husbandman; two Messrs. Requeas; Miss Johnston, Miss Lines, Miss Hoyt, Miss Foster, Miss Cleaver, and Miss Beach, to be employed in managing the concerns of the family, and in teaching Indian girls.

On Thursday, about 10 o'clock, the Mission Family assembled on the wharf to embark on board the steam boat Olive Branch. Before the steam boat left the wharf, the Rev. Dr. Milledoler addressed the throne of grace, committing them to the care and protection of God.

They arrived in Philadelphia on Saturday, and on Sabbath evening the Rev. Mr. Vail preached a sermon in the Second

Presbyterian Church, to a numerous audience, after which Mr. Chapman gave a concise narrative of his tour through the country whither they are going. Prayer was offered and addresses made by several of the clergy of Philadelphia, and a collection made in aid of the object.

On Tuesday evening a parting prayer meeting was held in the First Dutch Reformed Church, the appropriate exercises of which were performed by the Rev. Drs. Janeway, Ely, and Neill, and the Rev. Messrs. Hoff, Parker, and M'Cartee.

While the Mission was in Philadelphia, seven hundred dollars in cash, and one thousand three hundred dollars in goods, were contributed to its aid.

The family have resumed their journey to "UNION,"* followed by the prayers of their fellow Christians, and the good wishes of every friend to enlightened benevolence.

The "Weekly Recorder," published at Chillicothe, Ohio, contains an appeal to Christians in that quarter, to come forward with their donations for the Mission, and we have no doubt a liberal contribution will be made.

Summary of the Twenty-third Annual Report of the New-York Missionary Society.

Mr. William Cairns, Treasurer.

The efforts of the Board, during the past year, have been restricted to the Seneca and Tuscarora nations. The Missionaries, still under our employ, are the Rev. James C. Crane, Mr. Jabez B. Hyde, and Mr. James Young.

Mr. Young had been employed as a teacher among the Tuscaroras, up to the date of the last Annual Report; but immediately after the last Anniversary, in consequence of the pressing wants of the Senecas, and the crippled state of our funds, the Board resolved that it was expedient to transfer Mr. Young from the Tuscaroras, as a teacher to the Senecas, provided they would agree to his reception, and provided Mr. Crane would assume the charge of the school, in addition to his other duties. With this request Mr. Crane cheerfully complied; and, agreeably to the directions of the Board, Mr. Young visited the Senecas, to ascertain the state of their minds and their wishes on the subject of the school we wished to have established among them. The chiefs very cordially accepted the offer, and after selecting the site, agreed to assist in erecting a building for a dwelling and a school-house.—After some unavoidable delay, this house was, on the 29th November last, so far enclosed, that Mr. Young removed his family from Tuscarora, and continued himself to work at the house and school-room until the middle of February. "I find from expe-

* This missionary station, we understand, is to be called "*Union*."

rience, (says Mr. Young,) that the location of the school is good, on account of its being retired from the highway. It is a spot somewhat elevated, commanding a pleasant view on every side. I find some advantages arising from the school being in the same house in which I dwell. The scholars are more silent, and under more restraint. I can spend more time in the school than I otherwise could." The house, when finished, will be sufficiently large for the use of Mr. Young's family, and furnish a large and light school-room 24 by 28 feet. There is still much work to be done in order to complete the school-room and the dwelling. The building was however so far completed, that on Monday, the 21st February, Mr. Young commenced his school. Ninety have attended. On the day previous, agreeably to the directions of the Board, he commenced a Sunday school, consisting of 32 scholars. On Monday there were 42 scholars.

On the 25th December, Mrs. Young and Miss Low, (a pious female who accompanied Mrs. Young in order to assist in the instruction of those ignorant, perishing heathens) commenced in the tribe a *Female Adult* school. From 16 to 25 attend, and the order and attention manifested, and the improvement made by the school, is to them very pleasing and encouraging. The women were all unacquainted with knitting. They have commenced instructing them in sewing, marking, knitting, and spinning; and this instruction, which they communicate two afternoons in every week, creates among them much interest, and promises much good.

But "the most pleasing part of our employment," says Mr. Young, "is our Sunday school. The number attending on that day is often greater than through the week. The scholars are already orderly and perfectly still. One or two chiefs attend through the day to observe the school and exhort the children. Many of the nation continue anxiously inquiring after the gospel, and manifest a great desire for every kind of improvement."

During the past year a violent effort has been made to dislodge the gospel from among the Senecas. The Pagan party in the tribe employed every means in their power to overthrow the Christian interest which had been established among them, but without success. At the annual council of the Six Nations in June last, at Seneca village, a warm and interesting debate arose, principally aimed at the covenant which the Senecas had made with this Society. The Onondagas and Tonewantas, joined with the Seneca Pagans in opposing the introduction of the gospel. The chiefs of the Senecas justified their conduct with much candour, moderation, and firmness, and were defended in the same spirit by several of the Tuscaroras, who were also present, such as Cusick, Sacharissa, and Captain William, who severally addressed the council in favour of Christianity. The only abuse and irritation displayed were from the Pagans. But after an animated discussion, the council dissolved without coming to any

other decision on the subject, than that the Christian party among the Senecas should fulfil the engagement they had made with the New-York Missionary Society. This covenant, which seems to have been of such eminent use in retaining the hold of the society upon the Senecas, has been lately engrossed on parchment, and subscribed by the Directors and some of the most aged members of the society, and being enclosed in an ornamented tin box, has been directed to be forwarded to the chiefs of the nation.

Mr. Hyde has finished a new edition of a Spelling Book, in the Seneca language, and is about publishing, in the same language, Christ's Sermon on the Mount, and the first six chapters of the Gospel of the Evangelist John.

The Seneca Hymns, which he formerly published, have been found highly useful in the tribe. Indeed the great test of renouncing Paganism, and becoming a candidate for Christian instruction, is the use of these hymns; and Mr. Hyde has a class, composed of many of the young chiefs of the nation, who meet in the week for religious improvement, and habitually engage in singing these hymns. Their attention to this exercise he finds to be highly profitable, and their anxiety to receive this instruction to be increasing. His dwelling house needing some repairs, the Board have appropriated for that purpose $50.

With respect to the Tuscarora mission, the Board state, that the Pagan part of the tribe have made a vigorous effort to destroy the mission. But by the mild yet firm opposition of the Christian part, tranquillity had been in part restored.

The school among the Tuscaroras appears to be in a promising condition. It has been already observed, that on the transfer of Mr. Young, Mr. Crane cheerfully acquiesced in the proposal of the Board respecting his assuming the duties of the school, in addition to his other engagements. Although he has had no experience in this branch of missionary labour, his services in this department have been highly useful to the children in the tribe. He has altered the former mode and matter of instruction; and has directed his whole attention to the communicating instruction to them in their own language, teaching them all that he knows of it, and using his exertions to progress as fast in the knowledge of its construction, and the meaning of its sounds, as they do in the art of spelling and reading it. He has confined his attention, principally, to the essential branches, and has spent his time in teaching them, not so much to write with elegance, as to read and spell in their own tongue. From 30 to 50 have generally attended during the winter, who have made very encouraging progress in the branches to which he devotes his time. The parents appear pleased with the plan he has adopted and pursued, and they seem to exercise rather more authority over their children than formerly.

During the last year, Mr. Crane has made considerable pro-

gress in learning the Tuscarora language, though not so much as he anticipated or desired. He finds greater difficulties than he first apprehended. Besides the great difficulty of pronouncing many of their words correctly, it is impossible, in many instances, to render the orthography a sure guide to a proper pronunciation. He has, however, discovered the principal sounds of which the language is formed; and knowing the necessity of having something written and printed in their language before any thing could be taught to the children, he devoted a very considerable portion of his time, during the last summer, to the preparing something for the school in their own language. He accordingly prepared, and has had printed, 500 copies of Brown's Catechism, and 400 copies of a Spelling Book, both in the Tuscarora language, of which he has sent copies to the Board for their inspection. Nothing, before this, was ever published in their language. He had examined the books written in the Mohawk and Oneida languages, and found nothing to assist, but much to embarrass him, as the Tuscarora language is entirely different from theirs. These productions are small in themselves, but yet they promise much essential benefit to the mission, and are highly useful in leading the Tuscarora children to the knowledge of their own language, and especially of the truths of the gospel, communicated in the catechism, which has been published. They have been, during the past winter, introduced into the school, and the larger children not only read the Catechism fluently, after a little study, but are committing it to memory.

It is with much pleasure the Board inform the Society, that an interesting and promising youth, (Aaron Johnson,) one of the members of the Tuscarora church, has lately gone to the Foreign Mission School, at Cornwall, in Connecticut, to receive his education, and become qualified for the ministry. From his piety and talents we may anticipate much usefulness, and perhaps he may yet be eminently blessed in promoting the spiritual interests of the Tuscarora tribe, not only near Lewiston, but in Canada.

"From the inquiries which I have made," says the Rev. Mr. Crane, "it appears that God is still blessing my poor people. I have written much in my late letters to the Board about our troubles. I had no hope for some time of finding any seeking the salvation of their souls; but by recent inquiries, we are assured that the wrath of man has not restrained the gracious work of God. One female has given the most satisfactory evidence of the conversion of her soul to God, and two or three others are under deep religious impressions. Just while I am writing, another poor soul is discovered with her face towards Zion. She says it is her sincere desire to open her heart and receive the Son of God. Such appearances among *Indians* are encouraging under any circumstances—under the *present*, are tokens of especial favour."

The Board have lately appointed a standing committee, whose business it shall be, every three months to write a friendly address to the Indians, calculated to conciliate their good will, and manifest the interest of the Board in their prosperity and welfare.

AMERICAN INDIANS.

The Rev. J. B. Finley, in a letter to the Editors of the New-York Methodist Magazine, in speaking of the revival of religion among the Wyandotts, says, "I appointed to hold a quarterly meeting on the 13th and 14th of November with them, on the head of Mad River, forty-two miles from Upper Sandusky, and twelve from Solomon's Town, the chief habitation of this nation. Accordingly on the 13th we met at the place appointed, at which place were convened perhaps sixty Indians, among whom were four chiefs, whose names are Between-the-logs, Monnonque, Hicks and Scuteash, and their families. We had two interpreters, brother Armstrong, a white man, who was taken prisoner in the year 1780; and Jonathan Pointer, a coloured man, who was taken when small. Both of these have experienced religion since they began to interpret the gospel to the Indians, and are both very happy in the love and enjoyment of God.

"We commenced our meeting by singing and prayer, in which the Indians joined. They have learned to sing several of our hymns in English, particularly this, "Jesus my all to heaven is gone," &c. After these exercises, I commenced speaking to them on the providence of God, and our duty to Him and one another, and of the necessity of all men, whether white, red, or black, breaking off from sin and seeking mercy at the hand of God.—Brother Moses Hinkle concluded with exhortation; all of which, I believe, they perfectly understood by the interpreter. We then joined in singing and prayer; it was a happy meeting to us all. Several of the chiefs subsequently addressed the meeting.

"The first that rose as a witness for our holy religion, was Between-the-logs, and one of the chiefs. He lifted his eyes toward heaven, streaming with tears of gratitude to God, and after a short pause, he began as follows:—'My dear brethren, I am happy this morning that the Great Spirit has permitted us to assemble here for so good a purpose as to worship him, and strengthen the cords of love and friendship. This is the first meeting of this kind held for us, and now, my dear brethren, I am happy that we who have been so long time apart, and have been enemies to one another, are come together as brothers, at which our Great Father is well pleased. For my part I have been a very wicked man, and have committed many great sins against

the Good Spirit, and was addicted to drinking whiskey, and many evils; but I thank my good God that I am yet alive, and that he has more perfectly opened my eyes to see those evils by his ministers, and the good book, and has given me help to forsake those sins, and turn away from them. Now I feel peace in my heart to God, and all men; but I feel just like a little child beginning to walk—sometimes very weak and almost give up; then I pray, and my great Father hears me, and gives me the blessing; then I feel strong and happy—then I walk again; so sometimes up and sometimes down. I want you all to pray for me that I may never sin any more; but always live happy, and die happy! then I shall meet you in our great Father's house above, and be happy for ever.' This speech was attended with power."

Receipts by the Treasurer of the American Bible Society, during the month of March, 1820.

To constitute Ministers members for life.—Rev. M. Miner York, minister of Towanda and Wysox, Pa. from the Female Benevolent Society of those places, $30. Rev. David Thurston, pastor of the church in Winthrop, Maine, by the ladies of his church, $30. To entitle the Female Beneficent Society of Simsbury, Con. to the rights and privileges of a member for life, contributed by the Rev. Samuel Stebbens, their late pastor, $30.

Donations from Societies and others, and annual subscriptions.—Female Bible Society of Courtland county, N. Y. $40. Female Auxiliary Bible Society of the town of Westchester and vicinity, $9 82, and $12 18 for Bibles, &c. Ladies' Cent Society of Northford, Con. $14. Ontario Auxiliary Bible Society, N. Y. $170. Calvert County Bible Society, Md. $100. Xenia County Bible Society, Ohio, $26 75, and $173 25 for Bibles, &c. Norfolk Bible Society, Va. $150, and $100 for Bibles, &c. Jefferson County Bible Society, Va. $57 42, and $82 58 for Bibles, &c. Lynchburg Bible Society, Va. $50. Woodbridge Female Bible Society, Con. $8, and $14 50 for Bibles, &c. Detroit Bible Society, $50. Annual subscriptions collected this month, $341. Georgia Bible Society, for Bibles, &c. $300. Montgomery co. Bible Society, Pa. for Bibles, &c. $41 25. New-Haven, co. Bible Society, Con. for Bibles, &c. $41 80. Bibles and Testaments sold this month to individuals, &c. $39 36. Total, $1,911 91.

WM. W. WOOLSEY, Treasurer.

The following is a resolution of the Board of Managers, lately adopted:—*Resolved*, That the payment of thirty dollars on behalf of any religious or charitable society, shall entitle such society to the rights and privilege of a member for life of the American Bible Society.

The issues from the depository of the American Bible Society, for the month of March, have been as follows: Bibles, 2,405; Testaments, 1,906; total, 4,311—value, $2,737 14.

The following additions have been made to the Biblical Library, received from the British and Foreign Bible Society: viz. a Portugese Bible, a Manks Bible, Hindoostanee New Testament, by Martyn, Portuguese New Testament, from Vulgate, Arabic Psalter, and Gospel of Matthew in Bullom and English, printed by the British and Foreign Bible Society. A Polish Bible, Swedish Bible, Icelandic Bible, Bohemian Bible, printed by Bible Societies on the continent of Europe. The Turkish New Testament, printed at Paris. The following were presented by the Rev. Matthias Bruen, The Armenian Bible, 4 vols. Venice, 1805; Armenian and French Dictionary, 2 vols. Venice, 1812; Armenian and English Grammar, Venice, 1817; the Syriac New Testament, Hamburg, 1663; the book of Psalms, Arabic and Latin, Rome, 1814.

J. NITCHIE, Agent A. B. S.

SUMMARY.

Northern Missionary Society.—A correspondent has sent us a stitution of this Society. The preamble states, that the Pres-

bytery of Champlain have long been impressed with the importance of missionary labour among those who are destitute of evangelical instruction. At their February session, in Malone, the Presbytery resolved to form a missionary society, and accordingly framed a constitution, and now earnestly call on the liberal and pious to assist with their prayers and charities. The second article of the constitution states the object of the society to be, to supply with the preaching of the gospel the destitute within the bounds of the Presbytery of Champlain, and its vicinity, and to aid the funds, and facilitate the operations, of the Board of Missions acting under the authority of the General Assembly of the Presbyterian Church in the United States. Rev. Ashbel Parmelee, of Malone, Secretary.

Mission to Ceylon.—We are informed that the mission family which sailed in the brig Indus, left Calcutta for Ceylon, on the 14th of November.

Methodist Missionaries.—Two young men are now preparing for a mission to the FLORIDAS. They are to go out under the patronage of the Methodist Missionary Society.

The donations to the funds of the American Board of Commissioners for Foreign Missions, for the month of March, amount to $2,485 87.

American Education Society.—The Treasurer acknowledges the receipt of $724 63, donations in February and March.

Licensures.—On the 3d of April, the Presbytery of West Tennessee licensed Mr. Joseph Allen to preach the gospel.

On the 27th of April, the Presbytery of New-Brunswick, N. J. licensed five young men to preach the gospel, as probationers for the holy ministry.

Mr. William Ashmead, and Mr. John W. Scott, were licensed to preach the gospel, by the Philadelphia Presbytery, during their late sessions.

Ordinations.—At Chillicothe, Ohio, Mr. John T. Hamilton, was ordained to the gospel ministry, on the 14th April.

On Friday, March 10th, the Rev. Samuel Nichols was admitted to the holy order of Priests, in Trinity Church, New-York, by the Rt. Rev. Bishop Hobart.

On Tuesday, 2d inst. the Rt. Rev. Bishop Croes, held an ordination in Christ Church, New-Brunswick, N. J. and admitted Mr. Clarkson Dana, to the holy order of deacons.

Baptist Meeting House.—The new Baptist Meeting House, in Fayette-street, in this city, was opened for divine service, on Sunday the 23d of April. The Rev. Dr. Staughton, of Philadelphia, preached from Acts vii. 47, 48. "But Solomon built him a house. Howbeit the Most High dwelleth not in temples made with hands."

The American Society for Colonizing and Evangelizing the Jews will hold their Annual Meeting on Friday next at 10 o'clock, and in the evening a sermon will be preached in the North Church.

The General Convention of the Protestant Episcopal Church in the United States of America, will meet in Philadelphia, on Tuesday, the 16th of May.

The General Assembly of the Presbyterian Church in the United States of America, will meet in Philadelphia, the 17th inst.

To the Editor of the Christian Herald.

SIR—

A short time since, I read in the Herald an account of the Missionaries sailing for Jerusalem, taken from the Boston Recorder; the following lines, written on reading the account, you are at liberty to insert. Yours, &c. B.

Heaven's fierce wrath has touch'd the temple's spires,
Its lovely wreaths are torn and rent asunder;
Each morn and eve where glow'd devotion's fires
Jehovah pour'd his thunder.

O'er the delightsome land wild ruin reigns,
Of villas, cities, towns, the wide spread grave;
The camel winds across its hallow'd plains,
Or, pausing, drinks the wave.

The scatter'd rocks still lie on Calvary's hill,
And darkness shrouds the Saviour's broken tomb:
O'er mountains, fields, and each sequestered rill
Nods the fierce Turkish plume.

But thou art glorious still, though deep decay
Has seiz'd thy temples, land of high renown,
The sun, at noon, sheds not so sweet a ray
As when his beams go down.

Devoted youth, go pitch your lowly tent
Near Calvary's hill, or Jordan's sacred stream;
On Bethlehem's plain, or Tabor's steep ascent,
Beneath the stars sweet gleam.

There shall the Arab, drawn by pow'r divine,
Bend his proud step, and pause beneath your shade;
There shall the Turk his waving plume resign,
In peaceful garb array'd.

Ah me, I cannot go your toils to share,
But freely give of well earn'd praise the meed;
My lowly flock demands my watchful care,
Them must I stay to feed.

Yet oft to you I turn the wand'ring eye
From shady nook, deep dell, or forest's maze,
Or mountain's slope, my pray'r ascends on high,
That heav'n may guide your ways.

THE CHRISTIAN HERALD.

VOL. VII.] *Saturday, May* 20, 1820. [No. II.

Miscellany.

From the Evangelical Magazine.

MEMOIR OF THE REV. HENRY MARTYN, B. D.

Late Chaplain to the Hon. East India Company, and Missionary to India and Persia.

Among the stars which glitter in the firmament of the church, few will be found of brighter lustre than that "man of God," whose memorial we now present to our readers. To the friends of mankind at large, who long for the conversion of the heathen, and admire the heroic zeal of able and faithful missionaries, the name of *Henry Martyn* will ever be dear; and it will stand prominent in the records of Christian fame, with the venerable names of Zeigenbald, and Eliot, and Mayhew, and Brainerd, and Swartz, and Vanderkemp; and will serve, we doubt not, to kindle a flame of missionary zeal in the breast of many a British youth, and many a pious scholar, who will pant to imitate the example of *Henry Martyn.**

HENRY MARTYN was born at Truro, in Cornwall, on the 18th of February, 1781. He was the third son of Mr. John Martyn, who raised himself from a humble and laborious situation in life to a state of comparitive ease and comfort. Henry, when between seven and eight years of age, was placed at the grammar school of the town, under the care of Dr. Cardew, when his proficiency in the classics was considerable. In the autumn of 1795, when he was about fourteen, his father sent him to Oxford, to be a candidate for the vacant scholarship in Corpus Christi College, but he proved unsuccessful. He returned to school, and continued there till the summer of 1797. He then went to reside at Cambridge, having entered at St. John's College. In the December following, he obtained a place in the first class, and at the next public examination in the summer, he reached the second station in that class—a point of elevation which flattered his pride not a little.

To the eye of the world, every part of Mr. Martyn's conduct appeared amiable and commendable; but he seems to have been all this time totally ignorant of spiritual things; but happily for

* We cannot boast of originality in this brief memoir. It is chiefly an abstract from "Memoirs of the Rev. Henry Martyn, B. D." &c. written, as we understand, by the Rev. Mr. Sargent, to which we beg leave to refer our readers, many of whom we trust will be induced by this slight sketch, to resort to the original work, which will amply repay the purchase and the perusal.

him, he had not only a religious friend at college, but an eminently pious and affectionate sister in Cornwall. When he visited her and his other relations in 1799, she frequently addressed him on the subject of religion, but her admonitions were not very grateful to him; a conflict, however, took place in his mind between his conviction of the truth of what she urged, and his own love of the world; he even resented the efforts of his father and sister with harsh language; he promised, indeed, to read the Bible for himself, but on returning to College, Newton and the mathematics engrossed all his thoughts.

Soon, however, an afflicting event roused him to serious consideration; he received in the January following the unexpected and heart-rending intelligence of the death of his father. He took up his Bible; he perused the Acts, and was insensibly led to inquire into the doctrine of the apostles: he began to pray, and read Doddridge's Rise and Progress; but it was chiefly by attendance on the ministry of the Rev. Mr. Simeon, and the Lord's blessing thereon, that he acquired the true knowledge of the gospel.

Soon after this he endured a season of painful solicitude; he was to pass a public examination for a degree; when his decided superiority in mathematics was acknowledged, and the highest academical honour was adjudged to him before he had completed his twentieth year.

In the following summer he spent much of his time at Cambridge alone; when God was pleased greatly to bless, for his spiritual improvement, his solitude and retirement; and then it was that he began to experience the pure and exalted pleasures of evangelical religion. It was at this period also, that he enjoyed the friendship of Mr. Simeon, and of the young Christian friends to whom he was introduced by him. Now he imbibed his first conceptions of the transcendent excellence of the Christian ministry above all other professions, and fully resolved to devote himself to it.

In the month of March, 1802, he was chosen fellow of St. John's, after which he again visited his sister and friends, with whom he spent some of the sweetest hours of his life.

In October, 1802, he returned to the university, when, by the conversation of Mr. Simeon, he turned his thoughts towards the office of a Christian missionary; and having read, with deep attention, the life of that apostolical man of God, David Brainerd, of America, he formed the resolution to imitate his example. This resolution, indeed, was not formed without the severest conflict in his mind; for he was endued with the truest sensibility of heart, and was susceptible of the warmest and tenderest attachments. But he was fully satisfied that the glory of the Redeemer would be promoted by his going forth to preach to the heathen; he considered their pitiable and perilous condition, and he remembered

the last injunction of his Lord, "go and teach all nations." Actuated by these motives, he offered his services to the Church Missionary Society; and from that time stood prepared, with a childlike simplicity of spirit, and an unshaken constancy of soul, to go to any part of the world, whither it might be deemed by the society expedient to send him.

On Sunday, Oct. 22, 1803, after much solemn preparation, Mr. Martyn was ordained deacon at Ely; and truly might he, on that serious occasion, affirm, "that he was inwardly moved by the Holy Ghost," to assume the sacred function. He commenced his ministry, as curate to Mr. Simeon, in Trinity church, and preached his first sermon, on the Sunday after his ordination, on Job xiv. 14. "If a man die, shall he live again," &c. Mr. M. also undertook the charge of Lolworth, a small village in the neighbourhood of Cambridge.

Having received an appointment as one of the chaplains to the Hon. East India Company, and having been ordained priest, in London, he took leave of his native country and embarked for India, on board the Union, Sept. 10, 1805. His feelings on this occasion were indescribable. During the voyage he preached once every Sunday, (oftener was not permitted) and took much pains in the instruction of the crew and the soldiers.

On the 3d of Jan. 1806, the fleet anchored in the bay of the Cape of Good Hope, the army disembarked, and the colony was taken possession of by the English.

While at Cape Town, Mr. Martyn enjoyed the inexpressible pleasure of conversing with Dr. Vanderkemp and Mr. Read, of whom he writes in his journals with great delight. Here also he ascended Table Mountain. "I felt," said he, "a solemn awe at the grand prospect, from which there was neither noise nor small objects to draw off my attention. I reflected, especially when looking at the immense expanse of sea on the east, which was to carry me to India, on the certainty that the name of Christ should, at some future period, resound from shore to shore. I felt commanded to wait in silence, and see how God would bring his promise to pass.

Early in February, Mr. Martyn proceeded towards India, and on the 22d of April anchored in Madras roads. Here he had the pleasure of conversing with Dr. Kerr, Mr. Loveless, and others. After being detained a short time at Madras, the fleet sailed for Calcutta. On passing the great pagoda of Juggernaut, which was distinctly visible from sea, his soul was excited to sentiments of the deepest commiseration for the children of wretched India, "who had erected such a monument of her shame on the coast, and whose heathenism stared the stranger to his face."

A tremendous storm shortly ensued, and the danger was great, but the ship was mercifully preserved, and Mr. M. soon arrived at Calcutta. Writing to a friend, he says, "I am at last arrived

in the country where I am to spend my days in the work of the Lord. Scarcely can I believe myself to be so happy as to be actually in India; yet this hath God wrought!!!"

Mr. Martyn's arrival in India was an occasion of much delight and thankfulness to Dr. Buchanan, Mr. Brown, and other pious persons, who had long been praying that the Lord would send forth more labourers into that part of his vineyard. Mr. M. received a cordial welcome at the house of Mr. Brown, at Aldeen, near Calcutta; but his friends were soon alarmed at a severe attack of fever which he experienced; he was however, mercifully restored, and enjoyed much pleasure in the society of his Christian brethren; yet the sight of the cruel rites and debasing idolatries of heathenism around him, excited his grief and horror! to use his own expression, "he shivered as if standing in the neighbourhood of hell. He was frequently called to preach in Calcutta, to which great city his talents were peculiarly fitted; but his heart was set upon the conversion of the heathen; "he had a spirit to follow the steps of Brainerd and Swartz," and to have been prevented, by any other engagement, from going to the heathen, "would almost have broken his heart."

In September he received his appointment, as chaplain to *Dinapore*,* and in the close of that month prepared to leave the family in which he enjoyed so much delight. He left Aldeen in a boat (called a Budgerow), accompanied by Mr. Brown, Mr. Corrie, and other friends, who, the next day, were obliged to leave him to prosecute his voyage alone. The voyage occupied about five weeks, during which he was diligently employed in studying the oriental languages, translating part of the Acts into Hindoostanee, and sometimes going ashore, conversing with Brahmins and Mahometans, distributing tracts, and embracing every opportunity of endeavouring to make himself useful to the souls of men.

On the 26th of November, he reached Dinapore, which for a considerable time was to be his permanent residence. Here his objects were—to establish native schools—to prepare translations of the scriptures and religious tracts; and to attain such readiness in speaking Hindoostanee, as might enable him to preach the gospel in that language to the heathen.

The commencement of Mr. Martyn's ministry among the Europeans at this place, was by no means encouraging; yet some there were, who afterwards became his joy, and will assuredly be his crown of rejoicing in the great day. Mr. M. in addition to his clerical duties as chaplain, proceeded steadily in the study of the languages, among which was the Sanscrit, and in translating the parables and parts of the Common Prayer. He was often engaged

* *Dinapore* is a town in the province of Bahar, on the south bank of the Ganges, near Patna. Here are extensive cantonments for a brigade of troops. See C. H. Vol. VI. p. 207.

in painful disputes with his Moonshees and Pundits, who entertained strong prejudices against the truths of Christianity; in these disputes he found the necessity of watching over his temper, which was naturally irritable; and he observes—"If any qualification is necessary for a missionary in India, it is wisdom, operating in the regulation of his temper, and in the improvement of opportunities." This may prove a useful hint to future missionaries.—

In the month of March, 1808, that great work for which myriads in ages yet to come, will gratefully remember and revere his name—the version of the New Testament into Hindoostanee, was completed. In reference to this work, he thus wrote to a friend: —"I have read and corrected the manuscript copies of my Hindoostanee New Testament so often, that my eyes ache. The heat is terrible, often at 98°, the night insupportable!"

Mr. Martyn now applied with great assiduity, and with the help of Sabat, (an able man, who unhappily became an apostate from Christianity) to the translation of the New Testament into the Persian language.

Early in the year 1809, he was removed from his station at *Dinapore* to *Cawnpore*.* This arrangement was, in many respects, unpleasant to him; he had new acquaintances to form, and the same difficulties as at Dinapore to procure a suitable place of worship. Here we find him, at one time, preaching to a 1000 soldiers, drawn up in a hollow square, when the heat was so great, although the sun had not risen, that many actually dropped down, unable to support it.

The close of this year was distinguished by the commencement of his public labours among the heathen; they were chiefly mendicants. To the temporal and spiritual necessities of these wretched beings, Mr. M. continued to minister whilst his health permitted. But in the midst of his numerous exertions, an attack of a severer pain in the chest than he had ever before experienced, convinced him of the necessity of some quiet and remission. Whilst deliberating on this point, Mr. Corrie, then on his journey to Agra, providentially called, and undertook part of the duty. Yet such was the sinking state of his health, that a removal from this station, or a sea voyage, became a matter of urgent necessity. The adoption of the latter expedient, he at one time reluctantly determined upon, but other scenes were appointed for him by the holy providence of God. His help was wanted for a necessary improvement of the Persian Version of the New Testament, and he magnanimously resolved to go into Arabia and Persia, to effect this, as well as to finish the Arabic version.†

* *Cawnpore* is situated on the west side of the Ganges, in the upper part of that vast plain which extends from the Bay of Bengal to the northern mountains approaching Tibet. It is 49 miles S. W. of Lucknow. Here are barracks for a brigade of the company's troops.—See C. H. Vol. VI. p. 209.

† When Mr. Brown was informed of Mr. Martyn's purpose, he thus wrote to him;

On the 1st of October, he departed from Cawnpore, and sailing down the Ganges, he reached Aldeen, the residence of Mr. Brown, on the last day of the month. Restored after an absence of four years, to an intercourse with his friends, who, on beholding his pallid countenance, and enfeebled frame, knew not whether most to mourn or to rejoice. Mr. M. partook largely of that pure and refined happiness, which is peculiar to one of his vivid feelings, and heavenly affections, in that society where the name of the Redeemer is an ointment poured forth.

(*To be concluded in our next.*)

REVIEW.

Memoirs of the Rev. Samuel J. Mills, late Missionary to the south-western section of the United States, and Agent of the American Colonization Society, deputed to explore the coast of Africa. By GARDINER SPRING, D. D. *Pastor of the Brick Presbyterian Church, in the city of New-York.* New-York, published by the "New-York Evangelical Missionary Society," 1820. 8vo. pp. 247. $1.

(Continued from p. 748, of Vol. VI.)

The grand object to which Mr. Mills devoted his life, at the early age of (probably) 21 years, and which he pursued with singular wisdom, discretion, and success, till his death, was the salvation of the heathen. From the first, and as he pursued his object even in the earliest stages of pursuit, he seems to have exercised along with an ardent zeal, great maturity of judgment. Though he had attained to man's estate, he did not precipitate himself unprepared upon the work, but devoted himself to a preparation which required many years; and, as he pursued that preparation according to the dictates of his judgment, his heart still continued warm, his resolution firm. From the beginning, he was steadily and actively engaged in that cause to which he designed finally to be devoted. Our author has, therefore, very judiciously presented before us his example through his whole preparatory course, as no less important and interesting, than that which he exhibited after entering upon the public stage. During his collegiate life at William's college, he was, by the blessing of God, preparing the agents, by whose instrumentality afterwards, the great work might be commenced and carried on. Among them we know, were Mr. Hall, of Bombay, Mr. Rich-

—"But can I then bring myself to cut the string and let you go? I confess I could not, if your bodily frame was strong, and promised to last for half a century. But as you burn with the intenseness and rapid blaze of heated phosphorus, why should we not make the most of you? Your flame may last as long, and perhaps longer in Arabia than in India. Where should the phoenix build her odoriferous nest but in the land prophetically called, 'the blessed;' and where shall we ever expect, but from that country, the true Comforter to come to the nations of the east? I contemplate your New Testament springing up, as it were, from dust and ashes, but beautiful as the wings of a dove covered with silver, and her feathers like yellow gold."

ards of Ceylon, and Mr. Rice, the present agent of the Baptist Board of Missions, by whose immediate instrumentality all the Baptist churches in the Union, have been united in one great and efficient society.

When he entered upon his theological studies at Andover, he manifested the same fixed determination, the same unabated zeal; and was enabled to rally to his standard many who are now occupied abroad in the spread of the gospel. It does not appear that Mr. Mills was the instrument of first bringing the subject before those students at Andover, whose names are associated with his in the first public effort, two of whom are now labouring among the natives of the east; but it is certain that his unwearied and steady efforts eminently promoted that combination and union which finally led to great results. In bringing the matter fairly before the churches, and in setting the business of missions actually forward, there was the active agency of another, who commenced his efforts some time before the arrival of Mr. Mills at Andover, and whose agency was ever after, as active, steady, and efficient; we mean Mr. Judson, now a useful and laborious missionary at Rangoon in the Burman empire.

In remarking upon the exertions of the "American Board of Commissioners for Foreign Missions," the author makes one or two mistakes. The bequest of Mrs. Norris did not immediately relieve the Board from embarrassment; it was a long time in doubtful litigation, and at the time that it was resolved to make an effort to send out the first missionaries in 1812, the treasury contained not more than one hundred dollars; and even at the ordination, enough had not been collected to advance a half year's salary to the missionaries. Nevertheless, before their departure from Salem and Philadelphia, which took place in a few days, enough was obtained to send them forth with ample supplies. Thus, by the blessing of God, the faith of those who went forth, and of those who sent them, was abundantly rewarded.

There is also a mistake of some importance in the account of the departure of the missionaries. The second company did not sail in October 1812, but in October 1815: the war had intervened, many difficulties and trials had been met and overcome, and peace again restored, before the second effort was made. We cannot account for this mistake, as the author speaks (p. 58) of the ordination of the same missionaries, at Newburyport, Mass. as having taken place June 21st, 1815.

Though it is not in the order of time, we think this the proper place to notice another great institution for spreading the gospel among the heathen, whose origin was intimately connected with Mr. Mills' efforts; we mean the "United Foreign Missionary Society." This institution is just now commencing its active operations, and it is, we trust, destined to unite the zeal and energies of

the west and south, in missions to the heathen. Thus, in intimate connexion with the designs of Mr. Mills, there are established, in different sections of our country, two great associations, which, by harmony of feeling and design, and by a persevering devotedness to their object, may accomplish great things among the Pagans of our own continent and the world.

The author's account of Mr. Mills' acquaintance with Obookiah, a native of the Sandwich Islands, well illustrates his devotedness to the cause, and his readiness to embrace every opportunity of promoting it; and, in the final results, the "Foreign Mission School," and the mission sent forth with the fairest prospects to the native island of that forlorn and friendless boy, who found shelter, and protection, and support, under the patronage of Mr. Mills, we see a cheering instance of divine favour, to an exertion of pious charity which had little promise of extensive benefit. Though the subject was a poor, afflicted heathen, it is now seen to have been a charity of great importance to the progress of religion. Though he sickened and died before an effort could be made in behalf of his countrymen, the kindness and the care which he received, prepared the way for the reception of others into the school, and for the final departure of a Christian mission to his native island.

It is a very interesting part of the biographical sketch which our author has presented us, in which he notices Mr. Mills' efforts in behalf of the destitute among our own countrymen, particularly in the distant regions of the west and south.

There is a puzzling confusion of dates here, which it is not easy to account for. His ordination occurred (p. 58) June 21st, 1815. Shortly after this event, (p. 59) "he began to make preparation for a missionary tour through the western and southern sections of the United States." Now we have no knowledge of a tour subsequently to this period, nor does our author inform us of any, but shortly states, that he performed two separate tours, "the first in the years 1812 and 1813, and the last, in the years 1814 and 1815;" so that from the last he must have returned previously to his ordination. With this exception, this part of the narrative, which is principally compiled from Mr. Mills' journal, is exceedingly interesting. It is gratifying to perceive in this devoted friend of the heathen, the equally devoted friend of those, who in a Christian land remain untaught and unreclaimed; and it is still more gratifying to perceive, that partly by the instrumentality of Mr. Mills, partly by the impulse which the undertaking of foreign missions has given to the public mind, so much has been undertaken, and so much devised of late, to teach and to reclaim the ignorant and sinful, in the remotest recesses of our own land. We fear, that even yet, the wisest and most efficient measures within our reach have not been devised; but we will rejoice in the confidence, that while we have been

keeping the vineyards of others, we have taken more pains to cultivate our own. It would have been a foul stain, not upon those men who went forth to the heathen, for they could not labour *in* both spheres, but upon those who remained behind, if the undertaking of foreign missions had not been followed up by increased exertions amid our widely extended, destitute regions. And we shall yet incur a stain, unless, in imitation of our lamented Mills, we redouble, and again redouble our efforts, and studiously devise, and laboriously and extensively pursue, the most wise and efficient measures. A work of immense magnitude lies before us, and it will but increase, however great our exertions may be, until churches are erected, and ministers settled, from the Atlantic to the Pacific Ocean.

It is proper to notice in this place, that the "Evangelical Missionary Society" of this city, who are the proprietors of the work, have laboured particularly in the south and west, and we recommend it as still more worthy of public patronage, because the profits will doubtless enable them to continue and extend their labours.

(*To be concluded.*)

Intelligence.

WESTERN AFRICA—SIERRA LEONE.

Church Missionary Society.

The Appendix to the 19th Report of the Church Missionary Society, furnishes a great number of instances of the success of the great work of grace that is going on among the liberated negroes at this station, from which we shall here give a few extracts.

On the attendance of negroes on public worship, Mr. Johnson writes, "The Chief Justice, the Acting Governor, (the Governor being absent at the Gambia) Messrs. Mills and Burgess, American missionaries, and several officers of the African corps, with other gentlemen of Freetown, came this morning to divine service. The church was quite full. There were 1100 or 1200 people present. The missionaries were much delighted at the sight of so many black men and women, eager to hear the word of God. One said that nothing less than a miracle had been wrought at this place."

Of the first Sunday in September, it is said, "Divine service at half past ten o'clock. The first seats were filled at half past nine. Being a fine day, we were completely crowded; as, on fine days, we have generally strangers from other towns. The vestry, the stairs of the gallery, the tower, and the windows, were all full. Some of the seats which were fixed in the passages broke down, being over-burdened. When I entered the church and saw the multitudes, I could hardly refrain myself, for my heart was full."

Of the Affection of the Negroes to their Minister.—Mr. Johnson says, "When my people heard that I was going again to Freetown, the place was in an uproar. I told them that I would return in the afternoon, and administer the Lord's supper, and also preach to them. This would not satisfy them; they said, that, as Mr. Garnon* was dead, they were afraid that I would stay in Freetown, and leave them. I assured them that I would not leave them. They answered, that if I stayed at Freetown, they would follow me. The Governor came down from his house: several went to meet him, to tell him that I should not go. I received, also, a note from one, in which was written, 'Mr. Johnson, if you go, we all follow you.' I told the Governor, who persuaded and assured them that I should come back. They said, that if I did not come to-morrow, they would come and fetch me on Monday."

Increasing influence of religion.—Such numbers manifested a desire to be baptized, that Mr. Johnson states, "This desire becomes now so general, that I am afraid the enemy is about to sow tares among the wheat. I am at a loss how to act: I can scarcely believe, at present, that all is real; the number is so great: and yet, when I come to examine them individually, I must keep silence; for their language and conduct are wholly changed. May the Holy Spirit direct me aright! may such be added unto us as shall be saved!"

Of one day he says, "I have heen all this morning engaged in speaking to people who came to me, on the state of their minds. All the particulars would fill many sheets. I am still full of doubts and fears concerning the number who make a profession of Christianity, it is so great."

Of some of these candidates he writes, "They expressed much joy; viewing what great things the Lord had done for them, in bringing them away from their own country. Had they never been sold as slaves, they would never have heard of salvation! they praised God for having been sold as slaves!

From the Panoplist.

ASIA MINOR—PALESTINE MISSION.

Letter from Messrs. Fisk and Parsons, to the Cor. Sec'y. of the American Board of Commissioners for F. M.

Smyrna, Jan. 21, 1820.

Rev. and Dear Sir—The letter which we dated at Malta, containing a concise account of our voyage to that place, was, we hope, received in due season. On the 9th inst. we set sail for Smyrna, having been previously furnished with a letter of introduction to the Rev. Mr. Williamson, and to the British Consul at Aleppo. Although we were deprived of the privilege which we most earnestly desired, a particular acquaintance with our

* For a memoir of this excellent and zealous missionary, see Christian Herald, Vol. VI. p. 646.

missionary brethren; yet, the information we received, amply compensated us for our visit at Valetta.

Besides frequent communications from the missionaries, we were favoured with repeated opportunities for conversation with the American Consul at Tripoli, (Africa) who arrived at Malta a few days since, and is bound to the United States. He has resided at Tripoli seven years, and, by frequent excursions into the neighbouring country, has obtained very extensive information with regard to the religious and civil state of society. The account he gave us of the Barbary states, and especially of the northern parts of Egypt, was very encouraging to the friends of missions. We could not but indulge the hope, as the American character is much respected, and plans of benevolence encouraged, that the way is preparing for the diffusion of the blessings of salvation. The Consul, Mr. Jones, had the goodness to procure for us a letter of introduction to a Greek gentleman in this city, and to another at Scio.

On the sixth day after leaving Malta, we came safely to anchor in this harbor. Our voyage was remarkably rapid, and in every respect pleasant. Passing up the Archipelago, we saw, more or less distinctly, many of the Grecian Islands, as Terigo, Crete, Zea, Andros, Scio, and Mitylene. Some of the islands were richly cultivated. The scenery was delightful, interspersed with gardens, groves of orange trees, plantations, and beautiful villages. Friday, January 14th, at one o'clock, beheld the continent of Asia, and on Saturday, at two o'clock, terminated our voyage to the city of Smyrna. Surely goodness and mercy have followed us all the way. Our friends will unite with us in thanksgiving and praise to our gracious Preserver, for the encouragement we have to proceed in the heavenly design, of imparting the knowledge of Jesus Christ our Lord, to those who are perishing in ignorance and sin.

As it was late in the day when we came to an anchor, we deferred our visit to the city until the beginning of the week. Spent the Sabbath on board the ship, and performed the usual exercises of public worship. The seamen listened with great seriousness to an address, occasioned by the sudden death of one of their companions.

On Monday the 17th, we visited Smyrna, were introduced to Mr. Lee, and received with every expression of cordiality and friendship. He opened his library, which contains a choice and very elegant selection of books, and observed, "these are for your use at any time when you wish for them. Any assistance which I can give you by credit, influence, or books, will be bestowed with the greatest pleasure."

The same day we were introduced to the Rev. Mr. Williamson, the British chaplain, who enters into the design of our mission with great interest. We notice this circumstance as a very

encouraging event. Other families have not been less disposed to render our situation as pleasant and profitable as possible. Dined to-day with Mr. Werry, the British Consul, who assured us of his assistance, while we remained at Smyrna, of letters to respectable gentlemen in Palestine, and in other countries, if we have occasion for them. Mr. Werry has been consul in this city for twenty-four years, and his observations upon the climate, the customs, and the government, are peculiarly interesting, and of great consequence to us in the prosecution of our researches in Asia.

Thus far the Lord hath prospered us. A ray of light already dawns upon our path. Everlasting praise to our Lord and Redeemer for his repeated smiles upon our feeble efforts. May we be enabled to meet every affliction with Christian boldness, and with unshaken reliance upon "the great and precious promises."

We design to take a retired room, and to prosecute our studies without interruption. In the mean time, we may converse with a few, whose spiritual state we may hope to be instrumental in improving, and may distribute Bibles and religious tracts in the different languages of the east.

With gratitude for the special favours which we have received from the Prudential Committee, and with an earnest request for a remembrance in their prayers, we subscribe ourselves, your brethren in the Lord,

P. Fisk,
L. Parsons.

NORTHERN ASIA—ASTRACHAN.

Scottish Missionary Society.

A letter has been received from Astrachan, dated November 2, 1819, which after a favourable report of the health of the missionaries and their families, and a satisfactory account of their employments during the preceding month, contains the following interesting notice respecting Derbent, a sea-port town of Persia, in the province of Daghestan, on the west coast of the Caspian Sea.

"On the 16th ult. an Armenian called on us, who last autumn received a number of Persian and Tartar Testaments to send to a relation in Derbent. There he found many Persians who at first gladly received them, but after having kept them for a time, brought them back of their own accord, whilst others were compelled to do so by their Effendies and Mollahs, who threatened to kill them, if they persisted in reading such books. Some, however, refused to comply with the mandates of their priests, and were determined, at all events, to know the contents of the books before they returned them. These came frequently to the Armenian, and asked many questions concerning Jesus, who, they said, was in the New Testament called the Son of God, a doctrine which they could not comprehend. However the consequence was, that

the Armenian soon got all the Testaments off his hands; and lately informed his friend here, that if he had a thousand copies he could dispose of them all, and requested him to endeavour to send him a fresh supply. I accordingly gave him ten copies of the Persian Testament, five Tartar Testaments, and a few copies of the book of Genesis, and thirty-five tracts in the Arabic and Persian languages. The same Armenian told us, that in the town of Derbent, there are no Russian priests, but that the Armenian priests are permitted to celebrate their marriages, baptize their children, and bury their dead; and that Russian priests come once a year (generally at Easter) to give the sacrament to the military, and such other Russians as reside there. He also said, that in the course of the year, the Armenians in Derbent have baptized three Persians and a Jewess. Do not these accounts, even allowing that the Armenian told them to the best advantage, point out Derbent as a place which ought to be visited by some of us, as soon as practicable?"

The missionaries also state,—"From the extract of a minute which we inserted in our last report, you would learn, that our dear fellow-labourer Mr. Glen, had resolved to go to Karass, and reside there during the winter, and that Mr. Jack was to remain here to supply his place. He accordingly left this place on the 8th ult. and we are happy at being able to inform you that he reached Karass in health and safety on the 19th, and met with a most cordial reception from our brethren at that station.

The number of books circulated in the last month, was 39 Persian Testaments, 8 Tartar Testaments, 10 copies of Genesis, 1 copy of the book of Psalms, and 83 tracts.

ORENBURG.

A letter from Dr. Ross, dated Orenburg, October 26, 1819, contains journals of several excursions which he made to the Kirghisians, in company with W. Buchanan, during the months of September and October. In these visits he had frequent opportunities of addressing the Kirghisians, and was often listened to with apparent respect and attention; but the total want of sincerity which so generally prevails amongst them, makes it difficult to judge of the real influence which such conversations produced on their minds.

We regret to add, that by the same letter it appears, that all the Kirghisians have been ordered away from the neighbourhood of Orenburgh during the winter, to a distance of at least eighty or ninety versts. *Ed. Ch. Instructor.*

RUSSIA.

Correspondence of the British and Foreign Bible Society.

From the Rev. Dr. Pinkerton.

Odessa, Quarantine, Dec. 13, 1819.

Let us now hear how the labours of these three learned and pious prelates (speaking of the translators of the gospels into

Modern Russ*) have been received by their clerical brethren in different parts of the empire. *Anatolius*, Archbishop of Minsk, expresses himself on the subject, in his letter to the Committee, as follows:—"Though the Slavonian language of our church books be very near the Russian, yet there is still much, even in the very gospels, which remains unintelligible to many persons, on account of their not being accustomed to the Slavonian phraseology; and from this cause the sacred truth could not have its full effect on the hearts of the readers. This obstacle is now taken away. May this new fruit of the labours of the Bible Society become a token of the renewed grace and power of God unto the salvation of the Russians!"—*Ambrosius*, Bishop of Kursk, expresses himself thus:—"This important phenomenon on the horizon of the Russian church, worthy of the golden age of the most pious of the Russian monarchs, resembles the rising dawn which shall precede that glorious day of light when all men shall read the word of God, and when the simple, and even children, to whom in particular the words of eternal life are addressed, shall understand; but for whom until now this sacred spring has been almost sealed up by the antiquity of the language. May the Almighty prosper this auspicious commencement, and bring the work to a blessed termination."

Eugenius, Archbishop of Pskoff, one of the most learned of the Russian prelates, says, "The utility of this version is evident and sure, not merely for the common people, but also for the clergy themselves, their instructors. The earnest desire of many, for a long time past, for its appearance, is a proof that it will tend to the still further dissemination of the divine word in the hearts of believers."

The Archbishop of Archangel observes—"In this translation, the excellency and riches of the Russian language appear pure and easy to be comprehended; it explains the Slavonian text; and hence the utility which must arise from it unto all who desire to walk in the way to eternal salvation, is most evident. Now the Russian also may read the gospel of Christ in the Russian language, and clearly and purely understand the whole counsel of God set forth in His word: and, having understood it, he may rejoice in his salvation." Such are the sentiments of some of the Russian Bishops on reading the gospels in their native tongue: nor are the joy and gratitude of the laity less evident for this invaluable gift. Reserving further examples of these to some future occasion, I shall only add an instance which I have found in the sheet of Monthly Extracts, published *by the Moscow* Committee: "Yes," says a distinguished individual, "we will pray to God that he may send his help from on high to the translators of the other books of the sacred scriptures into the Russian language. The work is great—its utility is inexpressible—it forms an epoch

* *Michael*, Metropolitan of Novogorod and St. Petersburgh. *Seraphim*, Metropolitan of Moscow and Kolomda.—*Philaret*, Archbishop of Twer and Kashin.

eternally to be remembered. Posterity will pronounce with veneration the name of the Emperor Alexander."

From the same.

Odessa, Quarantine, Dec. 14, 1819.

Having been long absent from Russia, and received but little information, especially during the last ten months, respecting the real progress of the Russian Bible Society, I was not a little astonished and encouraged the other day, on receiving a small pamphlet on the success of the Bible cause in Russia, during the year 1818, which the Petersburg Committee has lately published. What glorious results of six years labour are the following: *One hundred and seventy-three Bible Societies in the Russian Empire; three hundred and seventy-one thousand six hundred copies of the holy scriptures, printed and printing in twenty-five languages and dialects; of which copies, one hundred and twenty thousand one hundred and five are already in circulation!* The receipts of the society have been, 1,361,499 rubles and 2 kopecks; and their expenditure, 1,244,362 rubles and 29 kopecks.

From the same.

Odessa, Dec. 24, 1819.

The Juvenile Association, chiefly composed of scholars belonging to the Richlieu Lyceum, continues to prosper. A second Juvenile Auxiliary is about to be formed in Teraspol, a town about 90 verstes (about 59 1-3 miles) distant, on the banks of the Dniester, among the youth of a large seminary in that place; and yesterday evening I had the pleasure of assisting at the formation of a third Bible Association for the German colonists in the neighbourhood of this city. Superintendent Bottiger opened the meeting by an address in German, illustrative of the object and utility of such institutions. The Archimandrite Theophil, one of the Vice-presidents of the Odessa Society, then spoke in Russ, much to the purpose, and with a degree of feeling which had a very great effect upon all present, who understood him. After this I addressed the meeting for some time, as my weak state of body would allow, on the spiritual needs of the poor colonists, of whom 4572 in the neighbourhood of Odessa, divided into four parishes, or settled in ten villages, are without pastors! Nearly ten thousand in Besserabia, settled in fourteen villages, have only one pastor instead of three among them: three villages in the Crimea are without any spiritual guide at all. Superintendent Bottiger last week examined into the state of the holy scriptures, in two of the villages in the vicinity, and among 275 families he found 70 without a Bible.

The Committee elected, will strive to bring the cause of this Bible society home to the habitations of the colonists, and afford them also an opportunity of contributing their mites to the relief

of each other in particular, and towards the sacred cause of the Russian Bible Society in general.

During the three years of its existence, the Odessa Bible Society has contributed about 12,000 rubles to the fund of the parent society, and brought into circulation 1576 Bibles and Testaments in different languages.

May the blessing of the Most High God accompany the future labours of this society!

—

From the Rev. Dr. Henderson.

St. Petersburg, Jan. 23, 1820.

A soldier, in Odessa, by birth a Lettonian, had heard of the exertions of the Russian Bible Society, and felt a strong desire to possess a copy of the scriptures in his native language. The Committee in that place did not happen to have any copies of the Lettonian New Testament for sale; but a copy had been presented to their library along with other versions, by the Petersburg Committee, and they resolved to appropriate this copy to the use of the soldier. He was accordingly called to attend one of their meetings; and when it was presented to him, he burst out into a flood of tears, and exclaimed, "Thank God! I am now in possession of that blessed book." On being asked what idea he entertained of the word of God, he replied, "I have not only heard from others, but I also know myself that it contains the knowledge of Jesus Christ, and teaches us how we may become the children of God and partakers of eternal life. I will now read it for my own instruction, and tell my comrades of the glorious truths it contains." Who will say what consequences may result from the donation of this single copy of the word of God?

It will be gratifying to your Committee to learn, that a flame of active zeal in the best of causes, is not confined to the genial climate of these southerly regions. If you will not deem the transition too violent, allow me to transport you across the vast and dreary wilds of Siberia, and set you down in Birnasuiskaia, the most northerly town in that government. There, at the utmost verge of Asia, where the inhabitants are enveloped in darkness, and exposed to all the inconveniences of a rigorous clime during the greater part of the year, the same flame has been kindled, and we hope the period is not distant, when the whole of these regions shall be illumined by the life-giving rays of the Sun of Righteousness. At the place just mentioned, a Bible Association has been formed, which has already sent in 1500 rubles to the society. In other parts of the empire, the establishment of new societies continues to go forward. Two auxiliary societies have been recently formed at *Smolensk* and *Kaluga*, for the purpose of supplying those governments with the scriptures, and Bible Associations have been established at the following places: in the government of Vladimer, at *Gorochowetz;* in Rjasan, at *Ranenburg;*

in Kursk, at *Dimitrew*, *Suge*, and *Staroi Oskol*; in Twer, at *Staritza*, *Wesiezonsk*, and *Kashen*; in Tambow, at *Borisoglebsk*, *Spask*, and *Elatom*. In the government of Volhynia the Bishop has engaged to establish an auxiliary in the course of the present year.

In regard to translations, that into modern Russ is in a state of progress. The translation of the New Testament into the Mordainian language is going forward, and is already put to the press in Kasan. A commencement has been made in the Olentz dialect of the Karelian, and a specimen fowarded to Twer, that it may be compared with the dialect spoken in that government. In the government of Wologa it is proposed to translate the New Testament into the Zirianian language; and the translation of the Gospel of St. Matthew into the Wogulian, is ready for the press. The book of Genesis, as altered from the Hebrew Tartar MS. found in the Crimea, has left the press at Astrachan, and it was resolved by our Committee that copies should be forwarded without delay to all the Committees and correspondents of the society who have any access to the Tartar tribes, that it may be ascertained by which of them the dialect in which it is printed will be most easily understood. The version of the Tartar New Testament, in the Orenburg dialect, is printed as far as the Epistle to the Hebrews, and will be ready for distribution in the course of the summer. The stereotype editions of the Slavonian Bible (the 4th edition of the quarto, and the 10th and 11th of the octavo,) and that of the German Bible, are advancing with all speed, and plates are casting for the Finnish and Esthonian scriptures.

HIBERNIAN MISSIONARY SOCIETY FOR TARTARY AND CIRCASSIA.

The friends who so generously received the Sultan Katte-Ghery, on his late visit to Ireland, and who took so warm an interest in the object of his journey to that country, have published a report of the proceedings of a general meeting held in Dublin, on the 4th of August, 1819, for the purpose of establishing an "Hibernian Missionary Society for Tartary and Circassia." By this report it appears that at the above meeting it was resolved unanimously, "That as the Scottish Missionary Society has engaged to furnish the Sultan Katte-Ghery with four missionaries, in furtherance of his plan, and is now employed in propagating the gospel in parts of Tartary and Circassia, the funds of this society shall, for the present, be transmitted to the treasurer of that body, for the purpose of being applied to the specific object of that association."

INDIA.

Baptism of Ram Narain, and Moonee Ulee, at Chunar.

Mr. Corrie came from Benares to Chunar to baptize two natives, on the 2d of July, when the following impressive scene took place:—

"At ten all the native Christians assembled, with a crowd of Hindoos and Mussulmans; it being understood that two natives were to be baptized. Numbers stood without, for want of room. After the regular service, and an address by me from Isaiah lii. 14, 15, Ram Narain and the Moonshee came forward.

"The Brahmin thus addressed the hearers:—'Behold! I declare before all, and let Hindoos and Mussulmans pay attention to my words; I have been on pilgrimage to Jugger-nauth, to Dwarka-nauth, to Budee-nauth, and to the different Teruths; (or pilgrimages) but, in all my travels, I found not the true way of salvation, till I came to this place and heard the gospel; which, by God's grace, has convinced me that this is the only way to happiness; and I truly believe and declare, before Hindoos and Mussulmans, that if they do not embrace the gospel, the wrath of God will abide upon them, and they shall be cast into hell.' On saying this, he drew out his brahminical thread, and broke it asunder before the people, saying, 'Behold here the sign of my delusion!'—and then delivered it to Mr. Corrie.

"After him, Moonee Ulee, the Moonshee, thus addressed the people:—'Attend, brethren, and hearken unto me: I was a Mussulman, and had spent much of my time in the company of learned men of the same profession. I have studied the meaning of the Korân, and I have paid adoration at the tombs of peers, [saints, or spiritual guides.] In those days, whenever I saw a Christian, my spirit was stirred up within me to slay him: but, on hearing the holy gospels, light has sprung up in my mind, which has increased; and I have been more confirmed in this faith, since I saw the Pentateuch and Psalms. To receive Christian baptism I have come from Delhi. My mind has, moreover, been strengthened and established, by the instructions which I have received from the Rev. Mr. Corrie; and now, before all my brethren present, I embrace this true way of salvation.'

"After this, Mr. Corrie addressed the people from Matt. xxviii. 19; and then baptized the two candidates; the brahmin, by the name of Keroul Messeeh, 'Only Christ;' and the Mussulman, by that of Moonef Messeeh, 'Eminent Christ.'"

GERMANY.

The information contained in the following letter will be found highly interesting to our readers generally, and to the reverend clergy in particular. A similar association might easily be formed in this country, and be productive of the best consequences to the Church of Christ, and lead to a more harmonious union among ministers of different denominations.

To the Editor of the Christian Herald.

DEAR SIR—

Agreeably to promise, I will here give you some account of the meeting, or voluntary association of ministers, which, under the

name of "The Ministers' Conference at Herrnhuth," assembles annually, in May or June, at that settlement of the United Brethren (otherwise called Moravians) in Upper Lusatia, Germany. It is strictly, what we might perhaps call in this country, "a conference and prayer-meeting;" the objects being properly to promote, for their mutual edification, a free communication of their experience and views, as Christians and as ministers; beginning and ending with prayer. They desire to become acquainted with, and further each other's endeavours, earnestly to "work out their own salvation," and to "contend for the faith which was once delivered to the saints." Questions relating to these subjects, freely offered, are as freely discussed. This is done without entering into the controversies of different denominations of Christians: still less do they propose to interfere in the least in church or civil order, as established by the various governments under which Christians live in the present day. Their great aim is, in fellowship, to "build up themselves in their most holy faith, praying in the Holy Ghost;" and, at the same time, to "keep the unity of the Spirit in the bond of peace." This has uniformly been the plan and character of this conference, from its commencement in the year 1754; since which, their meetings have been held regularly once every year: and the great Head of the Church has laid an abundant, and apparently ever-increasing blessing upon them.

At first, only a few Lutheran ministers met some belonging to the United Brethren, for the purposes above mentioned. They were soon joined by ministers of Calvinist congregations. A protocol, or record, was kept of the proceedings at their meetings; which, on account of the essays which were delivered in, and inserted, and the letters from distant friends which were addressed to the conference, became more and more interesting, and was afterwards widely circulated in manuscript. By degrees, the number of ministers, and candidates for the ministry who attended, increased; so that for a considerable number of years past, there have assembled as many as seventy, or more, according to the circumstances of war or peace, &c.; their correspondence also became vastly extended. The protocols contain letters from most parts of Germany, from Sweden, Denmark, Norway, Holland, France, Switzerland, Prussia, Great Britain, North America, from the German colonists in the Russian dominions, and from some of the missionary stations of the United Brethren among the heathen. Part of the communications addressed to this conference, are from associations of ministers in different countries. Three or four, and sometimes as many as twenty or thirty, or a greater number, have united in writing to them. The associations of ministers have generally given interesting views of the state of religion, in the countries especially where they resided. They also express their opinions freely, as

to passing events, with reference to the kingdom of Christ; and relate circumstantial accounts of those remarkable occurrences near them, which they judge it will be interesting to the ministers assembled at Herrnhuth, and the lovers of our Lord Jesus Christ and his cause generally, to be acquainted with. Letters from individual ministers, whose names, if they desire it, are not inserted in the protocol, have often, from the mere impulse of the writers, exhibited open-hearted, humble, and very affecting narratives of their former course of life, while they were still "the children of wrath, even as others;" and have described their conversion and their trials: after which they have perhaps asked the advice of the conference as to their Christian state, their difficulties, and the manner in which, as to certain points which they specified, they would recommend to them to conduct themselves in their office as gospel ministers. These confidential expositions of the Christian experience of servants of the gospel in our day, in which the authors with singleness and uprightness of heart gave an account of what the Lord had done and was still doing in their own souls, have always excited peculiar interest. Letters to the conference are answered by members of the same; but for obvious reasons the answers are not entered in the protocol.

This highly interesting and instructive annual collection of communications from esteemed ministers of the word in so many different countries, and the remarks and proceedings to which they give rise in the conference, with other occurrences there, are, with the exception above noticed, all compiled by the president of the meeting, and his immediate assistants, in the protocol, in form of what we might perhaps term a "report." Those who address communications to the conference, have commonly read one or more of the protocols, and appear to be edified by them. It is believed, that nothing like a just calculation can be made of the whole number of ministers who are thus united in spirit upon the one only foundation of Jesus Christ and his merits by means of attending this conference, or reading its protocols. Some of them are men of celebrity and influence, as authors, professors in universities, or dignitaries in the different divisions of the Christian church. Living in many and distant countries, they, and their congregations, and other friends who desire to have spiritual connexion with them, speak various languages; into which therefore the protocol is, if required, translated, in order that as many of them as desire it may become acquainted with its contents.

The ministers and their people, and other friends who are thus specially and somewhat intimately connected as Christians by means of reading or hearing the protocols are, at present, besides the United Brethren's congregations generally, many Lutherans, German Reformed or Calvinists, Dutch Reformed, Protestant Episcopalians, Presbyterians, Independents or Congregationalists, Baptists and Methodists. Some Roman Catholic priests,

and teachers in their schools, have of late years addressed truly evangelical communications to the conference, and some of them have attended there, and appeared to be much pleased and affected.

This meeting of ministers at Herrnhuth, is, among the rest, very useful on the continent of Europe, in giving circulation to accounts respecting Missionary and Bible societies, and whatever else appears to have a tendency to promote brotherly love, peace, unity, and fellowship of spirit among the children of God of all denominations; and, at the same time, to excite to the humble and zealous exercise of all their common duties, in the furtherance of the cause of their divine Head and Master. If there is any one point which this union of Christians maintains more strenuously than all others, it is their avowed determination, (in which they are all unanimous) to adhere steadfastly to the doctrine of the divinity and atonement of Jesus Christ. In this view they have long been regarded by many, as a strong rampart against that delusion and departure from the truth, which at present so lamentably prevail in some Christian countries.

In the year 1814, a small volume was printed in Germany, entitled, "Practical Remarks on the Ministry of the Gospel; extracted from the protocol of a conference of ministers, which has assembled annually at Herrnhuth ever since the year 1754." The remarks are arranged under eight different heads or chapters. It is proposed to translate this publication into English; and it is believed that many ministers and lovers of the truth in this country, might derive pleasure and instruction from the perusal of it.

Hoping that the above account, on the accuracy of which you may rely, will be acceptable for insertion in your Herald, I send it to you, and remain truly, dear sir, your sincere friend and humble servant, BENJAMIN MORTIMER.

New-York, May 12, 1820.

UNITED STATES.

VERMONT BIBLE SOCIETY.

Extracts from the Seventh Report.

Five hundred Bibles which were on hand at the time of our last anniversary, and 660 Bibles, and 650 Testaments, since purchased of the American Bible Society, have been distributed to the several county societies, and it is believed, have, by them or their agents, been put into the hands of the poor and destitute.

So far as information has been obtained, the gift, wherever bestowed, has been received with gratitude.

It having been ascertained that Bibles were much wanted in Canada, the Directors agreed to ask of the American Bible Society, a donation of 200 Bibles, to be distributed there. This

favour was very cheerfully and promptly granted, and the Bibles forwarded to the Rev. Dr. Stewart, and the Rev. Mr. Reid. Letters from these gentlemen have been received, expressing their gratitude for the favour, and informing that the Bibles were mostly distributed.

Your Directors ordered that $700 be remitted to the treasury of the American Bible Society, which was forwarded accordingly.

We are confident, brethren, that every member of the Vermont Bible Society rejoices in the success of the National one, and derives pleasure from the consideration that we are the tributary stream of that grand reservoir of American benevolence.

The receipts from the several county societies the present year, amount in the whole, to $1,193, 87; which, after deducting $110 paid for Bibles for Bennington County, leaves in the treasury, for future disposal, $1,083 87.

Our society has been in existence seven years. During that period we have purchased and distributed, including donations received from other societies, and a few on hand, 5460 Bibles, and 750 Testaments; and remitted to the treasury of the American Bible Society, exclusive of what we have paid for Bibles, thirteen hundred dollars.

But, brethren, we should hardly stop to survey the ground we have gained. "There remaineth yet very much land to be possessed." Indeed our work is but just begun. The following extracts of letters will show in what estimation your charities are held, and afford encouragement to perseverance in this labour of love.

—

From Dr. Stewart *to the Secretary.*

"*Hatley, June* 21, 1819.

"*Reverend Sir,*

"I am happy to acknowledge the receipt of a box, containing ninety-four Bibles; a present, I understand, from the Vermont Bible Society, to the inhabitants of the townships in Canada, east of Lake Magog.

"I request you to present our grateful thanks to the society for their very acceptable and excellent gift.

"A great many of the Bibles have already been distributed, and the rest will soon also be given to poor persons who are likely to make good use of them. I beg to contribute twenty dollars in aid of the beneficent purposes of the Vermont Bible Society.

"I am, Reverend Sir, your sincere friend and brother in the Lord. "C. Stewart."

—

From the Rev. Mr. Reid *to the same.*

"*St. Armand, Lower-Canada, Sept.* 9, 1819.

"*Reverend Sir,*

"Last April I received 100 Bibles, which the Vermont Bible

Society forwarded to me for distribution. I am now to happy to inform you that I have distributed them in the best way that I could devise. The following townships have participated of the society's donation, viz. St. Armand, where I reside, Stanbridge, Dunham, Sutton, Potton, Bolton, and Farnham; and there are now fourteen Bibles left in my hands, which will be distributed ere long.

"In behalf of those people who have received the good word of God, through the liberality of your society, I beg leave to offer you my best thanks, and also to the members of your benevolent institution, for a donation so precious, and so magnificent as that which we have received of your bounty. When I distributed a Bible, I always accompanied the precious gift with as appropriate an exhortation as I could, and I hope and pray that as they have received it freely, it will produce in them fruit unto eternal life.

"With my earnest prayers for the success of your society, in promoting the cause of our common Lord and Saviour Jesus Christ, by the circulation of the holy scriptures, which are able to make men wise unto salvation,

"I remain, Rev. Sir, your most obedient servant,

"JAMES REID,

"*Minister of St. Armand, Lower-Canada.*"

From the REV. E. H. NEWTON *to the* HON. WM. HALL, *one of the Directors.*

"Gave one Bible to a poor man with a large family, and only a part of an old Bible in his house. He has lived an openly wicked life, intemperate and profane. For twenty years has despised God's word, but at that time was brought to search it as the only guide to find deliverance from his troubled conscience. Since that his wife and two of his children, have hopefully passed from death unto life, but we fear he has returned to his cups and profanity."

Among other instances of bestowing the gift of a Bible, he states—"Gave one Bible to a poor man, with a wife and three children. They had about two-thirds of an old Bible. As I presented them with a new one, the poor woman took it, and clasped it in her arms, and with joy sparkling in her countenance, exclaimed, "It is the best present that I ever had." She gave me a thousand thanks, appeared serious, but uninformed.

"When I have presented a Bible to a family, I have usually carried it, and conversed with them about their everlasting peace—urged them to search the scriptures, that the present might not rise up in judgment against them. I have then read a chapter, and in solemn prayer commended them to God, that his word may prove a savour of life unto life to their souls.

"The Bibles distributed have been gratefully received, and I

hope have been the means of doing extensive good. I know no instance in which the present has been perverted to any other use than that for which it was given. If I had more Bibles I could dispose of them well."

There are, doubtless, in our own state, many families yet unsupplied with the Bible. Instances of this kind have generally been found numerous in proportion to the search which has been made among the poor and irreligious classes of the community. In other sections of our country the want is much greater.

In the benevolent cause in which we are engaged, we cannot doubt of the approbation of God; for we know it is his command that the gospel of his grace should be published among all nations, and preached to every creature.

We rejoice, too, in the consideration, that, in this cause, we are not alone. Thousands have engaged in the work before us, and millions are associated with us in the holy resolution of giving the Bible to every destitute family under heaven.

The Bible Society of VIRGINIA,

Held a General Meeting on the 4th of April, 1820, at Richmond, the Rt. Rev. Richard C. Moore, D. D. in the chair. The meeting was opened with a hymn and prayer, by the Rev. Jesse Turner, and a sermon appropriate to the occasion by the Rev. John H. Rice.

The *Seventh* Annual Report of the Managers was presented, by which it appears, that this society, since its organization, has distributed 8936 Bibles and Testaments—1325 of which were issued the last year. The receipts during the year have been $1099 90, and the disbursements $1321 25, leaving a balance due the Treasurer of $221 45.

We hope the appeal which the managers have made in their Report will be heard, and be felt by the friends of the Bible cause in Virginia, and that they will come forward and replenish the treasury of this respectable institution with a liberal hand.

Our limits will confine us to the following extract from the Report:—

When we consider the sublime object of evangelizing the world, for which Bible societies are instituted: the glorious effects to be produced, by supplying the poor in every clime, with the bread of life—by opening the eyes of the blind, and guiding their feet, with the lamp of divine truth, in the way in which they should go,—by delivering the heathen from their cruel and impure superstitions—by uniting Christians of every denomination in the bands of peace and brotherly love, and hastening on the happy time when all shall know the Lord from the greatest even to the least, our hearts must burn within us, and all our faculties should be devoted to the universal dissemination and fulfilment of the scriptures.—No exertions or sacrifices should be considerd too great in a cause involving all that is dear and precious to the soul of a Christian philanthropist.—A cold and careless service ought not to be rendered by those who in subscribing to a BIBLE SOCIETY,

have virtually undertaken to *labour* in the vineyard of the LORD. —True it is, that the work, being his, will assuredly be accomplished in his own time, whether *we* of this generation, contribute our endeavours to accelerate its completion or not:—but, as men are his instruments, let not the shame be ours of leaving this glorious work to the fidelity and activity of others;—let us be ambitious of the honourable distinction of promoting the prosperity of his holy church universal, of enjoying the gratifying thought, that multitudes may be indebted to us for the salvation of their souls.

The vast, the infinite importance of the last mentioned motive, must be deeply impressed on our minds, when we reflect on the solemn truth, repeatedly declared in the word of God, that "there is none other name under heaven given among men whereby we can be saved" but that of JESUS CHRIST; when we look, with an eye of pity, on the miserable state of the heathen throughout the world, and of thousands of the poor and ignorant in every Christian land, who, destitute of the means of salvation, are almost as wretched as the heathen.—The deplorable state of the world "lying in sin and wickedness," when duly considered, must awaken every compassionate and generous feeling in our hearts, and excite us to renovated energy and ardour, to accomplish the designs of the gracious Saviour, "who wills that all men should come to the knowledge of the truth, and be saved through him."—Engaged in his service, we cannot but feel, with the apostle Paul, that "it is good to be zealously affected in a good thing,"—that while any thing remains to be done, for the salvation of our fellow-sinners, no Christian ought to think his object attained; and that none should remit their exertions to propagate the gospel until the day of millennial felicity shall have arrived, when the kingdom of God shall universally prevail, and his will be done on earth as in heaven.—The coming of this happy time may he in his mercy hasten, for Jesus Christ's sake.—Amen.

UNION BIBLE SOCIETY OF GREENBRIER AND MONROE.*

Extract from the First Annual Report.

The Treasurer's receipts show that there has been collected in all $333; of this there has been paid out for 100 Testaments and 72 Bibles, purchased at Staunton, together with other contingent expenses $83 21 1-2, leaving a balance of $249 78 1-2. But your Managers having applied to the parent society of New-York, have been promptly furnished with two boxes of the sacred scriptures, containing 160 Bibles, 140 Testaments, and 20 German Bibles, the amount of which was $214 90; when paid, will leave a balance of $34 83 1-2.

* Two counties in the State of Virginia West of the Allegany Mountains containing nearly 12, 000 inhabitants of whom about 900 are slaves.

Of the books received from Staunton, we have given into the hands of several persons for distribution, 44 Bibles and 46 Testaments, but are unable to say as to the precise manner in which they have been distributed, but believe they have generally been given away. There is now on hand, in this place, 24 Bibles and 54 Testaments, subject to the control of the succeeding Managers.

From this statement it will appear, that although but little has been done, yet our efforts have not been altogether unsuccessful; that we have only with diligence to co-operate with the Christian world gererally in the great work of disseminating the scriptures, and by the blessing of Heaven, our efforts may be crowned with success.

Extract of a letter from the Secretary of the Society, written in January, 1820.

The Board of Managers of the Bible Society of Greenbrier and Monroe, beg leave to call the attention of the Board of Managers of the American Bible Society to the wants of this section of country. Our society has been in existence a little more than one year. During this period the demand for the word of truth has increased far beyond our expectation. Since the 27th of Nov. we have received too boxes, containing 160 Bibles and Testaments each; and in less than two months they have been nearly all distributed, and although we have as yet confined ourselves almost entirely to Greenbrier and Monroe, these counties are, by no means supplied. Except the Bible Society of Abingdon, which lies one hundred and eighty miles south-west, and near the Tennessee line, ours is the only Bible society in the state, whose field of operation lies west of the Allegany mountain; so that we have a vast field, stretching from the Allegany to the Ohio and Kentucky on the one side, and to Pennsylvania on the other, embracing a population of at least 100,000 souls. We do not, indeed, expect to traverse this vast region to disseminate the scriptures, although this would be a pleasing employment; but we feel confident, if we had them, we could partially supply many districts, and perhaps could form Auxiliary Associations to aid us in the work of distribution.

Taking into view, therefore, the pressing wants of great multitudes in this country, and the urgent demand which prevails at present for the scriptures, we would ask, can the American Bible Society do a better thing than to grant us a gratuitous supply of Bibles and Testaments? By thus aiding, you will cause the present demand for the Bible to animate us in our labours, instead of overwhelming and discouraging us. Already has the American Bible Society encouraged and promoted our diligence in the Bible cause, by attending with promptness to our application for Bibles, and furnishing excellent editions of the scriptures at a very cheap rate; but should this request be granted, you will lay us under additional obligations to be grateful.

ULSTER COUNTY, N. Y. AUXILIARY BIBLE SOCIETY.

Extract from the Third Report.

The Ulster County Bible Society was formed Nov. 30, 1816—has purchased 400 Bibles; of which 300 have been given away, 10 sold, and 90 on hand, for sale at low prices, or for gratuitous distribution, in the discretion of the managers; has collected $518; has donated $100 to the American Bible Society, besides paying, during the last year, to the parent society, $74 25 for Bibles, and heretofore donating to that society $66 65 through the congregation at Kingston; has 20 life members, by payment of $10 and upwards, and about 150 annual members, both male and female, of $1 each.

ANNIVERSARIES.

AMERICAN BIBLE SOCIETY.

The fourth anniversary meeting of this society took place at the City Hotel, on Thursday the 11th inst. The Hon. ELIAS BOUDINOT, LLD. the venerable *President* of the society, took the chair at 10 o'clock, when the exercises of the day were commenced by the Rev. Dr. Richards, of Newark, who read the eighty-ninth Psalm. A brief and appropriate address of the president was then read by the Rev. John B. Romeyn, D. D.; the Annual Report was read by the Rev. James Milnor, D. D. rector of St. Georges' Church in this city and secretary for domestic correspondence. The usual motions were made, and addresses of an unusually interesting character delivered by the Hon. JOHN COTTON SMITH, late Governor of Connecticut; the Rev. THOMAS LYELL, rector of Christ Church, in this city; the Rev. THOMAS BALDWIN, D. D. minister of the first Baptist Church in Boston; the Rev. ABEL MC EWEN, pastor of the Presbyterian Church in New-London; the Rev. ARTHUR STANSBURY, of Albany; the Rev. LYMAN BEECHER, D. D. pastor of the Church of Christ in Litchfield, Con.; the Hon. ROGER MINOT SHERMAN, of Con. and the Rev. EDWARD D. GRIFFIN, D. D. of Newark.

It is no disparagement to former occasions to say, that this anniversary was more deeply interesting than any preceding one. The speakers seemed to break through the restraints of formality, and to feel the influence of a pious enthusiasm, which they communicated to the assembly; and we felt assured, that we were participating with speakers and with hearers in a delightful communion of sentiment and feeling. It was no parade of eloquence which we admired;—nor are we making it our present business to applaud the talent and the genius which may have been displayed. It was the exhibition of deep and solemn feeling; of earnest engagedness in the best cause—for the weightiest reasons; it was the *eloquence of the age of benevolence*, which affect-

ed us; such as has long delighted and thrilled the annual meeting of the British and Foreign Bible Society, and many other Christian institutions in Great Britain. We rejoice in its appearance in its real excellence, in the annual meeting of the American Bible Society. May it continue from year to year to animate and influence its members, and may thousands meet to com-mingle the noblest sentiments and the holiest feelings; to become, by communion of hearts, encouraged and strengthened for every sacrifice and every effort.

We are aware that many excellent people have felt a dislike to these anniversary celebrations, as savouring too much of unchristian display. And if they are occasions in which parade is the great feature, they are utterly inconsistent with the cause they profess to serve, and a foul disgrace to those who present themselves for public admiration. But, though there may, in this, as in all good things on earth, be evil mingled with the good, we feel sure, that public anniversaries, where communion of feeling is promoted by free and familiar speeches, are not deserving of any peculiar imputation of evil; and that they may be made productive of excellent consequences. Indeed we are well informed by those who have witnessed the anniversaries of the great institutions in Britain, which we believe are the finest spectacles that the British metropolis presents to the benevolent traveller, that all the prejudice which they have previously entertained against those meetings, as mere matters of parade, has been immediately removed, when they have seen the exhibition of pious enthusiasm which has appeared to animate the speakers, and when all have seemed to mingle in one common sentiment of zeal, and in one common expression of hearty approbation. If we were to take the liberty to state what it is which has in particular put us behind British Christians in the works of benevolence, in which we have been too sluggishly engaged, it is that we have wanted that glow of feeling which has been promoted among them by their joyful anniversaries. When one first perceives its operations, or reads an account of them, he may consider it only as a momentary and occasional excitement; but when he sees it continuing unabated from year to year, he can hardly fail to discover in it a portion of that spirit which actuated HIM who is represented as saying, "The zeal of thine house hath eaten me up."

We know no sublimer subjects of real eloquence than the exertions, and designs, and prospects, which the present day presents, nor a nobler field than the annual meeting of a society engaged in spreading abroad among all the tribes of men, a revelation from God their Maker. We know not a sublimer spectacle than is presented when a speaker pours forth his whole soul in favour of the Bible, and unites every heart in benevolent desires and benevolent determinations. An effect like this, we

cannot but feel, was produced by the exercises of the anniversary of the American Bible Society.

With intense gratification did its members sympathize in the feelings and sentiments of the speakers, while they fully exhibited the motives and encouragements to perseverance in their efforts. And was there one mind that did not unite in the general sentiment of love, and hope, and faith, with which the silent assembly seemed to receive those sure words of prophecy which closed the solemn exercise, describing, in the most heavenly strain, that glorious consummation which a dispersed Bible will produce, "The wolf also shall dwell with the lamb, the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together: they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea?"

THE UNITED FOREIGN MISSIONARY SOCIETY

Held their annual meeting on Wednesday afternoon the 10th inst. The Report was read by the Rev Dr. Milledoler, Corresponding Secretary; after which, in moving and seconding resolutions for the acceptance of the Report and thanks to the Board of Directors, addresses, were made by the Rev. Edward D. Griffin, D. D. of Newark; the Rev. John Mc Dowell, D. D. of Elizabethtown; the Rev. Philip M. Whelpley, of this city, and the Rev. Mr. Forrest, of Delaware county.

In common with many friends of the society we anticipated a full house, and were somewhat disappointed to find the assembly rather thin; we do not believe the public fully understood the nature of the meeting, as this was the first anniversary of this Society which has been celebrated by public addresses. Had they expected that communion of sentiment and feeling on the great interest of the cause of Christ, which the assembly enjoyed on that occasion, we are sure that nothing but important duties would have prevented their attendance.

In the Report, we were gratified with a statement of the late doings of the Board, in sending out the *Osage Mission;* and the assurance, that they are still endeavouring to prepare the way for a mission to South America.

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

In our number for February 12th, we gave an account of the formation of a society for colonizing and evangelizing the Jews. This society has since been incorporated by the Legislature of this State, under the name of "*The American Society for meliorating the condition of the Jews.*" They held their first annual

meeting on the 12th inst. when an address was delivered by the Hon. Elias Boudinot, LLD. president of the society, and the officers were chosen for the ensuing year. In the evening a sermon was preached in the North Church, by the Rev. Mr. Stansbury, of Albany, from Lam. i. 12. *Is it nothing to you all ye that pass by?* and a collection was taken up for the benefit of the society. Rev. Dr. A. M'Leod, Secretary for Foreign Correspondence; Rev. John Knox, Secretary for Domestic Cor. Hon. Peter A. Jay, Treasurer.

NEW-YORK SUNDAY SCHOOL UNION SOCIETY.

The Anniversary of the New-York Sunday School Union Society was held on Tuesday the 9th of May. Agreeably to previous arrangement, the children, to the number of 2500, were assembled before the City Hall at three o'clock P. M. Drawn up in order in the different walks in the Park, they presented to the eye of the philanthropist the most interesting spectacle. At half past three, preceded by the President and Managers, the children moved in procession up Broadway to the Circus. This large building, so admirably suited to the purpose, was crowded to excess. The scholars being arranged below, and the audience filling the galleries, presented to the Managers a sight sufficient to reward their past exertions, and to animate them to proceed with increased ardour in their labours.

The meeting was opened by the Rev. Mr. Chase, in an address to the throne of grace for the divine blessing on the institution: a hymn was then sung in the most exact harmony by the children, which drew tears from many eyes. They were addressed in a very able manner, by the Rev. Dr. Beecher, of Litchfield, Con. Another hymn was then sung, and a prayer offered up by the Rev. John Stanford, when the children were dismissed, each receiving an orange as they retired.

The meeting was attended by several clergymen, and other strangers from different parts of the Union, who seemed highly gratified on this interesting occasion. The good order of the scholars; their strict attention to the slightest hints from the teachers; the neatness of their persons, and their good behaviour throughout, form the best eulogium we can give to the system and its pious superintendents and teachers.

In the evening of the same day, the society met at the Methodist Church, in John-street. The chair was taken by Richard Varick, Esq. the President. The meeting was opened with prayer by the Rev. Mr. Scranton. The Report of the Managers for the past year, was then read by Messrs. Perit and Eastburn. This interesting document was listened to with the deepest attention, by an unusually large audience. It exhibited the great benefits of Sunday School instruction in the decrease of crime, and

the consequent increase of moral conduct in this large city. About 3500 are taught in this Union alone. The Female Union, with others, who act alone, make an aggregate of about 9000 under instruction on the Lord's day.

The several motions to accept and to print the Report, and also to return the thanks of the society to the superintendents and teachers, for their steady and persevering attention to their arduous duties, were made and seconded by the Rev. Messrs. Knox, Malcolm, and Morris, and by H. Ketcham, Esq. R. Sedgwick, Esq. and Mr. James Eastburn. Each of these gentlemen addressed the meeting in very animated and appropriate language, and which seemed to meet with kindred emotions in all who heard them.

Upon the whole this has been the most interesting anniversary which we have witnessed of this society. We trust their hands will be strengthened and their hearts encouraged to proceed in this blessed work, until ignorance shall find no retreat, nor vice a lurking place, in our populous city.

Receipts by the Treasurer of the American Bible Society for the month of April, 1820.

To constitute the following ministers members for life.—Rev. Daniel H. Barnes, by his own subscription, $30. Rev. Wm. Calhoun, pastor of the united congregation of Stanton and Brown meeting house, Virginia, by the ladies of the said congregation, $30. Rev. Nehemiah B. Beardsley, pastor of the 4th Congregational Society, Saybrook, Con. by the Female Benevolent Society of that parish, $30. Rev. Peter Nours, Ellsworth, Maine, by the ladies of that society, $30. Rev. Alfred Wright, Elliot, Mis. by the female students of Raleigh Academy, N. C. $30. Rev. Ben. Wood, Upton, Mass. by the Female Cent Society of that place, $30. Rev. Jeremiah Day, LLD. President of Yale College, by the students of that seminary, to constitute him a Director for life, $150.

To constitute individuals Directors and Members for life.—Mr. Andrew Bigelow, Medford, Mass. in addition to a former payment of $100 to constitute him a Director for life, $50. David Hoge, Esq. Steubenville, Ohio, $30. Mr. Jonathan A. Gosman, Danby, Tioga co. N. Y. $30. Mr. Oliver N. Bostwick, New-York, $30. Richard Varick, Esq. New-York, to constitute the following gentlemen, his kinsmen, members for life, $150; 1. Richard Varick Kissam; 2. Richard Varick Dewitt; 3. Richard Varick Dey; 4. Richard Varick Gilbert; 5. Richard Varick Roosevelt.

Donations from Societies and Individuals.—Peekskill, N. Y. Female Bible Society, $1 22, and $6 75 for Bibles, &c. Benson, Vermont, Female Bible Society, $20. Bedford, Va. Bible Society, $100. Female Bible Society, Boston and its vicinity, $50, and $150 for Bibles, &c. The Orford Female Beneficent Society, in East Hartford, Con. $10. Cumberland County, Penn. Bible Society, $150. Rahway, N. J. Bible Society, $19 89, and $5 11 for Bibles, &c. Elmira Female Bible Society, New-York, $20. Courtland Bible Society, N. Y. $42, and $48 for Bibles, &c. Female Bible Society, Newville, Penn. $50. Montgomery County, N. Y. Bible Society, $150. Bergen Town Bible Society, N. J. $35 Wm. Jay, Esq. $10. A Friend, $2. Collected from annual subscribers this month, $46.

For Bibles, &c.—Baltimore Female Bible Society, not auxiliary, $236 70. St. Lawrence, N. Y. Bible Society, $100. Green River Bible Society, Ken. $72. Marine Bible Society, Albany, $75. Bristol County, Mass. Bible Society, $72 85. Camden, S. C. Bible Society, $50. Bible Society of Hancock and Penobscot counties, Maine, $220. Jefferson county, N. Y. Bible Society, $37 50. Granville county, N. C. Bible Society, $100. Poughkeepsie Female Bible Society, $89 55. New-York Bible Society, $453 88. Franklin, Mass. Bible Society, $200. Massachusetts Bible Society, $786 25. Middlesex county Bible Society, Mass. $73 33. Yorktown Female Bible

Society, N. Y. $5. Bibles and Testaments sold to individuals this month, $37 21. Total, $4,106 68. WM. W. WOOLSEY, Treasurer.

The issues from the Depository of the American Bible Society, during the month of April, have been as follows: Bibles, 4,774; Testaments, 1,904; Mohawk Gospel and Delaware Epistles, 29; total, 6,707—value, $4,889 52.

J. NITCHIE, Agent, A. B. S.

SUMMARY.

African Colony.—Captain Center, who arrived here this morning, in 46 days from the Isle of May, was informed by the captain of the British frigate Myrmidon, that the ship Elizabeth, which sailed from N. York with the people of colour, had arrived at Sierra Leone and sailed again before the U. S. ship Cyane arrived there.

A Bible Society, auxiliary to the American Bible Society, has been formed at Blakely, Ala.; of the which JAMES L. SEABURY, Esq. late of this city, is the *President.*

A new Presbyterian Church has recently been erected in Murfreesborough, Tennessee.

Jonathan Dwight, Esq. of Springfield, Mass. during the last year, erected, at his own expense, a very beautiful and commodious church, in that town, and gave it to the second congregational church, of which he is a member; and, from the sale of the pews, a fund has been established, more than sufficient for the liberal support of a minister.

"*The General Society of Mechanics and Tradesmen*" of this city, have taken measures to establish a library for the use of apprentices, and published an address to the citizens of New-York, calling on them for aid in this worthy object. They have given the names of several gentlemen who will receive donations of books, maps, &c. we have room for one only—Mr. *Thomas R. Mercein*, No. 20 Wall-street.

It is the intention of the society to erect a building sufficiently spacious to accommodate from 70 to 100 scholars, and furnish instruction to the children of the deceased, and other members of the society, who may require the aid of such an institution in the furtherance of their education.

On the 22d February, a "*Gratuitous Apprentices Library*" was opened in Boston, and one has recently been commenced in Philadelphia.

Licensures.—On the third of April, the Presbytery of Tennessee licensed Mr. Joseph Allen to preach the gospel.

On the 27 April, the Presbytery of New-Brunswick, N. J. licensed five young men to preach the gospel, as probationers for the holy ministry.

Mr. *William Ashmead*, and Mr. *John W. Scott*, were licensed to preach the gospel by the Philadelphia Presbytery, during their late sessions.

Errata.—The first page of this No. should have been 33 instead of 41; consequently the rest are wrong. The right folio will be resumed in the next number.

THE CHRISTIAN HERALD.

VOL. VII.] *Saturday, June* 3, 1820. [No. III.

Miscellany.

From the Evangelical Magazine.

MEMOIR OF THE REV. HENRY MARTYN, B. D.

Late Chaplain to the Hon. East India Company, and Missionary to India and Persia.

(Concluded from p. 46.)

We have taken a rapid glance at the progress of this most excellent man, as the laborious and successful scholar, the faithful preacher, the indefatigable translator of the scriptures, and the self-denying and devoted missionary to the heathen. We are now to contemplate his character in a new point of view, and to admire the courageous spirit of the Christian confessor, and the triumph of faith in the dying believer.

"On the first day of the year 1811," writes Mr. Martyn in his diary, "I pass from India to Arabia, not knowing the things which shall befall me there; but assured that an ever-faithful God and Saviour will be with me in all places whithersoever I go. May he guide me and protect me, and bring me back again to my delightful work in India."

But he adds—"*I am, perhaps, leaving it to see it no more.*" And so indeed it proved—he departed for ever from those shores, where he had fondly and fully purposed to spend all his days.

Five months were occupied in his passage from the Hoogly to Shiraz. On the 22d of May he landed at Bushire, in the Persian dominions, and on the 30th set out for Shiraz.*

On the first day of the journey, the sufferings of Mr. Martyn, by the extreme heat, were almost insupportable.

"At first the heat was not greater than we had felt in India, but it soon became so great as to be quite alarming.—When the thermometer was above 112 degrees, I began to lose my strength fast; at last it became quite intolerable. I wrapped myself up in a blanket and all the warm covering I could get, to defend myself from the external air, by which means the moisture was kept a little longer upon the body, and not so speedily evaporated as when the skin was exposed: one of my companions followed my example, and found the benefit of it. But the thermometer still rising, and the moisture of the body quite exhausted, I grew restless, and

* Shiraz is the second city of Persia, situated in a fertile valley, about twenty-six miles in length, and twelve in breadth, bounded on all sides with lofty mountains. The circuit of the city is about four miles, surrounded with a wall twenty-five feet high and ten thick, with numerous towers.

thought I should have lost my senses. The thermometer at last stood at 126 degrees; in this state I composed myself, and concluded, that though I might hold out a day or two, death was inevitable. Capt. ——, who sat it out, continued to tell the hour and height of the thermometer; with what pleasure did we hear of its sinking to 120 degrees, 118 degrees, &c. At last the fierce sun retired, and I crept out, more dead than alive. It was then a difficulty how I could proceed on my journey; for besides the immediate effects of the heat, I had no opportunity of making up for the last night's want of sleep, and had eaten nothing."

The cool air of the night greatly refreshed him, and he proceeded with caution: he procured a tatic, made of the branches of the date tree, and a Persian peasant to water it; thus the thermometer was kept down to 114, and wrapping a large wet towel about his head and body, he was enabled to endure the heat.

On the 9th of June he arrived at the celebrated seat of Persian literature, and immediately commenced, with proper assistants, another version of the New Testament.

During Mr. Martyn's residence here, he had frequent opportunities of conversing with learned natives, who were accustomed to try him with hard questions; Mr. Martyns' answers were dictated by sound wisdom, singular discretion, and deep piety. His frequent disputations with the leading teachers of the Mohammedan faith excited much attention, and even alarm, so that a defence of Islamism was speedily published, to which Mr. Martyn replied in the Persian language.

Towards the end of November great progress had been made in the translation; Mr. Martyn, therefore, ordered two splendid copies of it to be prepared, designing to present one to the king of Persia and the other to the prince Abbas Mirza, his son.

The early part of the year 1812, that year in which it was appointed that he should rest from his labours, was ushered in by him in the following strain of singular pathos and piety:

"The last has been, in some respects, a memorable year. I have been led, by what I have reason to consider as the particular providence of God, to this place, and have undertaken an important work, which has gone on without material interruption, and is now nearly finished. I like to find myself employed usefully, in a way I did not expect or foresee, especially if my own will is in any degree crossed by the work unexpectedly assigned me; as there is then reason to believe that God is acting. The present year will probably be a perilous one; but my life is of little consequence, whether I live to finish the Persian New Testament, or do not. I look back with pity and shame upon my former self, when I attached importance to my life and labours. The more I see of my works the more I am ashamed of them. Coarseness and clumsiness mar all the works of man. I am sick,

when I look at man, and his wisdom, and his doings, and am relieved only by reflecting, that we have a city, whose builder and maker is God. The least of His works here it is refreshing to look at. A dried leaf, or a straw, makes me feel myself in good company: complacency and admiration takes place of disgust."

On the 18th of April, he thus expresses himself:—

"This is my birth-day, on which I complete my 31st year. The Persian New Testament has been begun, and I may say, finished in it, as only the last 8 chapters of the Revelations remain. Such a painful year I never passed, owing to the privations I have been called to on the one hand, and the spectacle before me of human depravity on the other. But I hope that I have not come to this seat of Satan in vain. The word of God has found its way into Persia, and it is not in Satan's power to oppose its progress if the Lord have sent it."

On the 24th he finished the last sheet of the work; and on the 15th of March, his translation of the Psalms.

During his eleven months abode at Shiraz, Mr. Martyn was so far from shrinking from any fair opportunity of confessing Christ before men, that he sought out, and gladly embraced every fair occasion of avowing "whose he was, and whom he served." One public argument he held with the chief professor of Mohammedan Law; and another discussion held in the palace of one of the Persian princes, where a numerous body of Mollahs were collected; in the midst, therefore, of this Mohammedan conclave, he maintained that prime and fundamental article of true religion —the Divinity of the Son of God.

On the 24th of May, one year after entering Persia, Mr. Martyn left Shiraz, intending to lay before the king his translation of the New Testament; but, finding, that without an introductory letter from the British ambassador he could not be admitted into the royal presence, he determined to proceed to Tebriz, where the ambassador, Sir Gore Ouseley, then resided. His journey, of 8 weeks, to this place, was extremely harassing; he suffered much, especially by a fever which then attacked him with great severity; the pain in his head, was at times, almost insupportable, and he was scarcely able to proceed; and when he arrived at Tebriz, he appeared to be in the last stages of debility and exhaustion.

The following extract is from the last letter he ever wrote, addressed to a beloved friend in England.

"I wrote to you last —, in great disorder; my fever had approached nearly to delirium, and my debility was so great, that it seemed impossible I could withstand the power of the disease many days, yet it has pleased God to restore me to life and health again; not that I have recovered my former strength yet, but consider myself sufficiently restored to prosecute my journey. My

daily prayer is, that my late chastisement may have its intended effect, and make me, all the rest of my days, more humble and less self-confident. Self-confidence has often let me down fearful lengths, and would, without God's gracious interference, prove my endless perdition. I seem to be made to feel this evil of my heart, more than any other, at this time. In prayer, or when I write or converse on the subject, Christ appears to me my life and strength; but, at other times, I am thoughtless and bold, as if I had all life and strength in myself. Such neglects, on our part, are a diminution of our joys; but the Covenant! the Covenant stands fast with him for his people evermore.

"In three days I intend setting my horses head towards Constantinople, distant about 1300 miles. Nothing I think, will occasion any further detention here, if I can procure servants who know both Persian and Turkish. Ignorant as I am of Turkish, should I be taken ill on the road, my case would be pitiable indeed. The ambassador and his suite are still here; his and Lady Ouseley's attention to me, during my illness, have been unremitted."*

On the 2d of Sept. Mr. Martyn commenced his formidable journey to Constantinople, accompanied by two Armenian servants. His sufferings from heat, from cold, and from severe illness, were extreme. We have not room for extracts from his journal during this his last journey; suffice it to say, that his sufferings were greatly augmented by the unfeeling haste and cruelty of Hasan Aga, a Tartar, to whose guidance he was unhappily consigned. This man hurried him on, though very ill with the fever, when scarcely able to move, and at times, through heavy rain. At one time, Mr. Martyn thus writes in his journal:—

"My fever here increased to a violent degree; the heat in my eyes and forehead was so great, that the fire almost made me frantic. I entreated that it might be put out, or that I might be carried out of doors. Neither was attended to: my servant, who, from my sitting in that strange way on the ground, believed me delirious, was deaf to all I said. At last I pushed my head in among the luggage, and lodged it on the damp ground, and slept."

A few days after he writes:—"I was pretty well lodged, and

* "Sir Gore Ouseley presented Mr. Martyn's New Testament to the king of Persia, who, in a public rescript, expressed his approbation of the work. He also carried the MS. to St. Petersburgh, where, under his superintendance, it was printed and put into circulation."

"Public curiosity about the gospel, now for the first time, in the memory of the Modern Persians, introduced into the country, is a good deal excited here and at Shiraz, and at other places; so that, upon the whole, I am thankful at having been led hither and detained, though my residence in this country has been attended with many unpleasant circumstances. The way of the Kings of the East is preparing; thus much may be said with safety, but little more. The Persians also will probably take the lead in the march to Sion."

tolerably well till a little after sunset, when the ague came on with a violence I never before experienced. I felt as if in a palsy, my teeth chattering, and my whole frame violently shaken. Aga Hosyn and another Persian, on their way here from Constantinople, going to Abbas Mirza, whom I had just before been visiting, came hastily to render me assistance if they could. These Persians appear quite brotherly, after the Turks. While they pitied, Hasan sat with perfect indifference ruminating on the further delay this was likely to occasion. The cold fit, after continuing two or three hours, was followed by a fever, which lasted the whole night, and prevented sleep."

On the next day—October 6, the following words appear in his diary—and they are probably the last that he penned:—

"No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought, with sweet comfort and peace, of my God; in solitude—my company, my friend, and comforter! O! when shall time give place to eternity! When shall appear that new heaven and new earth wherein dwelleth righteousness! There—there shall no wise enter in any thing that defileth: none of that wickedness that has made men worse than wild beasts—none of those corruptions that add still more to the miseries of mortality, shall be seen or heard of any more."

"Scarcely (says his biographer) had Mr. Martyn breathed these aspirations after that state of blissful purity, for which he had attained such a measure of meetness, when he was called to exchange a condition of pain, weakness, and suffering, for that everlasting 'rest which remaineth for the people of God.' At Tocat, on the 16th of October, 1812, either falling a sacrifice to the plague, which then raged there, or sinking under that disorder, which, when he penned his last words, had so greatly reduced him, he surrendered his soul into the hands of his Redeemer."

The peculiar circumstances of his death, could not but aggravate the affliction of his friends, who, amidst anxious hopes and fears, were expecting his arrival either in India or England. There was something deeply affecting in his sinking into the grave among men who were strangers both to him and to his God. No friendly hand was stretched out; no sympathizing voice heard, when the tender offices of Christian affection are so soothing and so delightful. Yet, doubtless, the Saviour, whom he so cordially loved, and so faithfully served, was with him in his last moments; and, as soon as the conflict was ended, took him to himself—to be forever with his Lord.

We shall conclude this brief account, (after earnestly recommending to the reader, the "Memoir of his life," by the Rev. Mr. Sargent,) by the following just eulogium on his character, given by the Rev. Mr. Dealtry, in his sermon before the Church Missionary Society, preached May 4th, 1818:—

The testimonies to Mr. Martyn's character are indeed numer-

ous. We could wish that our author had extracted the following from the pen of one who knew him well, and valued him highly:—"I speak of a Christian minister, well known to many of you, and dear to all that knew him. If it may be permitted to one who formerly walked with him to the house of God, and shared with him the intercourse of private life, to pause for a single moment over the tomb of Martyn, recollection would dwell with melancholy pleasure upon that candor of mind, that sweetness of disposition, that spirit of love, that constancy of zeal, that simplicity of purpose, that exaltation of heavenly mindedness, which distinguished him alike in the privacy of retirement and in the walks of public occupation. If it be asserted, that learning and ability are seldom combined with a supreme regard for religion, let me produce one instance for the credit of literature, where talents of the first order, and attainments of no vulgar fame, were ennobled by fervent piety, and zealously employed in the best of causes. His days were few; but if we measure life by the achievements effected, rather than by the lapse of years, they will seem neither few nor inglorious. He has bequeathed to his successors great and durable monuments of successful labor. He has left an example which may guide the ardour of youth, and rouse the dormant energies of age."

For the Christian Herald.

"LOVE YOUR ENEMIES."

There is nothing which more clearly evinces the sublimity of the Christian religion, and its superiority to every other system of doctrines, than the command which it enjoins upon us, to "love our enemies, and to do good to them that hate us." Nothing less than divinity could have proposed such a principle of action, so contrary to the passions of mankind, and which has received the character of meanness from the advocates of infidelity. Indeed, it is so mortifying to that pride, upon which infidelity is founded, that it were wonderful, if it had not been stigmatized with the epithet of baseness. To forgive our enemies, and to be truly benevolent to them, calls forth such energy of mind, that the imbecility of atheism shudders at it. It occasions a man to lower himself so in his own conception; to forego so many advantages that flatter his fancied consequence; to give up the gratification of triumph which is offered in the moment of revenge, that the proud and ambitious cannot brook the disappointment, and from the blindness of passion, are unable to comprehend the magnitude of the mandate. It is justly observed, that "none are so merciful as the truly brave;" and as the most paternal mercy must be identified with the character of the Christian, so none can possibly be more truly brave. "What advantage will it be to me," cries the worldling, "by suffering my

enemy to escape, when he is in my power?" The advantage of having proved yourself superior to him; of having triumphed over yourself, the very "acme" of contest, and an indubitable proof of the most exalted heroism. "Allowed; but why am I, after having mercifully spared him, to relieve and succour him? Would not the world call me fool? Are there not worthy people sufficient to call for my assistance? Why then am I to expend my care upon him that would have destroyed me?" An action half performed may be said not to be performed at all. To save, and then to refuse assistance if wanted, is to be but half an hero. The world would call you fool; but what is the wisdom of the world?—the parent of care and anxiety, and the author of disappointment and regret. There are, also, worthy people sufficient to call for your aid; but the worthy will find more real friends than the wicked. Besides, is there not a most refined pitch of heroism in relieving him whom no one else will relieve? These are the observations I would address to the atheist, whose pride will only let him act from self-conceit. To the worldling, who does not deny, yet refuses to obey a God, I would observe, that *policy*, that fundamental spring of worldly wisdom, should induce him to actions of such a nature, because by forgiving and relieving an enemy, you add him to the number of your friends. If you effect your revenge upon him, you make him still more your enemy, and he may (so uncertain and rotary are the affairs of men) have a subsequent opportunity of retaliation, and then you cannot expect to find mercy, "shewing none," and you will then discover, that if worldly wisdom was not blind, it would see the features of its darling child policy, in this offspring of celestial wisdom.

To the professor of Christianity, I would hold a different argument. Your religion is a religion of mercy, arising from the wants of mankind; and, therefore, every action contrary to mercy, is contrary to your religion. Christianity is intended to dispel every vapour of enmity from society, for nothing inimical to peace and charity can enter the kingdom of heaven. Christianity is not sufficiently practised by keeping *ourselves* pure; we must endeavour to make *others* pure. What would be said to the soldier, though he had defended himself ever so bravely, who saw his comrade ready to be cut down by his side, and yet refused to assist him? What then shall be said to the Christian, however correct his conduct as regards himself, who contents himself merely with *self* love, and has no regard to the danger of others? When you recollect that, your enemy being in your power, gives you an opportunity, not only of exalting yourself as a man and a hero, but also of exalting the Deity in the eyes of men, will you, calling yourself a Christian, for a moment hesitate what part to take? No; you will naturally forgive and succour him, and by doing so, will open his eyes (if he has either feeling

or understanding) to a sense of the sublimity of that religion, to whose dictates alone he owes his preservation. Will he not most likely be won to that religion? Will you not have turned his hatred into gratitude? may not that gratitude ripen into affection? And is it a small consideration, that you have gained a friend both to yourself and your God? An atheist may be thus induced to become a believer; a believer, a confirmed Christian. Yes! "heap coals of fire upon his head;" it may kindle the smothered spark of divinity in his breast, may rouse him from his spiritual slumbers, and bring him to throw off the works of darkness, and to leave the slavery of sin and Satan.

To take the argument in another point of view, no man can be justified in avenging himself on his enemy, even from the principles of common justice. If you have made him your enemy through injury done him, did you not deserve all the ill he inflicted upon you? and was not real justice thereby awarded you? In such a case, when he comes into your power, and you exercise rigour upon him, you commence a new act of aggression. I argue in this way, because rigour to our enemies is often advocated upon the principle of moral justice. In another point of view, may not the injuries inflicted upon you by your enemy, have been permitted by the Deity as a punishment for your enormities to him? Besides, are we not all enemies to God, and at every moment of our lives in his power? And would he not be justified in inflicting the severest punishment at any time? Yet, does he not pardon us perpetually, watch over our spiritual and temporal welfare, and in spite of our transgressions, multiply his blessings upon us? And when he punishes (as we call it) is it not his tender mercy to wean us from that, which, however pleasant to us, would be destructive if continued? And has he not said, that the merciful only shall receive mercy? Let these things sink deep into our minds, and regenerate our narrow ideas; and let us remember the important words of our Saviour, indicating, that we only prove ourselves his disciples, when we "love one another."

X. P. X.

REVIEW.

Memoirs of the Rev. Samuel J. Mills, late Missionary to the south-western section of the United States, and Agent of the American Colonization Society, deputed to explore the coast of Africa. By GARDINER SPRING, D. D. *Pastor of the Brick Presbyterian Church, in the city of New-York.* New-York, published by the "New-York Evangelical Missionary Society," 1820. 8vo. pp. 247. $1.

(Concluded from p. 49.)

In following our author in his interesting notices of benevolent plans, we have been frequently impressed with the idea, that he was giving to Mr. Mills' agency a greater prominence than a full

acquaintance with the facts would warrant, and has left too much out of view the truth, that as all these plans required a variety of agencies, so there were a variety of agents, of spirits kindred to Mr. Mills, whose exertions have been, and still are, zealous and steady. Mr. Mills was, undoubtedly, more wholly devoted to all the benevolent purposes with which his name is connected, than any other individual; but in prosecuting the various details of each, there were others equally faithful and zealous. It is one of the marked peculiarities of the present day, at once glorious to God, and greatly encouraging to all our efforts to do good, that the spirit which excites to benevolent action is not displayed by here and there a detached individual, who has received some particular inspiration or impression, but has spread far and wide, among private Christians and ministers, who have been led, in the course of Providence, to reflect upon the wants and miseries of mankind.

As it regards that great institution the American Bible Society, we are not at all disposed to dispute the instrumentality of Mr. Mills, whose early suggestion, and constant exertions, were among the most important means of bringing it into operation; and, we should have been happy to have seen still more in detail, his various exertions for the accomplishment of so great an object. Still it is proper to observe, that there were many others who took a deep interest in the formation of the National Institution, and by great wisdom and care, overcame or prevented those peculiar difficulties, which threatened to prevent its establishment, or obstruct its progress.

Passing over the seventh chapter, which mentions some very useful exertions of Mr. Mills, in connexion with others, among the poor of the city of New-York, we proceed, fearful of protracting this article to an unreasonable length, to notice what our author styles "the darling object of Mr. Mills." It was to meliorate the condition of the African race. At his suggestion was established, October, 1816, the African School, under the care of the Synod of New-York and New-Jersey, designed "to qualify young men of colour for preachers and teachers to the African race."

At the formation of the Colonization Society, at the seat of government, January, 1817, (erroneously printed 1818, on page 134th) Mr. Mills was present, and ever after until his death, he was engaged in its service. Until the succeeding November, he was occupied in forwarding their plans by his exertions in different parts of the country, and on the 16th of that month sailed for England, on his way to Africa, as their agent, in company with Mr. Burgess. After having narrowly escaped shipwreck, the two agents arrived in England about the middle of December. Having received abundant hospitality and kindness there, they departed for Africa, February 2d, 1818, and entered Sierra Leone river March 22d. From this time till the 22d May, when

the agents embarked for England on their way to America, Mr. Mills was actively engaged in his inquiries concerning the proper situation for a colony. His journal of that period must be peculiarly interesting to all the friends of the Colonization Society, and to those who will love to dwell upon the last exertions of one so valued and beloved.

The exertions in Africa were his last. Between Africa and England, he was called home, by that Master whose faithful servant he had long been, and departed on the 16th June, 1818, in the 35th year of his age. Reviewing his life, and particularly its closing labours and its happy termination, we can say nothing better on our own behalf, than, "Let our last end be like his." And to all who are, or who ought to be devoting themselves to the spread of the gospel, we can say no words of greater encouragement, or of deeper reproof than, "Blessed is that servant, whom his Lord when he cometh, shall find so doing."

In respect to the particular merits of the object, in the pursuit of which Mr. M. closed his useful life, we might enlarge; but to do so would carry us beyond the bounds which we ought to set to this article. We shall therefore only briefly say, that in our opinion, the usefulness of the Colonization Society is not at all to be found in its removing our black population; since no exertions of ours can be expected to remove them hence, or to prepare places for them in Africa, by any means so fast as materially to diminish their present numbers at home. If they may be supposed to double their numbers once in thirty years, on the one hand, there would be required, at a very moderate computation, $45,000.000; and, on the other, a *purchased* territory of at least 150 miles square. The Colonization Society is a noble institution, and, in behalf of Africa, we have no doubt it will effect much; but it will, and must leave us an immense, and we believe increasing black population. It is immensely important, that we duly consider this subject, and that we enter without delay upon the best measures for reforming and improving a population which we must retain. Whoever has wisdom to devise a plan, to teach, and reform, and bless, and make useful citizens, a class of men in circumstances so peculiar, will be a rich benefactor to his country, and will long receive the blessings of the African race. Let the wisdom of the wise, and the active kindness of the benevolent, be turned to this subject; and let every man in his individual capacity, and every benevolent society, seize every opportunity, and do what they can.

The summary of Mr. Mills' character is exceedingly interesting, and in point of excellence of execution, is the best part of the work; and it may be repeatedly read with great advantage, by every Christian. We feel ourselves bound to recommend the whole work, as well deserving the attention of the Christian public.

In concluding our remarks we ask, will not every man who is "willing to give himself up to the guidance of enlightened piety," enter heart and soul into all these benevolent undertakings which occupied so fully the subject of these memoirs? Is not every man bound to love the cause as much? to seek its progress with as intense desire, and as steady perseverance? Must not the work of benevolence slowly progress, if the greater part, even of Christians, yield only feeble efforts? A time of general exertion, and of the universal spread of charity, must precede the general diffusion of the blessings of the gospel. In some form or other, all classes of Christians must yield their service; "Holiness to the Lord must be written upon the bells of the horses, and the pots in the Lord's house become like bowls before the altar." The disciples of Christ must yield themselves up to the guidance of Christian principles, and bring all the facilities of their actual circumstances to aid in extending his kingdom. Our great purpose can never be accomplished (and if it could, what a glorious privilege would be lost,) by the labours of a few individuals, or an unmissed contribution of money. The farmer and the mechanic must labour, the merchant must traffic, with the express design of furnishing means, and with the determination that means shall not be wanting. And those whom God calls to preach and teach his truth, must consider their time and talents sacredly devoted, and all must wait upon God to bless their labours. Oh, if this were the case, in how many new channels of benevolence and kindness would wealth flow; how many new sources of industry would it create. The poor, instead of labouring to furnish luxuries for the rich, would labour to carry into execution their benevolent purposes. Luxury would disappear among the disciples of Christ; a multitude of messengers would stand ready shod for every enterprize, and ample provision for their every comfort, would be cheerfully furnished. Then would be exhibited the glorious spectacle of the church of Christ occupied in enlarging the dominion of their king, "fair as the moon, clear as the sun, and terrible as an army with banners."

Intelligence.

ENGLAND.

British and Foreign Bible Society.

On former occasions we have presented numerous instances of the great utility, and extraordinary success, attending the exertions of Ladies' Bible Associations in England. We would again urge the subject on the attention of our readers, especially in this city; and, as an inducement for the immediate preparation of a plan and commencement of

its execution, present for their encouragement the following *testimony of the benefits of Bible Associations*, given by the Committee of a Ladies' Association for Hackney, Clapton, and Homerton.

The collateral effects of familiar visits to the poor, are found to be of a very salutary kind. The call of the Collectors is expected, and even looked for, with a feeling of satisfaction, which often leads the poor to signify disappointment, when unavoidable circumstances have prevented the Visitor from executing her purpose; and, in general, this disposition manifests itself, not merely in civilities of expression, but in the neatness of their preparation for the anticipated visit. It is found, likewise, that the children partake, in a lively and pleasing manner, of the enjoyment which the visits of the Collector at their humble abodes afford their mothers. So much is this the case, that the Ladies' Committee think themselves justified in concluding, that a cessation of their visits would be regarded by the poor themselves, as a cause of no little regret. It may also be reckoned among the incidental benefits of the association, that several adult persons, unable to read, have been stirred up by the prospect of obtaining the scriptures, to a desire of reading them, and have attended the schools set on foot in this district, for that benevolent purpose.

In fine, the Committee beg leave to state, as one of the results of their experience, that the general operations of Bible Associations enter so greatly into the requisites for raising the moral habits, and consequently for promoting the domestic and social happiness of the poor, that, in pressing the claims of their own and kindred associations on the attention of the public, and especially of their own sex, they are rendering a service, not merely to the poor as individuals, but to the interests of society at large.

LIVERPOOL AUXILIARY BIBLE SOCIETY.

Ninth Annual Report, presented 19th April, 1820.

By the kindness and early attention of our friend and correspondent at Liverpool, to whom we are much indebted for the seasonable reception of our English and Scotch Magazines, we are enabled to notice the "Ninth Report of the Liverpool Auxiliary Bible Society," and the "Third Report of the Ladies' Branch," of the same society, presented on the 19th of April last.

In the present number we shall merely give a statement of the funds and distribution of the scriptures, by the former institution during the past year, and conclude with some extracts from the "Report of the Ladies' Branch," which is a highly interesting document.

The funds of the society are so materially, and, indeed, so mainly under the influence of the Ladies' Branch, that the necessary diminution in their income prevents so large a return to

the Parent Society as was announced in the last year's Report. The total income of the society is £2360 7*s.* 7*d.*, of which £1314 12*s.* 4*d.* is the ample contribution of the Ladies' Branch. Of this whole amount, £183 5*s.* 7*d.* has been locally expended; £577 1*s.* 11*d.* has been remitted for the purchase of Bibles and Testaments; and £600 as a contribution for the general purposes of the society, exclusive of £1000 remitted for the same purpose by the Ladies' Branch. The total sum contributed since the formation of the Liverpool Society in 1811, is £10,636 9*s.* 3*d.* in addition to £2948 2*s.* 7*d.* remitted to London for the purchase of copies of the sacred scriptures, making in all £13,584 11*s.* 10*d.*

So large an issue of Bibles and Testaments for the supply of local want was announced in the last Report of the Ladies' Branch, as to make a considerable reduction in the number distributed during the past year: 3392 Bibles, 2704 Testaments, together 6096, have been sent from the depository. The total number put into circulation by the society since its institution, is 36,574. Twelve Bibles, and 136 Testaments, have been intrusted to different persons, about either to visit or reside in Jamaica, Rio de Janeiro, Newfoundland, and Africa, in answer to requests for such grants, and promises of conscientious regard to their appropriation. Twenty Bibles were voted at the urgent request of the Managers of the Female Penitentiary; and as one is given to every person leaving the house, there is hope it may not be read in vain, but that the injunction of Him who said to the object of his mercy, "Go, and sin no more, lest a worse thing happen unto thee," may be recommended to their hearts, and evidenced in their future lives.

Extracts from the Third Report of the Ladies' Branch of the Liverpool Auxiliary Bible Society, for the year 1819.

The distribution this year is necessarily less than the preceding one. It amounts to 1631 Bibles and 1620 Testaments, making the total number distributed to subscribers since the establishment of the society 7891.

The number of Bibles and Testaments gratuitously given this year is only 38. The smallness of this number may be attributed to the plan of lending, which has peculiar advantages, and which was detailed in the last Report. The loan of Testaments, under the direction of the Collectors, who are responsible for them, and who make periodical reports of their condition, has been found exceedingly useful in quieting that impatience which many subscribers feel until, on the completion of their subscriptions, they obtain their Bibles; and in exciting in many, who at first set little value on the scriptures, a reverence for them, and a desire to possess copies for themselves. The number of sub-

scribers this year is 7022, of which 2575 are free contributors, and 4447 Bible subscribers; the total number, from the establishment, is 14,435.

The respective associations have made grants to this society, for the general objects of the British and Foreign Bible Society, amounting this year to £607 2*s*. 6*d*.; total, since their formation, £967 13*s*. 8*d*.

The Committee having had an adequate supply of Bibles and Testaments on hand at the commencement of the year, have ventured to remit, through the Liverpool Auxiliary Bible Society, £1000, to the Parent Society, on moiety account, *i. e.* claiming one-half back in Bibles. This sum makes the total sum remitted by the Ladies' Branch, from the commencement of its operations, £2000. The receipts of this year have been £1482 7*s*. 7*d*., and the total amount received since the establishment £4448 2*s*. 8*d*.

The decay of trade has rendered this year peculiarly distressing to the poor; but many are the instances in the Monthly Association Reports, in which the power of the scriptures in comforting the poor and aged, has been exemplified by producing a meek and quiet spirit, and leading the mind to stay itself on the only real and ultimate source of consolation. We hope we do not deceive ourselves in believing, that the peaceable temper evinced by the generality of the lower orders in Liverpool, during the late turbulent period, has been, in a great measure, effected by the blessing of God accompanying the perusal of his holy word, now diffused so generally among them.

Encouraged to perseverance by a sense of duty, the Collectors have not only been cheered by observing the happy effects of their labours upon others, but also by perceiving the blessing return to themselves. The question naturally suggests itself, "If a knowledge of the Bible which I distribute, is essential to the present and future happiness of others, is it not equally so to mine?" They have hence been induced, in more instances than one, to "search the scriptures" with personal interest; and two Collectors, who now rest from their labours, left behind them an undisputed testimony, that, having been first led by this consideration to an attentive examination of the contents of the sacred volume, under the blessing of God, they found them able to make them "wise unto salvation."

Many are the proofs of the reciprocally affectionate interest created between the Collectors and the subscribers. One of the former changed her residence that she might, with more ease and punctuality, attend to her interesting charge. The moral effects of the ladies' visits are increasingly apparent; their enlightened and active sympathy has necessarily produced civility, order, confidence, and gratitude in the labouring classes. "To be roused to the heights of mercy," says Dean Kirwan, "you should have personal experience of what passes around you; one sin-

gle morning devoted to explore the recesses of misery would preach to you through life!"

There may, to a casual observer, be an appearance of oppression, in requiring from a labourer the full price of a Bible; and were it demanded at once, it might possibly be felt by the individual as such; but on their own reiterated testimony "a penny a week is never missed," and in the end the Bible is received almost as a gift, though as the fruit of their own industry, they are more pleased than if it were gratuitously presented.

There are those whose claims upon the sympathy of your society, and the assistance of its funds, are silently but forcibly urged. We refer to the daily increasing number who, having manifested a desire for the scriptures, and commenced subscriptions for the purpose of obtaining them, have been obliged, by unwonted privations, to suspend their payments. "Do not put my name out of your book, I will begin again as soon as I get work," has frequently been the language of such; and we trust the plea will neither be inefficiently addressed to us, nor to the generous friends whose almoners we are, and to whom we thus render an account of the trust committed to our care.

In reviewing the proceedings of the past year, your Committee desire unreservedly to lay the grateful praise with which their hearts overflow, at His feet, "whose they are, and whom they serve;" who has prompted the heart to desire and the hand to dispense the word of life, and who has graciously afforded such abundant evidence that their labour has not been in vain.

Extracts from the Appendix.

Association No. 6.—A poor woman, who received her Bible some months ago, addressed the ladies with—"I shall never cease to be grateful to you! Had it not been for your visits, I should never have been in possession of a Bible; too poor to pay for it all at once, I should not have been inclined to make any sacrifice to obtain it, as I was then ignorant of its value."

Association No. 2.—Two young women, who were reported last year as giving hopes of reformation, and were then in the Penitentiary, have since conducted themselves well: one has left, and is well married. A third, who was induced to forsake her former habits, has been also admitted, and gives satisfaction to the Matron.

Association No. 8.—A poor woman, living in a cellar, paid twopence a week for a Testament, with which she was so much pleased, that she continued her subscription for a Bible, and obtained it; the first she ever had in her possession! Neither she nor her husband could read, but she said, "Our little boy reads for us every Sabbath evening, and as often as I can spare time to hear him; but my husband and I am endeavouring to learn, that we may read the Bible for ourselves."

An aged and industrious couple had been, from the first, constant and cheerful subscribers of one penny a week, and in return have received four Testaments, which they have given to poor children. When the order for the last Testament was given them, it was asked if they proposed continuing their subscription; "Yes," was the reply, "there are plenty of poor children, and we cannot give them any thing better than a Testament."

A servant, who is a free contributor, having early last year obtained a large Testament, subscribed for another, which, with feelings of anxiety, she sent to her father, who resides in a distant county. In the course of a few weeks, she had the happiness of hearing, that he had not only received it well, but, to the surprise of all in the neighbourhood, studiously perused it, and since regularly attended a place of worship.

Association No. 4.—A negro gave thirteenpence quarterly, saying, he had a Bible, and felt thankful that he had learned to know its value. He aftewards doubled his subscription, adding, that he had come to a determination to do all he could for the glory of God.

Association No. 13.—The majority of our Bible subscribers are Roman Catholics; one, an elderly woman, followed the Collectors freely to give her mite; she said, "the Southwark facts had convinced her that Catholics ought to read the Bible for themselves; and she begged, when the ladies came down the lane, they would call at her cottage, and she would save another shilling for them, for she was sure the Lord would bless his own work."

Association No. 3.—The salutary effects of perusing a loan Testament have been evident in a girl not six years old. In the illness which caused her death, she desired to have the Testament brought her; throwing her arms round her mother, she said, "Oh! mother! I do love you, but I am going to Jesus, where I shall be for ever happy! and I would leave this Testament to my little brother, but you know it is not mine. Do subscribe for one when I am dead, and have my name written in it, and the day when I received it, and keep it for him. I shall leave you, mother, but I shall be so happy!" Thus, "out of the mouths of babes and sucklings doth He perfect praise."

Association No. 7.—One of the first persons admitted to our Adult School was Anna I——, a respectable servant, who had lived eighteen years with Captain and Mrs. B——. Steady and persevering industry enabled her, in twelve months, to read the Testament, which she had purchased of the Ladies' Bible Society, with ease and pleasure to herself; a pleasure not merely derived from an ability to read, but communicated by the light of divine truth, which, through this medium, dawned upon her mind. She was not now, as formerly, ashamed to confess her ignorance. "Many an hour have I," said she, "sat on a Sun-

day, for years back, with a book in my hand, pretending to read, while, for aught I knew, it was wrong end up." Her gratitude for the privileges enjoyed at school was not so much evinced by words (though these were not wanting) as by actions. She cheerfully assisted her junior pupils, several of whom were foreigners, and slow in their progress. Her patience never failed, for "their difficulties had been her own;" and she encouraged them early to commence a subscription for a large Testament, that it might be ready as soon as they could read it, and the pence were regularly paid over to the Ladies' Bible Society. When, at the commencement of 1818, the town was divided into associations, she obtained permission to attend public meetings, and by her favourable report induced her mistress also to attend them, who offered her services, as well as her sister's, to collect in different associations, that they might relate to each other the proceedings.

Anna's faithful and incessant attention to a sick child in the family, brought on a severe and dangerous illness, during which she experienced a return of kindness, and was sent for recovery into the country, to the house of a relative of her mistress at ——. Humble as was the individual, and apparently insignificant as was the circumstance, it led in an interesting manner to the establishment of a Ladies' Bible association there, which has effected much good.

Anna is now a teacher in the adult school, and is very attentive to the class under her care. She has also procured for a poor girl, a fellow servant, a spelling-book and Testament, and has taught her to read at home.

LONDON SOCIETY FOR THE CONVERSION OF THE JEWS.

The following is Mr. Nitschke's reply to the question, "Which division of the present Jewish race affords, under the divine blessing, the greatest hopes of success?"

"At this time the Jewish nation," he remarks, "may be suitably divided into the following five classes:—

"1. Enlightened persons, who lay aside the Mosaic law and the traditions of the elders, profess pure Theism, and endeavour to introduce among their nation the principles of mere morality. They properly aim at natural religion; most of them are disciples of the late Jewish philosopher Mendelsohn; though many of them still observe the revealed law of God. This class, which has spread much, and consists of the best informed part of the Jews, wish to make common cause with the Christians, while they do not desire to believe in the name and salvation of the Son of God, and are enemies of the cross of Christ. Among

them little hopes can be entertained of gaining entrance with the glorious gospel of Jesus Christ; and though they manifest moral sentiments, they would probably become only nominal Christians. The adherents of this party have recently built synagogues at Berlin and Hamburg, and regulated their divine worship agreeably to Christian usages, singing hymns accompanied by an organ, and having sermons delivered from a text of the Old Testament.

"2. The Sabsaids, a mystical sect, who abound in fanciful notions, and suppose to find in these more wisdom, than in that wisdom which is from above, and which makes known to us the mystery of godliness.

"3. The Karaits, who, from their religious principles, as far as I am acquainted with them, might probably be convinced with less difficulty of the truths of salvation in Christ, and be less averse to embrace these truths.

"4. The orthodox Jews, as they call themselves, who steadfastly adhere to the Mosaic law and to the tradition of their elders, and who still constitute the majority of this nation, especially in Poland. They live, generally speaking, in the greatest blindness and ignorance of heart, and are hardened in unbelief: nevertheless, among them it is not improbable that the light of the gospel will first dispel the darkness of unbelief, when the Lord by his almighty fiat says, Let there be light.

"5. That not inconsiderable party among the Jews, who have no religion at all, are Atheists, and live without God in the world, maintaining themselves chiefly by usury and fraud, and manifest neither a religious nor moral disposition.

"With the Portuguese Jews, who are regarded the nobility of this nation, and with the oriental Jews, I am unacquainted; nor do I know whether any adherents of the former sect of Chasadim in Poland are still in existence.

"It may be difficult to decide, to which division of the Jews the society should chiefly direct its attention. We know not the times and seasons, which the Father has put in his own power, for restoring the kingdom to Israel; but we ought to observe the signs of the present times, as an emotion is perceptible among this nation which has not been observed at any former period.

"The spirit of the Lord must direct the undertakings of the society, and open doors for successful labour among the lost sheep of the house of Israel, and we ought frequently to unite before the throne of grace in fervent prayer and supplication for them. Deliver, O Lord, the people of Israel from their blindness, lead them to know thee and to enjoy thy salvation; that many of them may with us attain to the possession of the glorious inheritance which is promised and reserved for us in heaven."

IRELAND.

From the Thirteenth Report of the Hibernian Bible Society.

A correspondent in Galway thus speaks, "The scriptures, in spite of all opposition, are circulating among the poor of the county, and many of them see the iniquity and absurdity of attempting to prevent it. I am not therefore disheartened; I look forward with hope to a day in which, even here, the word of God will run and be glorified." Another correspondent, from another county in the west says, "It will, no doubt, be very gratifying to you and your Committee, to hear that a demand for the sacred scriptures has taken place in some parts of this county. This, although but very limited, and confined to some of the poorest of our fellow-countrymen, I would hail as a favourable prelude to greater things. Where there exists a desire to become possessed of the book of life, and where, for that object, some of the poorest individuals have given some 10*d.* some 6*d.* and some 5*d.* to be the purchasers of a Testament, and others have parted with 1*s.* 8*d.* and 2*s.* to obtain a Bible, it is manifest that it must proceed from a sincere feeling of the value of the book. Such circumstances have occurred within these few days. An individual, who having felt from his own experience the need of a Saviour, has disposed of seven or eight dozen copies of the Old and New Testaments, by sale, in a very few days: in one place, in the space of four hours, he sold two dozen copies, and these not in towns, but on the way side as he passed along. He has had to leave many a poor man's cabin without being able to give him a book for his ready and proffered money. He has had orders for double what he sold; he has been importuned to return, that they might get this book; for which, blessed be the Lord, as it must be of his work, such a sudden and earnest desire has been excited. I think, if I had them, I could, through the means of this individual, dispose of two or three hundred copies in a very short time, and in no large extent of country. Of course I gave him directions to get the best price he could for the books: to some very poor individuals he sold the books at a trifle less than the reduced prices, but in general he got a ready sale for them at those prices." Another correspondent, speaking of the same individual, and of a subsequent period, says, "——— was here on Tuesday and Wednesday: he has sold, since he was here last, five dozen Bibles, and thirty-four dozen Testaments. Beyond ——— in the mountains, he sold three dozen in three hours." A correspondent also from the county of Donegal, thus writes, "I have the honor to state, that in the two parishes of which I am the incumbent, there exists a most earnest desire to obtain copies of the scriptures—that all former difficulties as to the acceptance of them seem to have yielded to reason, and that there exists a favourable opportunity for carry-

ing into effect the wishes of the Bible Society. About 700 Testaments, and 300 Bibles, have already been distributed among the inhabitants of the above parishes; but the numerous population requires more, as the majority of the children can now read." This last remark of our correspondent leads us to observe, that the increased desire for the scriptures must, under God, be attributed, in a great measure, to the labours of the various societies which have been established for the education of the young—societies, which, in a country circumstanced as this is, must be the most efficient precursors and pioneers to the beneficent march of the Bible Society.

A commencement has been made in ascertaining the state of the people with regard to the possession of the scriptures, and the results of the investigation, although they promise nothing very pleasing, will yet be highly important. Our correspondent in Banbridge writes thus on the subject, on date Feb. 19, 1819: "Our society are taking steps to enter upon the new plan, and have been investigating the country a little, to find the actual state with regard to the scriptures; the result (which you will probably hear by and by) will afford a strong evidence of the need of exertions in the Bible cause. Even in our favoured region of the north, hardly half of the people are supplied with Bibles." And again, on March 15 following, "Some of our members have, in particular districts, gone from house to house, examining the state of the different families with regard to the scriptures. Mr. ——— examined in one town-land 44 families: 21 families were found without Bibles, and 9 without Bible or Testament. Thus nearly half the families had no Bibles. In the 44 families there were about 241 individuals, 151 could read, and 36 were at school. This town-land is about three miles from Banbridge, where an open shop, for sale of Bibles and Testaments, has been kept for about five years; from which it it is very evident, that the country is far, very far, from being supplied with Bibles. Mr. ———, of Tandragee, examined in that town-land 178 families, containing 771 individuals, of whom 640 could read: 44 of these families were found without the scriptures. If this be the state of the province of Ulster, what must be the state of the other provinces? These facts call loudly on the friends of the society, for renewed and increased exertions.

HIBERNIAN SOCIETY—*Thirteenth Report.*

At page 249, of our last volume, we noticed the 13th Anniversary of this Society, and stated the number of schools, 480, and scholars, 46, 976; being an increase, within the last year, of 88 schools and 14,460 scholars. We shall now extract some further particulars from the Report.

The system which has been adopted and pursued in Ireland, relative to the instruction and discipline of the schools, the con-

duct and payment of the masters, and the important duties of the Inspectors, continues in full and effective operation. The regulation which proportions the payment of the masters by a certain standard of proficiency in their pupils (which is peculiar to the Hibernian Society) produces both an economical expenditure of its funds, and the utmost possible success in its course of education.

On the advantages arising from inspection, a clergyman writes—"The appointment of Inspectors, and their manner of ascertaining progress and attendance in the classes, is most judicious; and eminently effectual, beyond any means that have been hitherto used. I most sincerely recommend to all societies and individuals, who are anxious for the welfare of Ireland, to take a lesson of improvement from the practical energy of the London Hibernian Society."

The Report gives the following classification of the Visitors of the society's schools:—"215 schools, under clergymen of the establishment; 118 ditto, under noblemen and gentlemen resident in the vicinity of the schools; 34 ditto, under Roman Catholic priests; 9 ditto, under Protestant Dissenting ministers; 9 ditto, under Ladies; 63 ditto; no Visitors, being in situations not contiguous to the residence of clergymen or gentlemen; 32 ditto, for adults; total, 480."

Some remarks occur, respecting the influence of the schools, which are well worthy of notice:—"With respect to the Catholic clergy, referred to in the foregoing account, it is believed that their visitations proceed from a friendly disposition toward this society, and not merely from a passive concurrence with its measures. Their conduct, indeed, is in striking contrast with that of a majority of their brethren, who, in several counties, have manifested renewed hostility to the measures pursued by the Hibernian Society; and which gives cause to fear, that the present year may be a season of severe opposition. 'But,' says the Committee's correspondent in Ireland, 'the issue of this contest is not doubtful. The feelings of the lower orders, wherever the schools have been established, are on the side of the society. Its labours have also tended to rouse the Protestants to a sense of duty; and the society may look with confidence for that energetic co-operation on their part, of which there was not the smallest appearance at the commencement of their operations. These changes, already produced by the exertions of the society, both on the lower orders of the Catholics and on the leading men among the Protestants, are invaluable; and would, if duly considered, be esteemed a rich compensation for all the labour hitherto bestowed by the society, to benefit this country.'"

Visit of Mr. Robert Steven to the Society's Schools.

In the summer of last year, Mr. Steven undertook, at the request of the Committee, to visit the Society's Schools, and to endeavour to excite a more general interest in its favour. The

Report which he made on his return bears a strong testimony to the order and efficiency of the plans in operation. We shall extract a few passages:—

"My feelings, on sitting down, in the midst of a hundred or more poor children, chiefly of Catholic parents, some of them almost naked, with interesting and intelligent countenances, reading and repeating portions of the sacred scriptures—were indeed more than I can express. These are destined by Divine Providence to be the fathers and mothers of the next generation: how important is it, then, that their minds be freed from the fetters of superstition; and that they be instructed in their duty to their parents and neighbours—to fear God, and honour the king!

"The regulation of the society, which obliges all the scholars in the senior spelling-class to commit to memory, in each quarter, the four pages of the scripture lessons in the Spelling-Book; those in the Spelling-Book reader's class, six pages; and in the Testament class, from four to six chapters—was not only generally complied with, but in numerous instances greatly exceeded. Many could repeat whole Gospels and Epistles. One child was able to repeat the whole of the Epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, and Colossians; and a little girl in one of our Female Schools, in her third quarter, not in the Testament-class, and consequently not obliged to repeat more than six pages of the lessons, had, of her own accord, committed to memory 106 Psalms and chapters in the Old Testament, and 60 chapters in the New.

"The benefit resulting to the parents and neighbours, from the children carrying home their Testaments and Bibles, is incalculably great. In this way the word of God has been introduced into thousands of cabins. The necessity of the parents hearing the children repeat their tasks, brings them, it may be at first unwillingly, acquainted with a book against which they had been prejudiced. Their prejudices, by degrees, give way, and that book which they had never heard mentioned, but to be loaded with anathemas, now becomes their delight; and their cabin is soon crowded with neighbours, to hear its wonderful contents. How delightful to see the big tear stealing down the cheek of the sturdy father! to perceive his rugged temper subdued, and the lion changed into a lamb! Hence arises that personal, domestic, and social improvement, which is obvious in those districts where our schools have been established for any considerable time."

FRANCE.

From the First Report of the Paris Bible Society.

Many small tribes of Protestants, scattered over the surface of France, appear worthy of the attention and care of the society. Some are without meetings, without pastors, and without public

worship. The department de la Somme alone, counts about six thousand individuals in this state of abandonment, and religious privation; but it is there in particular among these reformed Christians, so long forgotten, that the faith of their fathers has been preserved in all its purity. For want of sacred books, of which violence had deprived these obscure families, and from replacing of which either fear or poverty had prevented them, oral traditions had transmitted from generation to generation the most interesting narratives, the most important lessons, and the holiest precepts of the Bible. Passing from the memories of the fathers to the children, the most fervent prayers, and hymns the most proper to nourish faith and hope, have never ceased to resound in their cottages, and the paternal benediction has stood in place of that of the minister of the Lord. When at length the written word of God returned to the bosom of these insulated families, what thanksgivings have been offered up for this unexpected blessing of Providence.

From a Catholic Vicar, to the Cologne Bible Society, dated Jan. 12, 1820.

Here is the heart and the hand, beloved brethren, of one, who though a stranger to you, still lives in blessed hopes of being one day inseparably united to you in the abodes of our heavenly Father? What you are doing, the world is not able to reward, neither do you seek its wages in zealously labouring to promote Christianity, or which is the same, the welfare of mankind.

Religion is the one thing needful for these times of vanity, levity and selfishness. And is there any means more fit to lead mankind back to the principles of pure Christianity, than to let our Divine Master himself, and his disciples again address the people in their own words. The simple-hearted among the multitude listen to them with so much delight; but the ignorance of many of their guides has withheld from them the source of their faith, their hope, and their consolation. Whoever finds in holy writ the words of eternal life, belongs to the flock of the Lord, and is perfectly capable of discriminating between the voice of the Shepherd, and that of the hireling. We are not to be of Cephas or of Apollos—we, who have one Father in heaven, one Redeemer, and are baptized in the same name, entertaining the same hope of glory. Of what use are these hair-spun disputed questions, but to annihilate that charity which is the foundation of Christianity?

It is true, we cannot give the increase: but never was the blessing of God withheld from faithful diligence. The fruit of our labours, though withheld from our views here below, will, on the other side of the grave, display the greater riches, when beheld with the unveiled eyes of a glorified nature. To diffuse, to foster

godliness, is the same object for which Jesus, with his apostles, and all his faithful followers so zealously laboured.

May God strengthen you in the work begun! Receive amongst you with brotherly affection a worshipper of Jesus, whose desire is to co-operate with you in propagating Christianity.

I have received 24 New Testaments: they are all gone, and many are anxiously looking out for the arrival of a fresh supply, In our congregation the ground is prepared—here the seed is capable of striking root, and of bringing forth fruit.

Prosperity, salvation, and blessing from God the Father and the Lord Jesus Christ our Redeemer be with you, together with perseverance and patience in the prosecution of your holy work.

GERMANY.

Agreeably to the promise made in our last number, we present to our readers the following extract of a letter from the Rev. Mr. Lissignol, minister of the Protestant Church at Montpelier, in France, to the Conference of Preachers convened at Herrnhuth, Upper Lusatia, in Germany, May 20th, 1818.

Translated for the Christian Herald.

Truly the work of the Lord progresses gloriously, my dearest brethren; and, although we here inhabit the region of Tyre and Sidon, (probably meaning in reference to the commerce carried on there,) still we are not wanting of striking proofs that God our Father communicates of his grace to us, in order to induce us to turn to Him with all our heart. Among those evidences most deserving attention, which we have had of that great truth, that salvation is unto us of free grace, as well as of that doctrine that "the Eternal," heareth the cries of the miserable, the following instance is worthy of notice.

In St. Hyppolite, a small city in the Sesennes, whither I occasionally repair for the edification of truly simple souls, whom the Lord has there collected in a body, there lives a man by the name of Niel, whose wife's name is Nicette. The husband, a man whose intellectual faculties are very limited, possessed all the wickedness and rudeness of a hardened villain, had never received any religious instruction, and constantly frequented taverns. The perverseness of his heart was further increased by his associating with men of a similar stamp; and Satan too, did what he could, more completely to enslave this choleric and revengeful man. Born among the lowest class of people, he had no notion for labour, and yet could not at the same time gratify his lusts and provide bread for his family. The domestic contention arising from this source, and the maltreatment his wife had to suffer at his hands, had, two years ago, compelled her to leave her husband. Being at last deceived by his fair promises of amendment, she again took up her abode with him. Meanwhile, she had already contracted an acquaintance with some pious people, who

were seriously concerned about their souls' salvation; she had, on different occasions, received good advice from them; and when the Rev. Mr. Martin, jun. came into the room of the Rev. Mr. Gachon, she acted up to the advice which this young minister gave her, to join herself to those religious persons, to edify herself with them in love. In pursuance thereof, Nicette visited the meetings which were held at sister Vegrune's. But now her husband recommenced his barbarous treatment of her again; he beat her, dragged her about by the hair, took away her bread, and frequently compelled her, even in the depth of winter, to spend the night without her room; and yet poor Nicette never had, by her own misconduct, merited such a treatment; she had introduced more order into the domestic concerns; she never returned home without several groats, and never went abroad but to gain a livelihood by the sale of herbs and religious tracts, which I had forwarded to Mr. Martin. With a stout bodily make, which, if she had chose to act upon the defensive, would have easily enabled her to lay her husband, who is a small and feeble man, sprawling; she would never indulge herself in any violence against him, but prayed to God to assist her by His grace to not cherish a revengeful spirit, and moreover to change her husband's disposition. Finally, however, she grew weary of the inhuman treatment, and was on the point of forsaking this incorrigible Niel a second time; himself divided the goods into two parts, gave her the very worst, and reserved all the good and new furniture to himself, in order to turn it into money. Nicette took his daughter by the hand, and declared to her husband, that she freely forgave him all his misconduct, that she was satisfied all the neighbours knew the reason why she left him; that under this melancholy circumstance she would still never discontinue her prayers for him; and that she would at any time be ready to return to him once more, provided he would surrender himself to the Lord; but on no other condition would she hear any more of him.

And now, behold Niel, running up to her—he conjures her to stay, drops on his knees before her, and exclaims, "No! no! you shall not be gone! I am a wretch, I have fought against God! him have I offended, while I abused you! O pray to Him to forgive me! I see what a worthless creature I am! go and beg the brethren and sisters to pray for me; you may henceforth go to them as often as you please, and I myself will go, to become like unto them," &c. Nicette accordingly agreed to stay, and Niel is, indeed, as he is wont to say—become a new man; the Lord has burst his chains asunder in a moment; the conversion that took place on the way to Damascus is not a greater miracle than that of Neil. The day after the event happened, I received intelligence of it, and this ignorant, rude, choleric, and daring man; this enemy of God and his chil-

dren; this spendthrift and idle lounger, is now become an orderly, industrious, mild, and complaisant character, having entirely laid aside his drunken and gaming habits; in lieu thereof, he now frequents religious meetings, and with a broken heart and humbled spirit, with tears of joy, magnifies that infinite grace which the Lord has extended to him. Without affectation, and with profound humility, he now describes his former condition in the manner following:—

"I openly waged war against God and his children, and yet he has not on that account turned me into the abyss of hell! Now have the scales dropt from my eyes; Satan no longer has any control over me! O Lord what a mercy, what infinite mercy. Still I can scarely persuade myself to believe it to be true; the whole appears to me as a dream! Assuredly the salvation of Christ is clear free grace; where have I deserved it, that the Saviour should reveal himself to my heart? Every day of my life I had crucified him afresh in my corrupted heart; I tormented my poor wife every time she went to pray to this good Saviour for me! O what a mercy! what a gulf of perdition! what a miracle of grace! O my God! O my Saviour, have mercy upon me! Thy blood has purified my heart!"

The remainder of this day, ever memorable to Niel, he spent in prayers and tears; and being returned from the evening meeting with his wife, he did not even then quit praying; but lay all night on his kness, crying and praying, and also begged his wife to pray for him. A young man from St. Hyppolite, who had had a conversation with him, said, "'Tis but four days since Niel has been converted, and he speaks as though he had been a witness of Jesus for ten years together." You may easily imagine how Satan and his adherents raged, when they came in contact with this former slave of sin, who now triumphs in Jesus Christ his Saviour.

All the abusive language and bitter reproaches that scorn and ignominy could invent, fall to his share; but Niel, in answer to all this, replies, the people were right in so doing, and that he deserved a hundred thousand times more than what they could inflict upon him; he laments their condition, prays for them, and is, to all those that have an opportunity of hearing him, and to have a detailed account of his memoirs communicated to them, a subject of wonder and edification.

Near three months have elapsed since his eyes were opened to the light; he has taken the Lord's supper at the hands of the Rev. Mr. Martin, and ever since his conversion, he never for a moment has proved unfaithful to his change of sentiments. His wife is all in a transport of joy, and reciprocally do they now enjoin each other to seek the Lord and to live in his love; they exclaim with heartfelt emotion—

"The Saviour is my best of friends,
For whom my longing never ends," &c.

This extraordinary event, or more correctly speaking, this miracle, the truth of which all the inhabitants of St. Hyppolite might testify, has made upon numbers a favourable impression. Brother Merillat will, no doubt, give you a more circumstantial detail of the attending circumstances, which he will collect the next time he visits that part of the country.

NEW-YORK SUNDAY SCHOOLS.

Fourth Report of the New-York Sunday School Union Society, for the year ending May, 1820. Fourth Report of the New-York Female Union for the Promoting of Sabbath Schools, read April 19th, 1820. Third Annual Report of the Board of Managers of the New-York Protestant Episcopal Sunday School Society, March 29, 1820.

Instead of pursuing the plan adopted on former occasions, of noticing each of the above Reports separately, we have chosen to present them all at one view to the attention of our readers, making such extracts from each as, combined, may exhibit a complete view of the Sunday School operations of our city.

The Committee of the Sunday School Union Society, after noticing that new schools have arisen to supply fully the places of those which have ceased their operations, proceed to report the present state of their schools as follows :—

"The most pleasing zeal and harmony continue to prevail on the part of teachers, and there is not believed to be any abatement of diligence and punctuality on the part of their pupils.

"The present number of schools is 36, conducted on much the same plan as heretofore, but daily becoming more useful, from the increased experience of those who have the management of them; it being no uncommon circumstance to find, in almost all, some of the same teachers with whom their establishment originated.

"About 3,500 learners are enrolled on the registers of these schools, but, from a variety of uncontrollable circumstances, the average attendance cannot be brought to exceed 1,900. The whole number, however, derive the benefit of at least occasional instruction, and of being conducted to the places of public worship to which the schools are attached, and their conduct, while there, carefully superintended by some of their teachers.

"These schools consist of almost all the various denominations of Christians. There are 4 Dutch Reformed, 8 Presbyterian, 5 Episcopalian, 1 Moravian, 6 Methodist, 1 Associate Reformed, 8 Baptist, and 3 Independent; each pursuing its Christian labours at peace within itself, and with feelings of good will to all who are engaged in the same cause.

"The course of instruction continues to be the same as that hitherto pursued; the word of God constituting the foundation on

which the whole system is constructed, and the excitement of the minds of the pupils to a suitable regard for its spirit and precepts, the grand object always kept in view. To this end, great encouragement is afforded to the learners, to impress on their memories the contents of the sacred volume, and suitable explanations communicated, with a trust, that at least at some future time, they may be blessed by the Holy Spirit, to their immortal good.

"The attention bestowed on this subject, may be best estimated from the fact that, in many schools, individuals of 10 or 12 years of age have committed to memory, in a single quarter, from 800 to 1,350 verses; and an amount of 18,859 verses has been recited in one school, during the past year. In another instance, a boy of 7 years has recited 1,003 verses in 8 weeks, and a boy of 11 years, 400 verses in 6 weeks.

"The result, as might be expected, manifests itself in the moral and religious improvement of the pupils, and in making the sacred volume more familiar to the many families to which the individuals belong.

"To many of the schools, libraries have been attached, created by the contributions of the teachers and the congregations, to which their pupils have access, on prescribed conditions, and which are represented to have a very happy effect, in stimulating them to the performance of their various duties.

"Much benefit is also ascribed to the weekly meetings for social worship, which are established among the teachers, and, in some instances, among teachers and scholars together.

"The Committee cannot refrain from presenting to the society the encouraging fact, that several persons who have been indebted to the Sunday Schools of this city for the most valuable parts of their education, and in a few instances for the whole, have already made sufficient progress to assume the province of teachers, and, animated by the constant and grateful recollection of their own obligations to these establishments, are the more unwearied and assiduous in repaying to others the debt contracted by themselves.

"A monthly meeting of superintendents and teachers, with a view to the intercommunication of useful intelligence, and interchange of sentiments on subjects touching the general interest, continues to be attended with good results.

"We would not omit to acknowledge the obligations of the society to the Visiting Committee, believing that their friendly and judicious inspection of the schools, on each returning Sabbath, has tended much to strengthen the hands and cheer the spirits of those engaged in the self-denying task of tuition; and we are supported in this opinion, by the repeated declarations of the conductors of our schools to that effect.

"The attachment formed to Sunday Schools, by the regular attendants, has been strongly illustrated during the past year in

several instances, when a due regard to order, and considerations for the welfare of the whole, have compelled the public expulsion of some individuals, upon whom reproof and forbearance had been in vain exhausted. In almost every instance, the delinquent has been constrained, after a short absence, to return, contrite and humble, and, on re-admission, is reported to have evidenced decided amendment."

The committee particularly notice school No. 34, the object of which is exclusively the instruction of coloured male adults.

"Several other schools have small classes of this description, but here, on an enlarged plan, is presented a spectacle, in the highest degree calculated to attract the regard of the philanthropist and the Christian; and an effort is made to atone, in some degree, for the neglect and injustice to which this class of our population has been so long subject; to the disgrace of a land of freedom, and the reproach of professors of the humane religion of Jesus.

"The difficulty of instruction is much enhanced by the maturity of ignorance, but the indefatigable conductors of this school, have persevered with a spirit that no obstacles could withstand, no labours tire, and verily, they have their reward in the approbation of their own hearts, and the sincere and ardent gratitude of the subjects of their Christian care.

"The superintendent reports, 'that there are 99 persons enrolled on their registers, from 20 to 75 years of age, of whom 80 or 90 attend every Sunday,' and enumerates their occupations as follows: '30 labourers, 8 servants, 3 sweep masters, 2 riggers, 1 merchant, 17 wood sawyers, 1 segar maker, 20 seamen, 6 shoemakers, 2 farmers, 1 victualler, 1 mason, 4 ship carpenters, 1 boot black, 2 slaves.' He adds, 'our scholars are very regular in their attendance, and, in looking around the school, we can find nearly fifty that have attended between 2 and 3 years; and, among the number admitted this quarter, there are those who have been to different parts of the world, and who re-engage in their studies with double diligence.

"'One of our scholars, recently diseased, departed in full faith of a glorious resurrection.'"

We cannot forbear to urge the importance of carrying the plan of this school into extensive operation. No man who will visit it, can fail to be delighted by the order and decorum which he will observe, and especially by that interest which all the members, many of them advanced in years, take in the instructions of the school; nor to be impressed with the conviction, that the character and happiness of our coloured population would be immensely promoted, by a great increase of similar establishments. If the coloured men, who now form separate classes in the different schools, could be gathered together, so as to form the basis of several new schools, we have no doubt, that under competent

and devoted teachers, each would soon become a large establishment, equally interesting and useful as No. 34; for men would much more readily come, and urge others to come, to a school of men, than to schools where the greater number of the scholars are boys, and particularly white boys.

The Female Union present in their report the several reports of the superintendents of the schools. From these reports "it appears, that in 31 schools, there are 2,798 scholars, under the care of 387 teachers: 6,440 chapters in the Bible have been committed to memory, besides a great number of answers to M'Dowell's Questions, catechisms, hymns, and scripture proofs. Twenty-one teachers and twenty scholars have been enabled to profess their faith in Christ, and have become members of his visible church, during the year. Goodness and mercy have constantly followed the operations of this Union; harmony and love prevail among its members."

It is impossible for us to give place to the particular reports which distinctly state the amount of acquisitions in the several schools, and their various aspects of encouragement and discouragement. The fact already stated, that many teachers and scholars have become hopefully pious, and the additional one, that several have died in faith and hope, cannot fail to encourage those who are engaged in Sunday Schools.

(*To be concluded.*)

SENECA INDIANS.

This large and interesting tribe of natives have long been the objects of the munificence and benevolent exertions of the New-York Missionary Society. Mr. J. B. Hyde, has for several years resided on their reservation, under its direction; and has persevered to do good through a variety of difficulties and discouragements. Some of these have recently required the particular attention of the society. A committee appointed to "investigate the grounds of difference between Mr. Hyde and his people," have visited the Indians, and have the happiness to inform the Christian public, that cordiality and tranquillity are again restored. The chiefs and others in council, expressed their determination to adhere to their covenant with the New-York Missionary Society. Mr. Hyde is now enabled to resume his labours with the most animating prospects of extensive success.

JAS. C. CRANE, Ch'n.
ELIJAH HOLT, Clerk.

Buffalo, April 20, 1820.

Communicated.

FROM THE RECORDS OF ALLEGHANY COLLEGE.

At an adjourned meeting of the board of trustees of Alleghany College, held on the 25th inst. at Mr. Forbett's hotel, P. Far-

relly, Esq. president of the board of trustees, being absent, Maj. Gen. Alden was called to the chair.

The secretary of this Board having read a letter, directed to him, from William Bently Fowle, Esq. of Boston, containing an extract from the will of the late Rev. William Bently, D.D. of Salem, in Massachusetts, one of the trustees of Alleghany College, by which it appears that he has bequeathed to this institution "*all his classical and theological books, Lexicons, Dictionaries, and Bibles.*"

Resolved unanimously, That while we regret the loss sustained by this Board, by our country, and by the republic of letters, in the sudden and unexpected death of our learned associate, it shall be our aim to cherish a grateful recollection of his generous legacy, and to transmit his name to posterity as the most liberal benefactor of our rising seminary. By order.

TIMOTHY ALDEN, Sec'y.

Venango Co. Penn. Dec. 28, 1819.

SUMMARY.

The *dedication of the Mariners' Church*, in Roosevelt-street, will take place to-morrow. There will be three sermons preached, and collections taken up at each, for the benefit of the society: the first will be preached by the Rev. J. M. Mathews, of the Dutch Reformed Church, service to commence at half-past ten o'clock, *A. M.*; the second, by the Rev. Mr. McKean, of the Methodist Episcopal Church, to commence at half past three o'clock, P. M.; and the evening service, by the Rev. James Milnor, D.D. rector of St. Georges' Church, at half past seven o'clock.

It is, perhaps, unnecessary to state, that the society is in debt for a considerable amount, and more funds will be wanted to defray the current expenses, and that the present is a very favourable opportunity, for those who are the *real friends* of Seamen, a most important and valuable class of men, to make a contribution to the Lord's treasury.

Church Missionary Society.—At the late triennial convention of the Protestant Episcopal Church, in the U. States, held at Philadelphia, measures were adopted for the formation of a new missionary institution, under the above name.

The *Theological Seminary*, in connexion with the same church, was directed to be removed from this city to New Haven, Connecticut.

Bowdoin College, at Brunswick, state of Maine.—On Tuesday the 16th May, the Rev. William Allen was inaugurated President of this institution, and Mr. Samuel Phillips Newman, Professor of Languages.

Great Revivals of Religion.—The religious excitement which has for some months prevailed in the towns of this vicinity

has not yet wholly subsided. The third communion season which has been observed in Ballston since the commencement of the work there, was witnessed on the last Lord's day, when *thirty* additional communicants were received—making the whole number added within three months, *one hundred and forty-five.* We have heard it asserted, on what we believe to be good authority, that the whole number who have hopefully experienced a saving change in the towns of Stillwater, Malta, Ballston, Schenectady, Amsterdam and Galway, is not less than *twelve hundred.* This is the Lord's work alone, and it is marvellous in our eyes. This is a time the Prophets desired to see, but they never saw it.

Ballston pap.

Installations.—On Wednesday, 2d of February, the Rev. Jos. W. Curtis, was installed by the Grand River Presbytery, over the church and society in Warren, Trumbul county, Ohio.

The Rev. Ebenezer P. Sperry, was installed at Wareham, Mass. March 29th. Sermon by the Rev. Mr. French, of North Hampton, N. H.

The ship Elizabeth, Captain Sebor, which sailed from this port, in February last, for Africa, has arrived at Turks Island. The following letter from Captain Sebor to his owner was received on the 31st May. It will be gratifying to the numerous friends of the passengers to learn that they arrived safe at Campeller, the place fixed on for their future residence. When Capt. Sebor left Africa, the agents and coloured people were in good health, and were much pleased with their new residence.—*Com. Adv.*

Turks Island, May 12.

I am happy to inform you that the Elizabeth arrived here this afternoon, after a passage of thirty days from the coast of Africa. Soon after the pilot left us, at Sandy Hook, seeing nothing of the Cyane, I made all sail for Sierra Leone, and anchored at that place on the 9th of March. The Elizabeth was detained until the 17th, and then sailed for Sherbro River, where we arrived on the 19th, and immediately commenced landing passengers and cargo, which, owing to the distance of the ship from Campeller, their present settlement, (25 miles,) was not completed until the 6th of April. The passengers conducted themselves as well as could be expected, and had little or no sickness among them. I left them all well, and perfectly satisfied with their situation. Their present settlement is situated on the east end of Sherbro, and I see nothing in the climate or temper of the natives, to prevent free people of colour from finding a happy home in Africa.

TO CORRESPONDENTS.

VIATOR, on the Committee Meetings of the British and Foreign Bible Society; B. "On secrecy in doing good," and the "Obituary of the Rev. ALEXANDER MILLER," will have a place in our next.

"Obituary of Mr. William Reynolds," is received, and shall have an early insertion.

THE CHRISTIAN HERALD.

VOL. VII.] *Saturday, June* 17, 1820. [No. IV.

Miscellany.

For the Christian Herald.

MEMOIR OF REV. ALEXANDER MILLER.

To record the character and preserve the memory, of men of distinguished piety and usefulness, is both grateful to their friends and due to society. Under this impression is placed on record, the following short account of the life and death of the *Rev. Alexander Miller.* He was the son of Mr. Abraham Miller, and Susanna Roddy, his wife, both originally from the north of Ireland. His birth was in New Castle County, Delaware, on the 26th of August, 1739. When he was twelve years old, his father removed into the state of Maryland; where he commenced his classical education, under the tuition of the Rev. James Findley. After finishing his preparatory studies, he entered Princeton College, and passed through the various classes with reputation; and graduated the 6th of October, 1764. At what period of Mr. Miller's life, his mind became seriously impressed with religious things, is unknown to the writer; but, that the great work of the gospel ministry was his early choice and chief delight, is a fact well ascertained. He prosecuted his theological studies, under the direction of the Rev. Doctor Rogers, of the city of New-York; whose memory is dear to this country, and whose praise is in all the churches; and was inducted into the sacred ministry, by the Presbytery of New-York and New-Jersey.

His first settlement in the gospel ministry, was in Schenectady, where he laboured in his favourite employment, about eleven years; when the perils of the revolutionary war, and the dispersion of his people, led him to remove. Soon, however, he resettled in the congregation of East Hanover, New-Jersey. There he preached the unsearchable riches of Christ, and promoted the great interests of religion, for a considerable time, all around. It was in this region of country he became acquainted with, and eventually married, on the 26th of April, 1786, Miss Elizabeth Ayres, daughter of Jonathan and Sarah Ayres, of Morristown.

Mr. Miller being an excellent classical scholar, was now called to preside in the academy at Wallkill, in Ulster County, New-York; and from that to the academy in Hackensack, New-Jersey.—From thence he removed to the city of Albany, where he alternately instructed in science, and preached the gospel, until he found old age approaching. In the view of this, he determin-

ed to close his life in the country. Some of his children having removed to St. Lawrence, he finally concluded to remove to Ogdensburgh, and spend the small remnant of his days in preaching the everlasting gospel in that destitute region of country. He eventually settled, down in the town of Hague, where Mrs. Miller died on the 18th of November 1816, in the 56th year of her age; leaving behind her, her venerable husband, with two sons and three daughters, to lament her loss.

In this lonely situation, this aged servant of the Lord Jesus Christ closed his days, with only three of his children about him; the other two being married and settled, with families of their own. Under all the infirmities of old age, so undiminished was his zeal for the glory of God, so ardent was his love for his Lord and Master, and so tender his concern for the salvation of immortal souls, that he persevered in his ministerial labours, until his strength failed him. And when he could go no more out, to proclaim the glad tidings of salvation; to organize churches, and administer the sacred ordinances, in the region round about him; he continued to preach the word of life, to all who came to hear him at his own house. This service he persevered in until a few weeks before his death.

It was an interesting sight, to see this patriarchal man of God, with his head frosted with age, and with trembling limbs and faltering tongue, standing on the verge of time ready to launch into eternity, warning sinners of their danger, and urging them to escape from the wrath to come; comforting the children of God and building them up in the faith of the gospel, and pointing them to fairer and brighter worlds on high. In all probability he has sown the seed in that dreary wilderness, which will spring up in a rich harvest of unfading glory. It is better to close life in this exalted manner, in obscurity, than on the thrones of kings, surrounded with the fading splendour of princes and courts.

At length the powers of nature failed our venerable father. He saw the king of terrors obviously approaching, and met him undismayed. He considered the messenger of death, as the messenger of peace, to release him from the toils and sorrows of this mortal life, that he might dwell with his glorious Lord.

And he expired after a short illness, in the triumphant faith and hope of the gospel, on the 14th of January last, in the 81st year of his age, and has passed on to receive the transporting reward, "well done, good and faithful servant, enter thou into the joy of thy Lord.'

While we mingle our sorrows and our tears, with the orphan children of our departed friend, and mourn with the church and the world his loss, our gratitude shall ascend to the throne of God for his long life and eminent usefulness.

How many souls he has won to his Lord and Master, will not

be known until the last great day. The sorrows which he has assuaged and the tears that he has wiped dry, with the amount of good which he has been instrumental in doing, will then be unfolded before the assembled universe.

Though he is dead, he yet speaks in his writings, and in his pupils; the foundation of whose science and usefulness, was laid by his indefatigable exertions; and who are now on the great theatre of life in both church and state.

Mr. Miller had a sound, if not a brilliant mind. He had far more judgment than fancy, and his talents were better calculated for scientific researches, than for popular assemblies. He was a profound theologian, and well versed in ecclesiastical history and government, and an accurate classical scholar. If his ardour sometimes carried him too far, his piety soon corrected it. This was the brightest ornament of his character; and it shone as much in his familiar intercourse in society as in his official performances in public life. He was an affectionate husband and tender parent; a sound and didactic preacher and excellent citizen.

His time and his talents he considered not his own; and he was ready on all occasions to employ them in the service of his Lord and Master in all those ways which tended to promote his kingdom and the best interests of the community. Those who knew him best will most highly esteem his worth; and, though he passed away retired from the splendour and eclat of the world, we trace him through grace exalted with those in the bright realms above, who shine as the brightness of the firmament, and as the stars for ever and ever.

May 17th, 1820.

For the Christian Herald.

On Secrecy in Doing Good.

In my last paper I drew my readers to consider the subject of "devotedness to the cause of Christ;" at present, I shall subjoin a few plain remarks with respect to the motives which should influence Christians, in the performance of works of benevolence. It must be clearly seen, that we here take for granted, that every believer will be diligently employed in promoting the kingdom of our Saviour, however humble his sphere in life. It is not the manner of our Saviour, to enrol among his followers persons who possess qualities simply negative. To constitute a Christian, something positive and decided, is indispensable. It is also indispensable that we obey the precepts which Christ has left on record, pointing out the *method* in which we are to do good. "Take heed that ye do not your alms before men, to be seen of them, but when thou doest thine alms, let not thy left hand know what thy right hand doeth, that thy alms may be in secret, and thy Father who seeth in secret, himself shall reward thee openly."

There is something fascinating in a person who leaves his native fields and rocks, to which the heart is so mysteriously attached, that he may spread the gospel in heathen lands. So completely does selfishness interweave itself with our fallen nature, that we look upon him in the light of a superior being who makes such a consecration of himself to his Maker. Hence the imagination is often employed in sketching out the scenes through which we suppose he will pass; we view him either as a pilgrim amidst the sands, where only here and there the eye is refreshed with verdure; or we fancy him clad in furs ascending some mountain whose snows have never been touched before by the footstep of the Christian missionary. I hope my readers will not understand me to mean that the prayers and sympathies of the Christian community are to be withdrawn from those who give up all to follow Christ; but, whilst our admiration is given to the man, how apt are we to forget the Being who thus inclines the heart. Indeed Christians of the present age are somewhat defective in purity of motives; and the love of admiration has been the bane of many a plan for the extension of the gospel, otherwise praiseworthy and even magnificent. This unequalled admiration of those who go abroad, will have a tendency to lower the standard of moral excellence at home. I cannot help admiring the self-denial of our Moravian brethren, who send forth their missionaries in the most retired manner.

The present is a promising period in the church. Hence the necessity of watchfulness, because prosperity brings with it very peculiar trials. Associations for the spread of the gospel, constituting a great moral machinery, have been set in motion; translators of the scriptures have arisen as by enchantment; missionaries, girded with zeal for any enterprize, are comparatively numerous; young men of accomplished talents courting the post of danger—even the king and the prince are descending from their elevation to bear the divine volume to the retired vale. These mighty movements have not been without their influence on the state of mankind. The savage is pausing amidst the chace, to hold converse with the heralds of the cross—the eye of the roving Arab is riveted on the celestial city; a pure light begins to stream on the huts of Ethiopia—the mosques of Mohammed are trembling to their fall; and temples to the name of Jesus Christ adorn the outskirts of this desolated world.

Such is a picture of the present state of the church, a picture by no means too highly drawn. What an aspect must this state of things have on ages and generations yet to come. We ask then, with simplicity, is there no danger here? Are all the agents in these benevolent works influenced by prevailing love for the glory of God and the salvation of men? Should we all be engaged in these plans and schemes if no eye beheld us but the eye of Him who looks upon the heart? Is the church purer now, than when

her children sought a refuge amidst the mountains of Greece or the vales of Italy? And is there no cause to fear a relaxation in the efforts of Zion to extend her influence?

There is an exquisite pleasure arising from doing good in a retired unostentatious way. If any motive can, with propriety, be addressed to our selfish feelings, it is the motive we have just mentioned. A secret satisfaction diffuses itself through the soul, springing from engagedness in the Redeemer's service, to which all are strangers, save such as have tasted it in sweet experience. But whenever the purity of the soul is marred by improper motives, such motives drop a fatal sting in the bosom. Even the best of Christians are not wholly free from a desire to shine before men. They tenderly mourn over the want of that simplicity of heart so much celebrated in the scriptures; this is evident from their reply after receiving the commendation of our Saviour for their good works: "When saw we thee a stranger and took thee in, or naked and clothed thee? or when saw we thee sick, or in prison, and came to thee? And the king shall answer and say unto them, verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The example of our Saviour strongly enforces his precepts. In executing his office as a public teacher he could not entirely escape from the eye of men; but in performing many miracles, he enjoined secrecy on those for whose benefit they had been wrought. Some of his weightiest sayings were uttered beneath the roof of some lowly cottage. Were we disposed to select a prominent instance of his retired teaching, it would be his conversation with the woman of Samaria—wearied with his journey, he sat down on the well, and whilst his disciples were gone away to the adjoining town, he delivers a discourse on divine things, which, for beauty and richness, has never been equalled. We might here add, that the habits of the Christian, always dispose him to retirement. The deepest shades of the forest are not a solitude to him whose path leads him to converse with objects unseen: he often penetrates the bosom of nature, and finds entertainment where another might meet with nothing but the loneliness of the grave. Away from the habitations of men, the mind is much more apt to fix on heavenly themes, than in a city, where some new object or pursuit is hourly presenting fresh temptations. Of a still evening in autumn, when the crimson flush is yet on the clouds, and serenity lingers awhile in this distracted world, how exquisite the pleasure to muse on the decease accomplished at Jerusalem.

In my solitary walks not long ago, I incidentally met with the most charming landscape that I have ever seen: He who dwelleth in the secret place, had touched it with the richest colours, and some of the sweetest lines of beauty. Immediately upon this discovery, I took out my pencil and wrote the following brief hymn, with which I shall conclude.

Oh Thou, whose throne is lifted high,
In realms beyond a mortal's eye;
Jehovah is thy glorious name,
Author of nature's lovely frame.

The bird that from unfolded wings,
The morning dew so softly flings,
At evening hour, from yonder tree,
Sends still, its notes of praise to Thee.

From Thee descends the evening show'r,
To wash the garden's lowly flow'r;
Which looks, and calls Thee to behold,
The bosom which thy hand unrolled.

Dost Thou not clothe the field in green,
And furnish out the landscape scene?
And guide the stream that sweetly flows,
Winding afar from whence it rose?

Thy hues the glowing east adorn,
When night recedes before the morn;
Or, when at eve, from realms afar,
Thou leadest forth the lucid star.

When, at this hour, my footsteps stray,
From haunts of men thus far away,
Oh! may it be to love Thee more
Than I have ever lov'd before.

Then, when I fall in Death's embrace,
Mine eye shall see thy lovely face
In sweeter climes, in richer fields,
Than earth, or air, or ocean yields.

B.

To the Editor of the Christian Herald.

Sir,

It occurred to me, on reading your account of the late anniversary of the American Bible Society, that some more particular relation than I have yet seen of the mode of conducting the British societies, and celebrating British anniversaries, might be acceptable and useful to your readers. It is a subject which I love to review, and I shall feel myself amply rewarded for the pains I may take in presenting it to the readers of the Christian Herald, by the revival of pleasing and useful recollections.

When I arrived in England in the winter of ——, I felt a considerable prejudice against the mode of managing benevolent institutions which prevails there, and had imbibed the idea, that a desire of public notoriety and eclat, was in so great a degree the stimulus to the exertions of British benevolence, as to mar the beauty of its every aspect: and I was ready to say with special application, Oh that these zealous people would simply seek the

glory of God! It may have been the case, that my sentiment on this subject, was warped by the faultiness of my own character; and, as I could hardly see it possible, that with my own imperfect spirit, I could act so publicly, and yet with simple piety, I consequently entertained a prejudice altogether unjustifiable, against the motives and feelings which were actuating the public conduct of others. However this may have been, it was my happy lot to enjoy a familiar acquaintance with many active individuals, whose zeal was evidently of the best kind, and to be introduced to an actual view of committees and public meetings, where I had the opportunity of correcting my errors, by my own observation.

Within a very few days after my arrival, I was introduced by my friend, to the meeting of the committee of the British and Foreign Bible Society, and afterwards attended their meetings regularly for several months, and felt it more blessed than to have been in courts and mingled with the princes of the land.

After all that has been said of the public acts of the British and Foreign Bible Society, by which its name has become known to the remotest nations of the earth, I do not remember to have seen any attempt to describe the meetings of its committee; from which all that excites our admiration must of course proceed. It is in the committee that all its plans are devised, from which its agents are instructed, and in which the spirit seems to be infused which renders them so active and efficient. If the whole progress of that institution has been marked by a portion of divine favour, altogether unexampled; if it has triumphed over all opposition, and become by the wisdom, the activity, and the extent of its benevolence, the wonder of the age in which we live, it is because divine power has raised up, and divine wisdom has brought together in its committee, agents admirably suited by their excellent spirit, their various talents, and their combined wisdom, to the great work which divine providence has allotted them.

The committee of the British and Foreign Bible Society, display, in a wonderful degree, Christian energy and zeal; all is life and animation there; if the members had met for the first time, and were moved by some extraordinary stimulus, there could not be more life and animation than they exhibit as from month to month they pursue their hacknied occupation. The description given by Owen himself, in his history of the British and Foreign Bible Society, of the zeal and interest which were exhibited and felt at the meeting at the London Tavern, when the society was instituted, is in truth a description of the zeal and interest which appears to be felt in the ordinary meetings of the committee. Hughes still "in a strain of good sense, temperate zeal, and perspicuous information," urges on the work as warmly and as ably as he urged its commencement. Steinkopff (just returned from a most interesting tour on the continent) "with unaffected simpli-

city," describes the wants of Germany; and, "with tender pathos," (rendered still more interesting by a difficult enunciation of our language) appealing on its behalf to the compassion and munificence of British Christians, speaks forcibly to the mind and heart; and Owen, as he rose when his heart responded to the novel plan of a general Bible society, still surrounded by Christians of various denominations, and still retaining the impression which the lapse of years had not diminished, and length of time had not abated, pours forth the fullest information and the richest eloquence, recommending and explaining and urging its various plans, suggesting the necessary correction of its errors, admonishing to discretion, and urging to a humble, unostentatious piety. You might see these wonderful men, deservedly called the Indefatigable Secretaries, always in their place at Earl-street, Blackfriars, as alert, as vigilant, as active, as animated, as deeply interested, as you might have seen them years ago, when stimulated by the novelty of their occupation and the opposition of their adversaries. Amid that interesting circle, the venerable president, the treasurer, and the members of the committee, attentive, alert, free to communicate their thoughts as if they were a band of brothers; each confident that every well intended suggestion would be well received; all ready to sympathize in the encouraging communications which crowd upon them at every meeting, and to give their hearty sanction to every measure for the spread of the gospel, apparently with every thought and feeling engrossed in the grand design.

I ought not to intimate that the active part of the business is done by the excellent secretaries alone, though certainly they are the most prominent characters. They are ably supported by many others, who think no labour hard, who need no urging to do their part, and who bring their thoughts to bear on every subject; bring forward on every occasion their various information, laboriously collected; make necessary remarks on every proposal, and who evidently, in the general committee, in the subcommittees, and as individuals, use their utmost efforts to carry on the great work. This leads me to observe one particular, which materially promotes the interest of the meetings of the committee; it is the constant introduction by the members, at their option, of foreigners and other individuals who may be supposed able to afford useful information, or to render assistance in carrying on the plans of the society. By this means, at almost every meeting, some new encouragement is presented by the living voice, concerning different regions of the earth, or some new outlet is discovered by which the stream of life may be made to issue forth to water some dry and thirsty land. You could not, on these occasions, but be particularly struck with the activity of the members out of doors; for it generally appears, that they have been constantly watching, and exerting themselves to procure information, and to render themselves of

service to the society; and their activity is perceived to turn to the best account when you see agents returning from various quarters of the world, and others ready at the same time that they go on their own particular business, to do errands of mercy to the seats of commerce or of war. When new agents are presented; when a new opening is discovered for the distribution of the scriptures; you might see every countenance brighten, and hear a general murmur throughout the company, expressive of the reality and sympathy of their joy. I will mention one instance of this sort which was peculiarly interesting. A son of Africa (Prince Sanders) was introduced by one of the most able and zealous ministers of the established church, as the bearer of good news from a distant land. Encouraged by the devoted friend of his race Mr. Wilberforce, and Lord Teignmouth, he had been to the kingdom of Hayti, with Bibles and Testaments and Prayer Books; where the benevolent king received him with every mark of favour, and his holy presents with the most evident tokens of gratitude. Then it was, when he told how the way was prepared by the favour of the prince to spread the Bible and promote knowledge among all classes of the people, that a general expression of congratulation ran through the assembly, and looks of hearty joy declared how every man desired the progress of this work; and especially to see the sons of Africa become the sons of God.

My recollection, though after a considerable lapse of time, would supply me with other instances to the same purport, but it is time I should pass on to notice that which afforded me still higher gratification, the wonderful exhibition of brotherly kindness which these happy meetings present. Here you might see as fully as can be seen on earth, *how good and how pleasant a thing it is for brethren to dwell together in unity.* Not that the members never differ in opinion; if they did not, the exhibition of Christian love among them would be less sure and striking. You might often observe a difference of opinion, but you would never observe, as is too often the case, in the intercourse of even Christian men, unkindness of feeling; you would hear no aspersions, no satire, no sarcasms on the one hand, or tart and angry retorts on the other. It was a brother, in the kindest manner, without making any parade of kindness, stating his objections to the proposal of a brother, who received them on his part with Christian good will, without an apparent desire to vindicate his own suggestion as his own; and either yielded the point without the shadow of reluctance, or saw his own judgment prevail without an appearance of exultation.

This exhibition of Christian love is the more interesting, as made in a promiscuous assembly of men, whose ancestry handed down to them bitter prejudices against each other, and whose own feelings, at an earlier date, would have revolted at that familiar and brotherly intercourse which they now hold together,

as a stain upon the purity of their sectarian excellence. The Quaker, like any other Christian, except in his broad brimmed hat which not even his reverence for the Bible society removed, his antiquated dress and his peculiar mode of speech; the Independent and the Methodist, were seated in familiar intercourse, on the subject of religion, with the Churchman from whose corruptions their ancestry had withdrawn themselves; and the Churchman was communing with a free and open heart, with the subjects of the ancient Churchman's animosity. There was not the appearance of agreement to circulate the scriptures without note or comment, and a readiness to disagree on every other point; there evidently flowed through every heart the catholic spirit of Christianity. Each man felt that each man was his brother, and the warmth of paternal love gave interest and cheerfulness to all their meetings. There was no amalgamating of incongruous characters, until Christianity had lost its vital essence; but a constant reciprocation of sentiments and feelings, which, free from the peculiar phraseology of any sect, would cheer the heart of every pious man. For the meetings of the committee of the British and Foreign Bible Society, at which so much business has been transacted, are not occupied simply with the drudgery and detail of business; as their business is of the noblest kind, it excites the noblest feelings, and every man gives vent to the emotions of his own soul, in perfect confidence that they will meet with the sympathy of all around him.

These remarks have occupied a much larger space than I expected when I began, and I must defer some observations upon British anniversaries to some future number of your work.

VIATOR.

Intelligence.

ENGLAND.

Extracts from the Ninth Report of the Liverpool Auxiliary Bible Society.

The Ladies' Branch has made such advances towards placing the volume of life in the habitations of poverty, want, and pain; so much real good has been effected, in a period of time almost incredibly short, and results of such unquestionable interest have been developed by the visiters in their walks of charity, as to entitle them to the praise of having well arranged the plan of their procedure, and diligently filled up the great outline of their duty. Perhaps there is no recorded instance, in which more effectual measures have been taken to relieve the spiritual wants of an extensive district, and to enable the ignorant who are perishing for lack of knowledge, to learn of Him who hath the words of eternal life, than that given to the world in the last and present re-

port of the Ladies' Branch of this Society.* If it be desirable to extend that knowledge which maketh wise unto salvation, and that improvement in moral habits which the precepts and sanctions of the Bible, when applied to the heart, can alone produce; if the amendment be more immediately important to the community in which it is observable; and if, while the universal interests of man should be studiously kept in sight, the greatest energy of benevolence should be exercised towards those with whom we are more immediately connected, then the Ladies' Branch of this society demands the gratitude of those who consider alike the extent of the want which they have undertaken to supply, and the magnitude of the effort by which they have redeemed their pledge.

Were the scene of their labours as unbounded as their benevolence, their present report would doubtless have exhibited statements as remarkable as those of the past year. But the harvest, though great, was limited; and when so much has been already reaped and gathered, it is an abundant proof of unwearied industry, that so rich a gleaning should have remained to reward them. The mower may more easily fill his hand, and he that gather eth up the sheaves his bosom, when he enters upon his labour, than when he draws near to its close. It is no common cause of congratulation, that the wants of the town have been so well supplied: and if we turn to the need of unnumbered millions, whose hands the Bible has never reached, we must rejoice that the Ladies' Branch has been enabled to appropriate to the foreign purposes of the institution a sum which has no parallel in the direct remittances of the Liverpool Auxiliary Society, except in the first year of its institution.

A confirmation of the interest felt by those in power, for the spiritual as well as temporal good of the community, is connected with the proceedings of your committee, and is too gratifying to be omitted.

Among the many emigrants proceeding to seek another country upon the shores of Southern Africa, four vessels, containing above 600 souls, have sailed from hence, three bound under the command and guidance of a naval officer, and one under private superintendence, to the Cape of Good Hope. This agent was instructed to provide every accommodation which could minister to the health or comfort of these families, who were about to separate from all the endearments of their native country, and to carry their language, their customs, and their faith, to a distant and benighted land. He was especially charged by Earl Bathurst to provide them with a supply of the holy scriptures. A communication was received on this most interesting subject from the Parent Society, and an application made by Lieutenant Church, R. N., the agent for transports who accompanied them.

* See Christian Herald, Vol. VI. p. 630. and Vol. VII. p. 77.

A sub-committee was accordingly formed to examine their wants, and the inquiry issued in the distribution of 114 Bibles and 123 Testaments among these emigrants, independently of a few among the crew of one of the vessels. These grants have since been made good by the Parent Society, to the extent of 66 Bibles and 106 Testaments. With what eager gratitude they were received, and how highly such a gift was prized at such a moment, will be evident from the following report of the Depositary to the committee, dated January 31.

'On Friday, the 28th of January 1820, the Depositary, by directions of one of the Secretaries, went on board the Albury, transport ship, then in the river, and about to proceed with a party of emigrants to the Cape of Good Hope in order to make inquiries respecting their want of and desire for the Holy Scriptures. He was accompanied thither by Mr. Thomas Calton, the superintendent, who appeared anxious that the people should possess the word of God.

'As soon as the object of the Depositary's visit was made known a number of individuals, men, women, and children, gathered round him, all apparently highly interested and anxious to prefer their respective applications. On inquiry it appeared that though all the adult persons on board, consisting of nearly one hundred, (one or two excepted,) could read, yet only about six copies of the scriptures were in their possession. The desire to possess the divine treasure was universal, and many appeared to regret their inability to contribute towards its purchase. Inquiries were made, by permission, among the crew, almost all of whom could read; it appeared that there were already on board the ship four Bibles and four Testaments, which had been bestowed by a Bible Society for the use of the sailors, to which they had free access.

'On the Monday following, the Depositary went on board a second time, with the very liberal supply directed for distribution among the emigrants. The delight and satisfaction expressed by them on the receipt of the invaluable gift may be more easily conceived than described, several expressed aloud their gratitude to the society. They appeared indeed astonished at the attention which had been paid to their individual wants It was a pleasing circumstance too, that among the number there were several pious individuals who appeared duly to appreciate the value of the sacred book, and that the whole party evinced a great degree of decorum and propriety of conduct. This was still more apparent on going below, whither the greater number had previously retired to their respective births. A scene presented itself here truly gratifying. Already were many of the party intently engaged in reading the Book of God; others were observed carefully covering their books with paper, &c.: satisfaction appeared in every countenance. One exclaimed, "I hope we shall value the books

as we ought:" another, "We ought to be very thankful to the Bible Society;" a third, "I hope, Sir, you will allow us an interest in your prayers, that heaven may prosper us on our voyage," in which he was joined by several others.

'An intention was expressed by some of the party to establish a Sunday School, immediately on their arrival at Africa, for the instruction of the emigrant children.

'The sailors declined purchasing any Bibles, declaring that they could not just then afford to do so, having disposed of all their cash just before for necessaries. Three Bibles and three Testaments were, however, presented for their use to the Captain, who himself expressed an earnest desire to be put in possession of a large print Bible for his own use, which, on payment of half cost price, was accordingly presented. On returning from the ship one of the sailors in the boat inquired, "Pray, Sir, have any Bibles and Testaments been left on board for our use?" On being answered in the affirmative, he appeared satisfied.

'A few days after, a letter, of which the following is a copy, was received by the Depositary from Henry Holland, one of the party.

"*Albury Transport, January* 31, 1820.

"Sir,—This humbly showeth that, feeling a deep sense of the obligations we owe to the Liverpool Auxiliary Bible Society for their gifts of Bibles, we desire publicly to return our warm acknowledgments and thanks for the same, praying that God may enlighten our minds in those sacred truths; that we may read, mark, learn, and inwardly digest his holy word to the glory of his sacred name, hoping you will in nowise be discouraged in helping on the work of the Lord, always considering what is "given to the poor is lent to the Lord."'

If the nations of the heathen world, when they left the country of their fathers, whether in voluntary search of settlements in distant lands, or driven forward by the strong arm of the invader, held it a point of indispensable obligation to carry with them the gods of their family and country, wood and stone, the work of men's hands, was it fitting that a Christian society should leave the land of the gospel, the institutions of pure religion, the ordinances of God, and the ministrations of his word, without carrying away over the mighty ocean, not only the means of colonial culture, but also the faith of Christ, the mercies of redemption, and the book of life? If Rachel, when she left the house of her father Laban, took away the images of her superstitious reverence, as her safeguard and protection, amidst the perils of the way and of a strange and distant country, was it not well, that they who had to pass the waste of waters, and settle in the deep solitudes of a land where God was for the most part unknown, should carry with them the religion of the gospel, and the book which is able to make men wise unto salvation,

through faith that is in Christ Jesus? If Micah so cherished the Ephod and Teraphim, the molten image, and the graven image of his mistaken reverence, as to cry to the Danites when they removed them from his house, "Ye have taken away my gods which I made, and my priest, and ye are gone away, and what have I more?" what must be the desolate and bereaved conditions of those who leave the land of the gospel, to colonize a remote and barbarous quarter of the world, if they are deprived of the consolation of their faith, of the book of salvation, and the institutions of religion, and while they seek a melioration of the present life, are destitute and desolate of every provision for the life which shall be eternal? It is to the praise of those with whom this scheme of colonization originated, not to have disregarded the moral and spiritual welfare of the emigrants. They have been laudably anxious to bestow every means of temporal welfare; and they have acted under the high and holy sympathies of religion, by providing their fellow Christians with that book of life, and those ordinances of public worship, which will enable them to have kindred and communion with all that in every place call on the name Jesus Christ, our Lord, both theirs and ours.

UNITED STATES.

A Narrative of the state of religion within the bounds of the General Assembly of the Presbyterian Church; and of the General Association of Connecticut, New-Hampshire, Massachusetts Proper; and of the General Convention of Vermont, during the last year.

The church is the house of the living God. For this church Christ died: in this church God dwells. It was erected to be a lasting monument of the richness of his grace and the greatness of his power. Its preservation is the dearest care of providence, its increase is the riches of the world, and its final consummation shall be the wonder and the praise of heaven. The presence of this church is the best safeguard of nations, and its growth and stability the surest pledge of their prosperity and strength. It has pleased God to place an important section of this his church, in our favoured land; and whether as Christians or as patriots, we have a deep concern in whatever affects its welfare.

Of the church of God in these United States, that portion under the care of the General Assembly constitutes a large, and in every point of view, a highly important part. Extending already over almost every portion of the Union; and going on to increase with a rapidity continually augmenting, it presents to the contemplative mind, a spectacle of the deepest interest; and to the Christian heart, an object of the most solemn and solicitous regard.

From the general view of the state of our church presented to the Assembly at its present meeting, we perceive that the num-

bers within its communion are increasing daily. Entire churches, and that in large numbers, are yearly added to those already formed; while, at the same time, these latter have, in some cases, more than doubled the number of their members within a single year. We are gratified to observe a growing attachment to Presbyterian church government; and we rejoice to believe that this has been produced by the benign influence of that form of government on the preservation of order and peace, and its happy adaptation to the genius and habits of the American people. The evidences of ministerial fidelity and zeal exhibited by the state of our congregations generally, afford an encouraging ground of hope for the interests of truth and righteousness throughout our land. But what greatly strengthens that hope, and gives it the aspect of moral certainty, is the deep and general conviction that begins to pervade the church on the subject of ministerial education. Christians are at last awaking to that vital interest of gospel truth, the providing and perpetuating in the church (so far as this belongs to human means) of a well furnished and able ministry. Societies with this design are formed, or forming, in every part of our connexion; the hand of encouragement begins to be extended to youthful piety and ardour; and many a mind of genius and power which would have been utterly lost to the church's service, is now rescued from ignorance and obscurity, and rapidly fitting for the most important stations in her public weal. Our seminary at Princeton has numbered within the past year seventy students, and many more are in training throughout the church with an ultimate view of entering the seminary. That invaluable school of sacred learning exhibits whatever of piety and of promise its most ardent friends could reasonably expect; and the students who have gone forth from it have already proved blessings to the church.—The Education Society in the western Presbyteries of New-York, and the General Board of Education organized under the inspection of the General Assembly, have eminently contributed to the furtherance of this sacred cause: while the outpouring of the Holy Spirit on more than one of our colleges gives cheering evidence that it is a cause which receives the notice and enjoys the smiles of Zion's King. In Union college, from twenty-five to thirty students have within the year become the hopeful subjects of converting grace: In the college of Athens, in Ohio, twelve have been added to the number before pious, making that number upwards of thirty: Hamilton college contains fifty young men, who are supposed by its president to be religiously impressed; and we are happy to learn from our eastern brethren, that Dartmouth college exhibits much seriousness; and that in Williams college more than half of the entire number of its members are preparing to enter on theological studies. Among this extensive corps of the future servants of the cross, let us not forget about thirty students in the mission school at

Cornwall, in Connecticut, and seven in the African School at Parsippany, in New-Jersey: the former are children of various heathen countries, the gift of a marked and affecting providence to the Christians of America, and are destined to return to the shores and to the forests from which they wandered, richly laden with good for their native land; the latter are descendants of Africa, and hope, one day, to bring to their much injured mother, with the tears and confessions of America, her offering of recompense in the gospel of the Son of God.

But besides education directly ministerial, the Assembly are rejoiced to observe that religious instruction in general continues to be increasingly provided for the youth of the church. Bible classes are multiplying, and can never multiply too much; while Sabbath schools, one of the happiest inventions of the age, are every where extending their benign effects both on the teachers and the taught. New-York contains nearly eighty of these schools, and educates about nine thousand scholars; Philadelphia about fourteen thousand, Baltimore about eight thousand, and other cities in proportion. Nor can we forbear to mention, that within one of our Presbyteries, the opportunity for the reception of religious instruction, afforded by these litle nurseries of truth, has been embraced by many members of the Romish communion, who were prohibited from entering a protestant place of worship.

That spirit of multiform benevolence which so eminently marks the present era throughout Christendom, has, of late, addressed its compassionate regard to the condition of our seamen. Not only have tracts and Bibles been distributed in numbers, among our shipping, but places of worship have been opened in our Atlantic cities, expressly for the use of sailors and their families. The result has been gratifying beyond the most sanguine hope. Not only have that too long neglected class of men shown themselves sensible of this mark of Christian remembrance, and willing to attend on public ordinances (a privilege from which they thought themselves in a great measure excluded by their dress and appearance;) but they have listened with deep earnestness to the word preached to them; tears have flowed over their hardy cheeks, and hearts which no hardships could move, nor storms appal, have been broken and melted under the gospel's gentle voice. The gratitude and affection they manifest toward their religious teachers, and the solicitude they evince for further instruction, and an interest in the prayers of a Christian people, are truly affecting, and pungently rebuke the lukewarmness and apathy of those better taught, and more highly favoured. The effect upon their moral habits is immediate and striking; and has drawn expressions of the utmost astonishment from their former employers. The Assembly would suggest, whether these men might not be made of essential use in the diffusion of the scriptures, and the furtherance of the missionary cause.

The missionary spirit is another distinguishing characteristic of the age. Dissolving the worst rigours of sectarian bigotry, the spirit of missions, which is emphatically the spirit of heaven, has directed toward the miseries of perishing millions, that zeal which had been worse than wasting itself in contests between the members of Christ. The assembly witnessed with exultation the triumph of this spirit in the formation, three years since, of the United Foreign Missionary Society; and they now rejoice in being able to state, that the exertions of that society, have, at length, produced a mission, which, from the marked circumstances of providence in preparing its way, the spirit of devoted zeal which distinguishes its members, and the abundant prayers and offerings of God's people which have thus far accompanied its steps, bids fair for accomplishing the greatest and the happiest effects. A mission family consisting of seventeen adults, and four children, and containing two ordained ministers, a physician, and a number of pious persons acquainted with agriculture and the mechanic arts, have taken their departure for the Arkansaw River, with the design of forming a permanent missionary establishment among the Osage tribe of Indians. The chiefs of the tribe approve and invite the mission; and the paternal smiles of our general government have encouraged a design so directlycalculated to promote their civilization and moral improvement.

But while regarding on one hand the much injured aborigines of our land, the church has not been unmindful, on the other, of a race among us who have a claim no less imperious to our compassion and our prayers. The Colonization Society have at length enjoyed the long wished for gratification of seeing a ship depart from the American coast, bearing to Africa a company of her descendants, enlightened and free, and destined, as they hope, to provide upon her benighted shores, a sanctuary both for liberty and truth. The ship was sent out by government and accompanied by an armed vessel for her protection. She has safely reached Sierra Leone, on her way to Sherbro, which is contemplated as the site of the proposed colony. The Assembly, while contemplating these efforts abroad, think it right to add, that the condition of slaves in several districts of our own country, is not without circumstances which in some measure relieve the picture of their general condition. Their religious education is, in some cases, assiduously attended to; they worship in the families of Christian masters; and numbers of them give the clearest evidence of being Christians themselves. Some of our southern churches contain in their communion, some three and some four hundred slaves.

The cause of domestic missions continues to receive that assiduous attention which its importance to our country so imperiously demands.—The settlements on our extended frontier, and the destitute parts of our country in general, have received a large

amount of missionary labour. Yet it is with equal pain and surprise the Assembly are compelled to state, that although the field for such labour has, during the year, been widely extended, the funds of the Board, instead of a proportionate increase, have experienced an alarming declension—insomuch that a less amount by one fifth of missionary service must be distributed this year than was the last. They regret that the plan proposed by the last Assembly for the formation of societies auxiliary to the Board has operated in a manner very different from what was contemplated; and they earnestly exhort the Presbyteries which have taken this auxiliary form to use their most assiduous efforts that the collections for the general fund of the Board shall not be impaired by that arrangement

(*To be concluded.*)

SUMMARY OF THE EIGHTH ANUUAL REPORT

Of the Board of Directors of the Theological Seminary located at Princeton, presented to the General Assembly, May 23, 1820.

The number of students in the seminary at the date of the last report was *fifty-six*. The highest number of students connected with the seminary at any time through the year, has been *seventy*. The number now in connexion with it is *sixty-seven*.

Since the last annual report seventeen of the students have been licensed to preach the gospel.

The board with pleasure repeat a remark, which they have had occasion to make in former reports, that a spirit of missions exists among the students of the seminary, and appears to increase. Numbers of those who studied in this institution, have, through the year, been actively and successfully engaged on missionary ground in different parts of the United States; and, within a few weeks, one of the late students of the seminary, viz. Mr. Epaphras Chapman, in company with others, set out, under the patronage of the United Foreign Missionary Society, on a mission to the Osage Indians.

There has been raised by societies and individuals, for the support of necessitous students, $2612, besides sundry articles of bedding and wearing apparel.

Through the year past several valuable books have been presented to the seminary. In this way there have been added to the library *one hundred and thirty-eight* volumes, and *thirty seven* pamphlets. The number of volumes now in the library is 1106, besides three hundred pamplets.

On the subject of the theological edifice, the board report that but little work has been done. The library rooms, and five lodging rooms have been finished—with respect to the professor's house, it has progressed in building as far as the funds collected for this object would admit. For want of funds the work was suspended

in August last. The superintendent states that $2500, in addition to the subscriptions which were reported last spring as obtained for this object, will be requisite to complete the house and kitchen, with such out-houses and fencing as will be necessary. The great inconvenience to which one of the professors has from the commencement of the institution been subjected, and under which he still labours, for want of a suitable and permanent residence for his family, renders it very desirable that the attention of some able and liberal individuals should be directed to this object. The original plan was to procure ten or twelve subscribers, who should each become responsible for $500 for this object. Eight have been procured, as stated in the last annual report. Five more will be necessary as stated above to complete the building.

Of the $4000 subscribed for this object, $3540 have been paid. The expenditures have been $4132 46.

The last Assembly appropriated for the general purposes of the institution, the sum of $4000 in addition to the unexpended balance of the former year, of $912 54. The expenditures have been as follows, viz; professor's salaries and house rent, $4000: secretary's account and stationary $26 66; printing circular letter $17 50; advanced to Rev. Samuel S. Davis, an agent, $38 00; treasurer's commissions on the above at one per cent $40 32; printing the last annual report, paid by the treasurer of the General Assembly, $37 50; total, $4160 48: leaving a balance of the appropriation for the current expenses of the institution unexpended, of $752 50.

Of the $1000 appropriated for building, there have been expended the following sums, viz: for materials and labour on the edifice $199 67: to pay on account of Mr. J. M'Comb for plans, attendance, commissions, &c. $313 00: for auditing the accounts of the building committee, and the superintendent from the commencement of the building of the edifice, $50 00; treasurer's commissions on the above, $5 62; total, $568 29: leaving a balance of this appropriation of $431 71, out of which remains to be paid for materials and work done through the year past, the accounts for which have not yet been discharged, the sum of $178 98.

The board have further to report, that at their stated meeting last autumn, the professors communicated the following pleasing information; viz. "The professors are happy in being able to announce to the board, that the first class in the seminary have lately resolved as a class to endow a scholarship; and in the mean time, to raise for the present year, the sum which a scholarship will annually produce. The *second* and *third* classes have also with laudable zeal and promptitude, taken measures which it is expected will lead to a similar endowment, by each class, and a similar provision in the mean time." At the late meeting of the board, the Professors reported that they had received from the

students of the several classes in the seminaries on their annual instalments of the several scholarships founded by them the sum of $437 39

The board have learned from the treasurer of the trustees of the General Assembly, that the state of the funds for the support of the institution *are* such as to require the most serious attention of the Assembly

The Professors of the Seminary, are, Rev. Archibald Alexander, DD. professor of didactic and polemic theology. Rev. S. Miller, DD. professor of ecclesiastical history and church government.

Six Scholarships have been founded, viz. 1. The Le Roy scholarship, and 2. The Banyer scholarship—both founded by Mrs. Martha Le Roy, New-York. 3. The Lenox scholarship founded by Robert Lenox, Esq. of New-York. 4. The Whitehead scholarship, founded by John Whitehead, Esq. of Burke, county, Georgia. 5. The Charleston female scholarship, founded by the Congregational and Presbyterian Female Association of Charleston, for assisting in the education of pious youth for the gospel ministry. 6. ———, founded by the first class in the seminary in 1819.

It will be perceived that this institution is increasing in prosperity and usefulness; it is plain, however, that there is still a great want of funds. It is painful to know that an edifice erected for the accommodation of pious young men, devoting themselves to the ministry, remains, from year to year, with its rooms unfinished; that a house for a professor to instruct them in, is in as melancholy a condition; and that there should be an evident want of the means for support to those students who are poor. Is not this cause dear to thousands of the rich, and to tens of thousands in comfortable circumstances, who profess to love the Lord Jesus? and to keep in mind how he said, *it is more blessed to give than to receive?* And shall unfinished buildings, shall uncompleted enterprise be suffered to contradict professions which will still be made?

From the Panoplist.

MISSIONARY REINFORCEMENTS.

Seven young men devoted for life to missionary labours, under the direction of the American Board of Commissioners for Foreign Missions, are now on their way to their destined stations. Mr. Jacob Hitchcock, from Brimfield, Worcester Co. Mr. Anson Dyer, from Goshen, Hampshire Co. Mr. Zechariah Howes, from Ashfield, Franklin Co. Mr. Joel Wood, from Greenfield, Saratoga Co. N. Y. and Mr. James Orr, from Groton, Tomkins Co. N. Y. arrived by two different routes at Pittsburgh on the Ohio, on the 29th and 30th April; thence to descend the Ohio and the

Mississippi:—Messrs. Hitchcock and Orr, to the mouth of the Arkansaw, and thence up that river, to join the Rev. Messrs. Finney and Washburn, as assistants at the Arkansaw station; and Messrs. Wood, Howes, and Dyer, to the mouth of the Yazoo, and thence up that river, to the seat of the Choctaw mission, to act as assistants at one or both of the stations in that nation.

The Rev. Alfred Wright, lately returned from the south, took his leave of the Corresponding Secretary at Salem, 10th May, to proceed on horseback, circuitously, for purposes of agency, through New-York, Pennsylvania, Ohio, Kentucky, and Tennessee, to Elliot, or the new station on the Tombigby, as an associate with the Rev. Mr. Kingsbury, in the Choctaw mission.

On the 6th of April, Mr. James Garrett sailed from Boston, for Pondicherry, on the Coromandel coast, to join the American missionaries in Ceylon. He is to superintend the printing business, having served a regular apprenticeship to that art, and been approved for his piety, industry, ability and discretion. From Pondicherry it is only two days sail to the district of Jaffna, where the missionaries reside.

The following letter from the Rev. Joshua Dean, to the Corresponding Secretary will speak for itself.

Groton, Tompkins Co. N. Y. April 19, 1820.

Rev. and Dear Sir,—We have just been called to witness a very interesting scene. Brother Orr has left us. Yesterday morning he bid us a long farewell; and, in company with Mr. Wood and his wife, he started for the Arkansaw, to spend his days as a missionary among the natives of the wilderness. Four or five days past have been such as were never witnessed by this people before. I could not have anticipated an event, that would have produced such a deep and general excitement of feeling. The scene indeed, in itself, was not so grand and imposing, nor associated with so many affecting considerations, as those, which you have had opportunity to witness in your town and vicinity, where numbers have embarked on the mighty ocean to carry the glad tidings of the gospel to nations living in the remote corners of the earth—in Asia, and the islands of the east; but I trust it was marked with no less ardour of feeling, nor less sincere aspirations to heaven. To us, who have never been permitted to witness scenes of this kind,—to us, remote from cities and the ocean,—and living in the new and retired part of the country, what passed among us was accompanied with circumstances of peculiar interest, and gave an impulse to our feelings, which I hope will long continue.

Mr. Orr as he saw no chance to get away this spring, had concluded, according to the provision in your letter, to get ready by fall. Viewing the matter in this light, he thought it best to procure a school for the summer. Accordingly, he took a journey

for this purpose into Pennsylvania; but not succeeding, he returned on Wednesday last. The following was observed by us as a day of fasting and prayer; and in time of forenoon service Mr. Wood and his wife, accompanied with her father, the Rev. Mr. Williams of Greenfield, Saratoga Co. arrived. On coming out of meeting they expressed the sore disappointment they had felt, in hearing that Mr. Orr was from home; but their feelings were soon changed in finding him on the spot, and in having him introduced to them. In a few minutes he was presented with your second letter, informing him of the alteration in your arrangements, and that Mr. Wood was to call and take him on. By this unexpected course of things, Mr. Orr was taken by surprise. He, however, at once concluded to go, and to get in readiness with the least possible delay, and yesterday was fixed on as the day for their departure.

At the close of the afternoon service, the congregation was informed of the arrival and presence of our missionary friends, and that brother Orr was soon to join them, for the purpose of spending his days in missionary labours, among the natives of the wilderness. God had, by exciting the church to more than usual engagedness in religion, and by granting some drops of his mercy on the congregation, prepared the people to receive this intelligence with no ordinary interest. It touched their hearts. Their feelings became at once deeply enlisted in the cause. The bare statement of the subject was sufficient to make them yield to the claims of the poor heathen. They agreed on the spot, to convey, at their own expense, the missionaries and their baggage to the head waters of the Alleghany river, where they would take boats for Pittsburgh. It was announced that a collection would be taken up the next Sabbath, and the people were requested to make out a box of clothing for the use of the Indian school. From the scarcity of money, many seemed to say, silver and gold have I none, but of such as I have, I will give.

What gave additional interest to the day, was the commencement of a liberal subscription to the constitution of a charitable society, then submitted by a committee on a plan somewhat new. It comprised a field, flock, females, labourers or mechanics, and boys' department. Subscribers to the first gave such amount of grain, or the use of such a piece of ground, as they might name; —to the second, sheep, or the keeping of sheep;—to the third, yarn, spinning, weaving, &c. &c.—to the fourth, the annual avails of such a number of days' work, as they might name;—to the fifth, the product, in whole or in part, of such a piece of land as the parents of the boys might allow;—the whole to be disposed of by a committee, and applied to domestic and foreign missions, &c.

A meeting was held last Monday, when Mr. Orr took his farewell of the church. After a discourse and prayers in which he, and those going out with him, were commended to the care of the

great Head of the church, he read the 20th chapter of the Acts, and then addressed his brethren, the singers, and the congregation in the most solemn and impressive manner. All were affected. Tears streamed from every eye. A more solemn and affecting time was never witnessed here. It was a trial to him to part with his dear Christian friends, with whom he had taken sweet counsel, and walked to the house of God in company. He stated, that he was about to leave them probably never to see them again; but he felt that he was called by the providence of God; and it was by divine strength that he hoped to be carried through. It was also trying to his Christian brethren to have him leave them. He was loved by them all; and never was he so endeared to them as on that occasion, and never before were they so fully impressed with his worth. But they rejoiced, that he was thus willing to give up all for Christ, and that he felt so devoted to the best of causes. They viewed it as a favour, that God had prepared and disposed one of their number to engage in so noble and so self-denying an employment.

On his concluding this address, he took by the hand, his companions in missionary labours, and entreated them to receive him as a brother—one that was willing to go with them to the ends of the earth. His remarks, as well as those of Mr. Wood, in reply, were appropriate and affecting, and both bespoke the ardour of their attachment to each other and their union of feeling and purpose in regard to the work before them.—After a very solemn address from Mr. Wood, and another from Mr. Williams, Mr. Orr received from each member of the church, the parting hand, as a token of sincerest attachment to him, and as a pledge of the continuance of their prayers in his behalf.

The whole proceedings took a deep hold of the feelings of the people; and made them feel more sensibly, the obligations they were under to do something for the salvation of those, who were perishing for lack of vision. The time was short, but they exerted themselves to do something for the mission. The females were busy in making clothes for Indian children, and in getting Mr. Orr in readiness. More than $30 in money were collected; $100 in cloth, articles of clothing, and bedding for the mission; which, together with presents to the missionaries, and the expense of conveying them to the Alleghany river, amounted to not less than $200. More could have been collected, had time allowed. All were ready to do something; and even children were anxious to part with their garments to send to the Indian children in the mission school.

Yesterday morning Mr. Orr took his leave of his aged parents. He was their youngest child.—Their hearts were bound up in him. After singing and prayer he addressed his parents, sisters, and other relatives and the people who were assembled. It was a melting scene. His advice was deserving to be held in lasting

remembrance, and was delivered with a feeling, which the occasion was fitted to inspire. Many will be eager to preserve his parting words, and to profit by them. To the aged parents, the act of parting with their son was trying, but they would not keep him back. It was to them a comforting thought, that he was willing to give up all for Christ;—and they felt it to be an honour, that God had called their dear son to engage in missionary labours among the heathen.

What has passed before our eyes will long be remembered with delight. I trust its salutary effects will long be felt among us. I am not without the belief, that it will strengthen and extend the missionary spirit in the place,—that we shall now view with deeper interest, the movements that are made for the salvation of a world;—that we shall pray with greater importunity for the furtherance of the gospel, and for the blessing of heaven on those, who have gone forth as the heralds of the cross,—and that we shall be more ready to lend our aid to promote the objects of the Board. Nor am I without hope, that it will be the means of deepening that seriousness, and that attention to religion, which have for a season prevailed. The hearts of many were refreshed by the presence of our missionary friends from Greenfield; and we view it a favour that they were sent this way. Mr. Williams tarried till the missionaries departed. His kind labours among my people will not be forgotten. It was Mr. Orr's request, that I should write and inform you that he had started. His whole time was taken up in making preparation, and he left without finding any time to write.

I remain affectionately yours, &c. J. Dean.

Rev. S. Worcester, Cor. Secretary, &c.

P. S. Mr. Orr received your third letter on Monday. The time was so short that we had no time to have collections in neighbouring towns. The people in Homer collected in clothing about $30 in one forenoon. The missionaries stayed last night in Genoa, where $12 were collected in the evening. I gave them a paper stating the wants of the Board, accompanied with a request to the friends of missionaries in places where they might stop, to lend assistance. $4 89, of what was collected here was from our Female Charitable Society.

From the Pittsburgh Mercury.

THE OSAGE MISSION.

The missionary family organized at New-York, on the 17th April last, by the Board of the United Foreign Missionary Society, arrived at this place on the 10th instant, on their way to the Osage Indians, on the Arkansaw river. They were received with cordiality; and during their stay among us, were treated with affectionate attention by Christian friends, who rejoiced to

see them on their way to the poor benighted heathen, for whom we are daily praying that "the Lord would give to his Son, the heathen for his inheritance, and the uttermost parts of the earth for his possession."

The contributions made by the citizens of this place, for aiding this mission, were very liberal, and probably, much more than what the Board at New-York could have anticipated, when they addressed us on this subject. The articles contributed, were such, as were important to the missionary establishment, and a great proportion of them furnished by the manufacturers of this city.

The amounts collected by different individuals, who took an active part in this mission, are as follows:—by Rev. Joseph M'Elroy, $20 50:—by Rev. Elisha P. Swift, $320 00:—by Rev. Francis Herron, $848 05:—by collection in the first Presbyterian church on Sabbath night, $21 30.—Total $1209 85.

From the amount of the above contributions, it is obvious, that Christians among us have felt a lively interest in the object of this mission. The same disposition has been displayed in all the intervening places between this city and New-York.—The donations from the churches in New-York and Philadelphia, and the contributions that have been forwarded to them from different towns through which they have passed, plainly discover, that Christians are awake to the heart breaking necessities of the poor Indians; and we hope and pray, that such a disposition will be increased an hundred fold, and may extend to the bosoms of thousands, who have no Christian feeling for the children of the wilderness.

The object of this mission is to introduce the arts of civilized life, as well as the Christian religion among the Osage Indians; and by this means, to extend to them the same advantages we enjoy. This is the first effort of the Board of the United Foreign Missionary Society, composed of the Presbyterian, Dutch Reformed, and Associate Reformed churches, to send the gospel among the heathen; and we can, with pleasure, state, that all such missionary establishments among the Indians, are aided by the general government in the erection of suitable buildings for school houses, and the support of teachers in the instruction of Indian children. It would doubtless be policy in the government to pursue and extend this kind of benevolence toward our red brethren; and we hesitate not to say that it would not cost them the one half to civilize and Christianize them, that it has done to wage war with them, tending to their destruction.

The missionary family embarked on the 24th inst. in two keel boats procured and equipped in this place—they will carry about 20 tons each. Their purchases from manufacturers in this place, in addition to all donations, were nearly 3000 dollars, for which they furnished a draft on New-York. A respectable number of citizens and Christian friends, accompanied them to their

boats, where an appropriate hymn was sung; and after a short address, they were, by prayer and supplication, committed to the mercy, power, and grace of the Lord Jesus.—After an affectionate farewell, they set out on a journey by water of 2000 miles to erect the standard of the cross among the heathen; and will not every Christian say amen to such an enterprize?

Christian friends, would there be any thing unreasonable or unchristian in asking the question, would not the superfluous wealth of the Christian community, squandered away by dress and dissipation, by amusement and lewdness, be sufficient to convey the arts of civilized life, as well as the gospel with all its comforts, in a very short time, to all the heathen of our guilty world? And would it not lay up treasure in heaven, and make to yourselves (in the language of our Saviour) friends of the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations? Luke 16 9.

Circular of the Board of Managers of the Baptist General Convention for the United States.

We have lately had the pleasure of witnessing another triennial meeting of the Baptist Convention. Among the delegates we were gratified with beholding many of the venerable "fathers" in our churches, who "have known him that is from the beginning;" together with many of our "young men," who "are strong, and the word of God abideth" in them. The interview was harmonious. The subjects spread before them were of the highest moment, and their consultations deliberate and solemn. It is humbly believed that the session was held under the approving "shadow of the Almighty."

In reviewing the several mission stations, *Rangoon* presented some considerations of an afflicting character. The amiable young Wheelock has been called by death from the mission field which his zeal had influenced him to select. He died on his passage from Rangoon to Calcutta. At the latter place his widow at present resides. Should she wish to return, the Managers consider it their duty to meet the expenditures that may arise from her passage. They hope she may find a sphere of usefulness among the pious missionaries around her. Mr. Hough has left Rangoon, and is employed in the printing department at Serampore. His immediate connexion with us has consequently ceased. Our beloved brother Judson, and his excellent wife, are actively engaged in their missionary work; and brother Colman and his partner are eagerly treading in their footsteps. A zayat, or building, in addition to the mission-house, has been erected in a public situation, where, to numerous inquirers, they daily expound and testify the kingdom of God. One Burman has given evidence of saving conversion, and been baptised in the name of the Lord Jesus. Others are solemnly affected. We beseech you to contribute to their success, by the fervour and frequency

of your prayers. Without the descending influences of the Spirit of God, missionaries, like Noah, may condemn the world, but the world will not be saved.

From the trial which for three years has been made, and from the opinions of several judicious brethren in the western and southern sections of the Union, the managers, at a large meeting, were led to determine that *St. Louis* and *St. Charles* be no longer regarded as missionary stations under their direction and support. Mr. Welch has discovered an inclination to continue at St. Louis, and in its neighbourhood; the Board wish him success in his labours. They had resolved that Mr. Peck become an associate with Mr. M'Coy. Some engagements into which Mr. Peck had entered, it has since been found, will prevent his removal from his present station until the close of the current year, when it is expected he will be occupied agreeably to the resolution of the Board.

Brother M'Coy has gone from his late situation to *Fort Wayne*. The managers recommend and approve of this change, as it will bring the mission more immediately into the centre of an Indian settlement, and furnish him with the greatest prospect of doing good, by instructing and publishing the way of salvation. He is endeavouring to acquire the language of the natives, that he may converse and preach without the embarrassment of an interpreter.

The managers have resumed their mission among the *Cherokees*, with renewed ardour. Missionary measures were for some time suspended, in that quarter, from the uncertainty whether these Indians would continue to occupy the land of their progenitors, or retire westward. Liberal appropriations have been made to enable brother H. Posey, assisted by Mr. Dawson, a well qualified teacher, to effect a permanent, and, with the blessing of the Redeemer, a prosperous establishment, in that benighted region.

In the Georgia and Oakmulgee Associations, the generous wish is maturing into holy effort, to instruct and evangelize the Indians of the *Creek* nation. The Board rejoice in their purposes of Christian benevolence, and will be happy in the co-operation of their counsels and exertions. They have appointed the Rev. Francis Flournoy, a brother in whom the managers place great confidence, as possessing excellent qualifications, to commence the good work in such a way as his own judgment and the advice of his brethren shall conclude most expedient.

The *Indian School* at the *Great Crossings*, prospers under the active and benevolent care of the Rev. Mr. Ficklin. The Board will ever feel happy to contribute to its success. They have placed it under the direction of a Superintending Committee, in whose piety, prudence, and zeal they possess a cheerful reliance.

They consider it due to the impartiality and benevolence of the general government, to state, that it has already contributed li-

berally to the western stations, with a view particularly to Indian reform, and has promised to augment such assistance in proportion as the extent of the efforts of the Board shall widen.

Several brethren who have received more or less of assistance from the Board in their incipient attempts as missionaries, are labouring with acceptance and success; particularly in the southwest parts of our Union, and are now supported by their personal exertions, and by the beneficence of the friends of evangelic truth.

Among the various topics which have called into action the discussions and resolutions of the Convention and its Board of Managers, the education of godly youth called to the work of the ministry, by the churches, has received its deserved attention. An institution is in operation in which eighteen young men are engaged in a course of intellectual and literary improvement. A site for its ultimate establishment has been procured, on an eligible eminence, in the vicinity of Washington city. Buildings are erecting, and it is cheerfully expected that in a few years, by the united efforts of associations, churches, brethren and friends, it will become a source whence the streams of learning and piety will spread through our large and increasing denomination.

The managers, influenced by a conviction of duty, as well as from sentiments of affectionate esteem, are grateful to the God of missions for the continued health and distinguished exertions of their worthy agent, the Rev. Mr. Rice. The other agents, who are regularly authorized to co-operate in this service of benevolence, it is hoped, will be received with kindness and respect.

Permitted to live in an age before unparalleled for the wonders of grace, and called on aloud to stand in our lot and accomplish with our might whatsoever our hands find to do, God grant that we may none of us sink into slothful inactivity, degrading selfishness, or infidel despondency. Prophecy must be accomplished, and the Spirit of brightness effuse his living beams. If human effort, of itself, be imbecile, the Head of the church can render it effectual. "Prove me, NOW, saith the LORD OF HOSTS, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

NEW-YORK SUNDAY SCHOOLS.

(Continued from p. 94.)

In pursuing our notices of the three reports mentioned at the head of this article in our last number, we next come to that of the "New-York Protestant Episcopal Sunday School Society."

"The very flourishing school of *St. John's Chapel*, presents the interesting spectacle of 284 regularly attending scholars, of whom 127 are males, and 157 females.

"In the school of *Zion Church* there are 100 regularly attending scholars, who have made great improvement, both in learning nd behaviour.

Of the schools of *St. Paul's Chapel*, it is stated that "the whole number (males) at present on the register, is 101; of which 62 are whites, and 39 are coloured. Of this number, about 40 are regular attendants." In the female department of this school, the number of regular attendants has averaged about 60.

"The female school of *Trinity Church*, is in a very flourishing and encouraging state. It consists of 69 scholars, of whom 33 are white, and 36 coloured.

"The Superintendent of the United Male Schools of *Trinity and Grace Churches*, report that there are at present on the register the names of 69 children, of whom about 50 attend regularly."

The female school of *Grace Church*, reports 50 scholars admitted during the year; at present there are 27 regular attendants.

In the male and female schools of *St. Philip's Church*, (a church recently erected by a very respectable congregation of coloured persons) there are upwards of 70 regularly attending scholars.

We regret that the schools of *St. Mark's Church* have been relinquished, more especially as that part of our city is much in need of schools for the moral and religious instruction of the poor; and affords an ample field for the arduous labours of Sunday School Teachers.

It appears from the preceding extracts, that under the patronage of this society "there are, at present, attending the several schools in our union, 733 scholars—300 male, and 433 female. If to this number be added the scholars who, from various causes, are irregular in their attendance, the whole number now instructed in these schools will amount to at least 1000.

"There is also a society in the Lutheran congregation, formed about three years since, of which their pastor is president, which has under its care a well conducted school of 43 or 44 boys, managed by four teachers and a committee of superintendents, by which it is regularly visited.

"The same church has also a female school equally prosperous."

From a review of the report before us "it appears that in this city, there are taught by means of Sabbath Schools, an aggregate of not much less than 9000 children and adults, of whom many have no other means of instruction."

The report of the Episcopal Union closes by stating the necessity of additional labourers, and urging all who have it in their power, to render assistance, in the following appropriate terms.

"From many of the reports, it is obvious that if the number of teachers were increased, there would be a great increase of the number of scholars. To those who by influence, or by personal services, can contribute to this, we would earnestly recommend the reflection, that thus the church will be rendered more prosperous—society will have the advantage of more extensive diffusion of useful knowledge—the honour of God will be promoted—new monuments may be erected to the glory of the Re-

deemer's grace—souls may be snatched from everlasting perdition—the host of heavenly worshippers may be increased."

It is gratifying in the highest degree to perceive the efforts which are made in these establishments to instruct the poor and the ignorant in knowledge and piety. Existing evils will be checked, and gradually removed; approaching evils will be arrested in their progress, and the best of blessings will be bestowed upon multitudes who are taught, and upon society at large, by the means of the Sunday Schools. It will not be the fault of the system, it will not be for the want of a rich blessing from on high, upon well intended, persevering efforts, if they do not present in the course of half a century, the delightful spectacle of a reformed and pious race, where vice and irreligion now prevail; but to the reluctance of those who might engage in the laborious, but not irksome task of doing good. And it is painful to perceive, that even now, owing to this very cause, the work is only partly done. The committee of the Sunday School Union Society, on this subject, make the following observations, which are well worthy the conscientious attention of all those who profess to follow *Him who went about doing good.*

"In an institution, receiving, as does this, an almost universal approbation, your committee are pained to state, that, owing to an unaccountable apathy and indisposition to encounter the requisite self-denial, the good proposed by Sunday schools is confined to limits far short of what the necessities of the poor, or the good of the community would require. If many thousands are collected in your schools, many more still disturb the repose of the Sabbath, and, lost to all principle, grow up to beggary, abandonment and wretchedness. The complaint from all the schools, throughout the year, has been, that, owing to a want of teachers, their numbers are small, compared with what they might be.

"Your committee fondly hope that this state of things shall not long continue, and that while Christians, with a laudable zeal, are sending out missionaries to the destitute on our borders, and to our uncivilized neighbours, they will not entirely neglect those whom providence has placed at their own doors, and in a manner, under their own guardianship. If self-denial is requisite in the Sunday School Teacher, and if but little honour is attached to his name among those influenced by the pride of life, still, the object is too important to be abandoned; and the duty too imperious to be neglected. We appeal to the consciences of this Christian community, whether they do not incur an awful responsibility, in omitting an exertion which might end in a success, as great as that which is expected, even from those noble missionary enterprises which have lately filled their hearts with admiration and with joy.

"The principal burden of our schools has been sustained by those, whose intense and laborious pursuits during the week, might well excuse them from any engagements on the Sabbath, which did not comport with rest of body and mind. How many

look on with a distant approbation, whose entire exemption from all occupation, would make this effort a relief from the irksomeness of habitual listlessness. And in how many of the affluent would new sensations of gratitude and of pleasure be excited, could they witness the desire of improvement manifested by those whom God has placed in the humble walks of poverty; and could they, as the affluent and noble in other countries have done, aid in directing the hearts and minds of those humble, though interesting pupils, to the attainment of principles, calculated to make them useful and happy in this life, and blessed for ever in the life to come."

Extract of a letter from one of the colonists, on board the ship Elizabeth, for the coast of Africa, dated Sherbro', March 29, 1820; addressed to one of the teachers in *Sunday School No. 34, for the instruction of coloured men*, kept in the Rose-street academy. [See our last number page 93.]

"I embrace this opportunity to drop you these few lines to inform you that I am well at this time. Our passage was very good, though we had three storms in the Gulf; but thanks be to God we got safe through them all. We have not got our land yet, but are now on shore on Sherbro Island. We were 31 days from New-York, and 3 from Sierra Leone to Sherbro; and we stayed at Sierra Leone a week. By the next opportunity, I hope I shall be able to give you a better account of the country. For my part I like it very well. We have sheep, and goats, and cattle, hogs, fish, and all kinds of fruit, such as pine-apples, plums, and all kinds that grow in the West Indies. Rice is plenty here.

"Please remember me to all the teachers and scholars in the Sunday School in Rose-street."

To the Editor of the Christian Herald.

Sir,

I was much interested in attending the Anniversary Meeting of the Female Missionary Society, for the poor of the city of New-York. From the report of their minister, it appeared that a church has been formed during the past year; that fifteen persons have been admitted on profession of their faith; and that in the Sunday School, there are taught 130 children of both sexes. The claims of the object were powerfully urged by Mr. Stansbury, principal of the institution for the Instruction of the Deaf and Dumb; and by the Rev. Mr. Frey.

I was pained to observe, that this society enjoys so small a proportion of the public patronage; that though the salary of their minister is hardly one third so much as is received by the clergy of the city generally, they are still in arrears; and, from the present aspect of things, entertain considerable anxiety for the future.

Surely our citizens are not ignorant, that nearly ONE HALF of the population of this city, may be fairly considered as having no churches to go to, nor ministers to preach to them. And can they not, will they not, cheerfully and fully aid, in at least, one attempt? In at least furnishing one minister, and one place of worship, when thirty are necessary? Let it be seen (I speak in the language of Owen, describing the charity of the British and Foreign Bible Society) let it be seen, that we are not so attentive to strangers, as to forget those of our own household; that we do not lose sight of a due provision for our own city, amidst our various and captivating engagements with foreign parts. Or rather let us cherish a holy dread, of appropriating to our pride or pleasure, that which we ought to expend, both at home and abroad, in saving the souls of men. V.

Receipts by the Treasurer of the American Bible Society for the month of May, 1820.

To constitute the following ministers members for life, $30 each.—Rev. Aaron Green, Malden, Mass. by a number of young ladies of his society; Rev. John P. Bausman, jr. of St. Leonard's Calvert Co. Md. by the ladies of Christ Church Parish. Rev. Enoch Pratt, West Barnstable, Mass. by his church and society. Rev. Ralph Robinson, Fairsvale town, Granville, N. Y. by the Female Cent Society of that place. Rev. James Bradford, Sheffield, Mass. by the ladies of his society. Rev. Conrad Spence, jr. Augusta Church, Va. by the ladies of that parish. Rev. David Chassell, preceptor of Cambridge Academy, N. Y. by the Juv. Aux. B. S. of that place. Rev. Francis Pomeroy, Lyons, Ontario Co. N. Y. by the ladies of his congregation. Matthias Bruen, Esq. N. Y. a director for life by his own subscription, $150.

To constitute the following laymen members for life $30 each.—Zaccheus W. Elmore, Esq. Sherburne, Chenango Co. N. Y. by his own subscription. Sandford N. Elmore, do. a minor, by the subscription of his father, Z. W. Elmore. Mr. Seth Porter, Cummington, Mass. by his own subscription. Mr. John Miller, do. by the subscription of his friend, Seth Porter. Col. Josiah Dunham, Windsor, Vt. from the D. C. Benevolent Society. Joshua Wallace Collett, an infant, by the subscription of a friend. Hon. John M'Creary, member of congress from S. C.

Donations from societies and individuals and annual subscriptions.—A number of ladies of Malden, Mass. $19. S. V. S. Wilder, Esq. city of Paris, 50. Mr. Asaph Rice, Northborough, Mass. $5. Mr. John Monahan, New-York. $3 A bequest of Miss Ann Charlotte Broome, late of this city, deceased, $1450. Beaufort, S. C. Bible Society, $147 39, and $52 61 for Bibles, &c. Burlington, N. J. Fem. B. S. $14. Albemarle and Orange, Va. B. S. $71 84, and $48 16 for Bibles, &c. Madison Co. Alab. B. S. $50. Cambridge Juv. Auxiliary B. S. N. Y. $10. Saratoga Co. N. Y. B. S. 45 87, and $164 13 for Bibles, &c. Madison Co. N. Y. B. S. $31 17, and $25 83 for Bibles, &c. Berkshire B. S. Mass. $75, and $41 for Bibles, &c. Greensfarms, Con. Fem. B. S. $12 42, and $3 20 for Bibles, &c. Maury Co. B. S. Ten. $100. Lexington, Va. Aux. B. S. $200. Camden Co. N. C. B. S. $50. Kingston, Ulster Co. N. Y. Fem. B. S. $22 50. Wooster Lodge of free and accepted Masons, Colchester, Con. $15. Collected this month from individuals for annual subscriptions, $69 50.

For Bibles, &c.—Washington Co. N. Y. B. S. $300. Columbia Co. N. Y. B. S. $180. New-York Female Aux. B. S. $500 Pendleton B. S. S. C. $140. Nassau-Hall B. S. N. J. $40. Rockland Co. B. S. $10. Herkimer Co. N. Y. B. S. $26. Dutch River Ten. B. S. $10. Red-Hook and Rhinebeck B. S. $13 30. Essex Co. N. Y. B. S. $61. Fayetteville, N. C. B. S. $200. Colchester, Con. Fem. B. S. $14 40. Dutchess Co. N. Y. Female B. S. $14 15. Rensselaer Co. N. Y. B. S. $249 21. Schenectady Co. Female Aux. B. S. $45. Sold to individuals, 64 48. Lincoln Co. Maine, B. S. not auxiliary, $220 17. Total, $5489 31. WM. W. WOOLSEY, Treas.

The issues from the Depository of the American Bible Society, for the month of May, were, 2773 Bibles, 2221 Testaments, and 12 Indian Gospels and Epistles; total 5006—value, $3314 15. J. NITCHIE, Agent A. B. S.

Soc. of Inquiry

THE CHRISTIAN HERALD.

VOL. VII.] *Saturday, July* 1, 1820. [No. V.

Miscellany.

MEMOIR OF MR. WILLIAM REYNOLDS.

To the Editor of the Christian Herald.

Dear Sir,

WE have the highest authority for asserting that the righteous shall be had in everlasting remembrance. When they repose in dust, the fragrance of their piety will exist, fresh as the rose, to delight the followers of the Lamb upon earth, and their name will be remembered in heaven for ever. When such have finished their course, and entered upon that rest which remaineth to the people of God, it is becoming, if not a duty, to preserve some memorial of their worth, to comfort, encourage, and animate the friends of the Redeemer, while pursuing their pilgrimage to the celestial Canaan.

Mr. William Reynolds, the subject of this communication, was born at Elmly, in Worcestershire, Great Britain, in 1754. He was the fourth son of John Reynolds, Gent. whose wife, originally Sarah Fox, was the mother of five sons and five daughters. He lived with his parents till twenty-four years of age; and then, for four years, with John Harwood, in Birmingham, tallow chandler, who had married one of his sisters. This happy couple, like Zacharias and Elizabeth, were eminent for their holy walk and conversation. Of their numerous apprentices, journeymen, and other inmates, not a few were brought, through their religious example and instructions, from the paths of folly and vice, to the love and the practice of the truth as it is in Jesus.

On a certain Sabbath, while at Mr. Harwood's, the subject of this memoir, and his youngest brother, had been to a public garden. Their sister, grieved at such profanation of the Lord's day, repeated to them, on their return, the following apposite passage; "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things, God will bring thee into judgment." They were both very angry at her, and, not knowing that there was such a verse in the Bible, supposed that she had prepared this address for the occasion.

Mr. Reynolds was tenderly affected at the prayers of his sister, to which he was occasionally witness, as she habitually led in the devotions of the family, in the absence of her husband. She soon

became the instrument, in the hand of God, of exciteing some serious reflections in his mind. At length he was invited by his friend, John Cauldwell, now of the city of New-York, to attend a Baptist meeting, where the preacher was the Rev. James Butterworth, brother to the author of the Concordance. He consented to go, but was careful to select a seat, in which he thought he should not be noticed by any of his acquaintance, feeling ashamed to be seen at any church of the dissenters. *My grace is sufficient for thee*, was the text used at that time, and it was so unfolded and applied, as to show the sinner, that, without an interest in this grace, his condition must be for ever hopeless and forlorn. The word spoken, was accompanied with special divine influence, and Mr. Reynolds was overwhelmed with convictions, which he never lost. His sins were set in array before him, till he was enabled to cast himself at the foot of the cross. He became a constant attendant on the ministry of Mr. Butterworth, and, through the goodness of God, realizing the all-sufficiency of grace in the blessed Redeemer, he found that peace to his soul, which continued to the day of his death, the greatest comfort of his life. Three months after hearing the sermon, rendered efficacious to his conversion, he was baptized by Mr. Butterworth, at the Cannon-street church, in Birmingham, where the late Rev. Samuel Pearce was afterwards settled. He was connected with the religious society, worshipping in that place till 1781; when he removed to Colchester, in Essex, and was under the pastoral care of the Rev. Thomas Stevens.

Previously to this, he had married Miss Lydia Thomas, a lady of congenial sentiments and disposition; a daughter of the Rev. Joshua Thomas, of Leominster, in Herefordshire. Her father, a native of Wales, was the author of the *History of the Welsh Baptists*, a work of considerable magnitude, but which has never been translated from the Welsh. He had three brothers settled over Baptist churches in Wales, and one of his sons is the present Rev. Timothy Thomas, of Islington, pastor of a Baptist church in Devonshire-square, London.

Mr. Reynolds remained at Colchester, enjoying the comforts of religion, happy in the friendship and frequent visits of many worthy ministers of the gospel, among whom were the late Rev. Andrew Fuller, D. D. and the Rev. Dr. Carey, now of India, till after the destructive riot at Birmingham. In 1794, he embarked with his family for America. He arrived at the city of New-York, and fixed his abode for three years, at Lansingburgh, above Albany; and then came to Cherrytree township, Venango county, in Pennsylvania, where he spent the remainder of his days, serving the God he had chosen for his everlasting portion. In this secluded region, far from the noise and tumult which sometimes characterize ancient and populous settlements,

he was contented and happy in his domestic enjoyments, and the bounty of providence, which blessed the labour of his hands. He used frequently to remark, in reference to his retired situation, that it was a great mercy that God had placed him and his family so far from the vanities and gaieties of the world.

The sickness, which was to terminate the time of his sojourning upon earth, was of five weeks continuance; but was not of such a nature as to excite any serious apprehensions till about a fortnight before his death. This period was diligently improved, so far as his strength would admit, in conversing with the members of his family and others, on the infinite concerns of religion. Soon after the commencement of his indisposition, a gloomy cloud seemed to hang over him; but it was presently removed, and he felt the heart cheering influence of the divine presence, with little interruption, till the immortal part took its flight to the mansions of glory. He had no pains except those of the body, and these were, at times, very great; yet these, he said, were trifling to what a guilty conscience must feel. Being once asked if he wished for any thing, he replied no, that he was meditating on the splendours above. One morning he told Mrs. Reynolds, he was in hopes to have been gone, desiring to depart and be with Christ, yet he was willing to wait his appointed time. Conversing with his bosom friend, not long before death, on the society of the blessed in heaven, she mentioned to him the names of a number of precious saints, with whom they had been intimately acquainted; but who, for years, had been with Jesus, and with whom he would reunite; "Oh," said he, "what a goodly meeting that will be!" He seemed to be in a rapture at the suggestion, and to have a foretaste of the happy scene. At another time, she remarked to him, that he was not so cheerful as usual, and asked if he were uncomfortable. He replied, that he had not such rapturous views as he had been favoured with, but that his foundation was sure. He prayed with his family every day till the last, lying in his bed, and said, "the posture is not essential, God looks at the heart." On being apprised that his oldest son, John Reynolds, Esq. was arrived from Meadville, whom he had feared that he should not have seen again, he said in a part of the words of Simeon, "now Lord lettest thou thy servant depart." On the last day of his life, many called to see him. He was able to say but little; he, however, told them, that when they should be on a death bed, he hoped that they would feel as he did. His son John, standing by him, and witnessing the triumphs of his faith in the Redeemer, said, "it was rejoicing to see him leaving the world in such a manner." He replied, "*no one can tell what I enjoy; it is impossible to express it.*" In the evening, as one of the family was about to read a portion of scripture, he uttered his last words, and said, "*I am now just entering upon my everlasting*

rest," and fell asleep in Jesus, Lord's day, 30 Jan. 1820. He left a widow, four sons and five daughters, to sorrow most of all that they shall see his face no more. "Mark the perfect man, and behold the upright, for the end of that man is peace."

T. A.

REVIEW.

The History of the Origin and first ten years of the British and Foreign Bible Society. By the Rev. John Owen A. M. late Fellow of Corpus Christi College, Cambridge, Rector of Paglesham, Essex, and one of the Secretaries of the British and Foreign Bible Society.—New-York, J. Eastburn & Co. 1817, 8 *Vo. pp.* 634.

The true reason of our noticing this work at the present time, three years from its first publication in this country is, that we have lately observed it on sale at less than prime cost, and that, not on the principle of charity, but for want of a ready market. Surely the History of the British and Foreign Bible Society is not an uninteresting subject, nor is the historian a dull and spiritless writer. If the book has not been eagerly sought and diligently read, the conclusion must be, we believe, against the taste, and good sense, and piety of the community. Perhaps the true state of the case is this:—The religious people of this country do take an interest in the prosperity of the church, but that interest is casual, intermitting, and always too feeble. So far as acquiring information is concerned, the most take very little pains. Even the cheap and easy mode of periodical publications of intelligence, reaches but a small portion of the community; and that portion are so much engrossed in business, so little inclined to reading any continuous train of thought, that very few are found, besides professional men, whose minds are in a state to enter with courage upon a close printed book of 600 pages, however interesting the subject or the execution. The very fact, that it might require a month amid their other avocations, to read it, is sufficient either to dishearten them when they feel an inclination to attempt it, or to prevent that inclination altogether. We could wish (it may be thought a very natural wish for those whose business it is to disseminate it,) to see the current religious intelligence of the day more eagerly sought and more diligently read; especially, we wish earnestly to recommend this continuous view of the first ten years of the British and Foreign Bible Society, to a greater share of public attention, that it may have a greater public influence. Never, it seems to us, has the period of ten years, since the creation of the world, been marked, except by the ministry of the Saviour and the miracles of his Apostles, by events more truly interesting in their nature, more grand in their aspect, more big with future consequences to the world at large, than those which this history records. The career of some great con-

queror, may have filled the world with terror, and have prepared events of slaughter and devastation, enough to make a volume of dreadful interest; or, the seeds of discontent may have ripened to a revolution, and its ten years' annals of blood and slaughter may close with presenting a nation delivered from oppression, and rejoicing in the novelty of self-government and in the blessings of freedom. The annals of the British and Foreign Bible Society, present many characters more truly sublime, than that great conqueror; their fortitude, and courage, and perseverance, have been *mighty through God to the pulling down of strong holds;* they have wrought a splendid revolution, and presented to the world the best of blessings, without leaving in their track a single trace of sorrow. And if such a political revolution as we have noticed, receives additional interest as the nation increases in happiness and glory through successive years; if, down the vista of ages and generations, a remote posterity looks back with admiration and gratitude upon the early history of its preparation for future happiness, surely the British and Foreign Bible Society, by its constant progress in promoting the happiness of mankind, is every day rendering its early annals a subject of deeper and still deeper interest, and bids fair by its future operations, to render the history of its first ten years, a book to be read with delight by millennial saints.

We say not this to magnify the subject beyond its proper bounds; it requires not hyperbole; we barely express our genuine impressions. We have read the history under consideration with the highest emotions of delight, gratitude, and love. Not with that sort of elevation of feeling which novelty and magnitude of events excite, but, we trust, with something of that profound satisfaction and admiration, which a progressive developement of divine goodness and wisdom, on the theatre of human observation affords to the mind—which we feel, when we see the exhibition of His attributes in the character and conduct of his children.—Nor this only. As we read, we feel a stronger desire to be devoted to the Redeemer's kingdom, and to be ourselves imitators of those, whose faith, and patience, and piety, and zeal, are presented before our eyes; to be as watchful, as diligent, as steady, as courageous, as persevering, as successful. Indeed we can hardly think it possible, that there should be any Christian who can read this history of the wonderful works of God, by the instrumentality of men, without the gratification of his most holy feelings; without having his desires more ardent, his prayers more fervent, and his views of the Redeemer's reign enlarged.

We consider the work as still more calculated to be useful, from its having considerable length. Our desultory reading makes its various impressions so slightly that they are easily effaced; our continuous reading makes indelible impressions,

establishes the habit of reflection, and rivets and fastens sentiments in the mind. This history cannot be read in an hour, or a day; it must be gone through by a succession of readings, and, by most persons by a pretty numerous succession. A briefer view might make a single impression only, to be effaced by the multitude of subsequent impressions, which in this busy world would be made upon the mind. As it is, whoever will enter upon it with a real desire to be profited, will at every reading have the impression repeated and deepened in the mind, until, by the time he has completed the interesting story, he has not merely caught the spirit of the thing so far as to applaud, but until he has imbibed it, until it has become his own, and by the grace of God, an energetic principle, urging him forward to devise all he can and do all he can; whether his sphere be little or large, to spread the Bible, and the knowledge of the Bible through the world. His faith will be strengthened by a view of the divine condescension in blessing human efforts; and, in his admiration of the power of God working the mightiest wonders through the weakness of men, he will lose his self-sufficiency, and will forget himself and his interests in contemplating the approaching glories of the Saviour's reign; when, in the words of the poet, quoted by our author—

> "One song employs all nations, and all cry—
> 'Worthy the Lamb, for he was slain for us!'
> The dwellers in the vale, and in the rocks,
> Shout to each other; and the mountain tops,
> From distant mountains catch the flying joy;
> Till nation after nation taught the strain,
> Earth rolls the rapturous hosanna round."

CARD-PLAYING.

> "Cards are superfluous, with all the tricks
> That idleness has ever yet contriv'd,
> To fill the void of an unfurnished brain,
> To palliate dulness, and give time a shove."
>
> COWPER.

A gentleman, in public company, inveighing against the prevailing custom of card-playing, was requested to give his reasons for such invective, which he did in words to this effect: "I will, (said he,) since you desire it, give you my reasons; first, in general, and then, in particular. I have observed that cards waste a great deal of time, which I esteem the most valuable treasure that God hath bestowed on us: in the next place, they exclude conversation, which is the highest of all social pleasures: and, lastly, they too frequently excite envy, repining, and ill humour. To be more particular.—In *young* persons, the habit of playing at cards absorbs many of those hours which should be spent in improving the mind, and which, thus simply lost, can

never afterwards be repaired; and by thus losing the opportunity of improvement, are utterly unfit for proper employments, and, of course, fall into pursuits unworthy of the situation they might have filled, and become insignificant in themselves, and useless to society. With respect to the old: this humour of card-playing is a most wretched example, and contributes greatly to ruin the rising generation: it removes that reverence which ought naturally to wait upon years, and renders that season of life disgraceful which ought to be the object of veneration: it increases avarice, the too natural vice of age, and corrupts the heart, at a season when it should be employed in more serious pursuits. In a word, this is one great cause of that incapacity so justly deplored in our youth of both sexes, and of that profligacy which disgraces those in *advanced years.*"

THE NEGRO PREACHER.

(An affecting Narrative.)

In the Island of St. Thomas, in the West Indies, there was a negro named Cornelius: he was enlightened about fifty years ago, and soon began to preach to his countrymen. He was blessed with considerable talents, and was able to speak and write the Creole, Dutch, Danish, German, and English languages. Till 1767, he was a slave. He first purchased the freedom of his wife, and then laboured hard to gain his own liberty; which at last he effected after much entreaty, and the payment of a considerable sum. By degrees, he was also enabled to purchase the emancipation of his six children. He learned the business of a mason so well that he was appointed master mason to the royal buildings, and had the honour to lay the foundation stone of six Christian chapels for the use of the Moravian brethren. His gifts for preaching were good, and remarkably acceptable, not only to the negroes but to many of the whites. He spent even whole nights in visiting the different plantations, yet was by no means puffed up; but ever retained the character of a humble servant of Christ. When death approached (which was in November, 1801) he sent for his family: his children and grand-children assembled round the bed of the sick parent; he summoned up all his strength, sat up in the bed, uncovered his venerable head adorned with locks as white as snow, and addressed them thus:—"I rejoice exceedingly, my dearly beloved children, to see you once more together before my departure, for I believe that my Lord and Saviour will soon come and take your father home to himself. You know, my dear children, what my chief concern has been respecting you, as long as I was with you; how frequently I have exhorted you, with tears not to neglect the day of grace, but surrender yourselves, with soul and body, to your God and Redeemer; to follow him faithfully.

Sometimes I have dealt strictly with you in matters which I believed would bring harm to your souls, and grieve the spirit of God; and I have exerted my parental authority to prevent mischief: but it was all done out of love to you. However, it may have happened that I have been sometimes too severe: if this has been the case, I beg you, my dear children, to forgive me. O forgive your poor dying father!"

Here he was obliged to stop, most of the children weeping and sobbing aloud. At last, one of the daughters, recovering herself, said, "We, dear father, we alone have cause to ask forgiveness; for we have often made your life heavy, and have been disobedient children." The rest joined in the same confession. The father then continued: "Well, my dear children, if you have all forgiven me, then attend to my last wish and dying request: Love one another; do not suffer any quarrels and disputes to rise among you after my decease. No, my children," raising his voice, "love one another cordially; let each strive to show proofs of love to his brother or sister; nor suffer yourselves to be tempted by any thing to become proud, for by that you may even miss of your soul's salvation; but pray our Saviour to grant you lowly minds and humble hearts. If you follow this advice of your father, my joy will be complete, when I shall once see you again in eternal bliss, and be able to say to our Saviour, 'Here, Lord, is thy poor Cornelius, and the children thou hast given me.' I am sure our Saviour will not forsake you; but I beseech you do not forsake him."

His two sons and four daughters are employed as assistants in the mission. By them he lived to see twelve grand-children, and five great grand-children, being about 84 years old. He was attended to the grave by a very large company of negro brethren and sisters, who, being all dressed in white, walked in solemn procession to the burial ground at New Hern hut.

What Christian can peruse this affecting narrative without blessing God, who, to our sable brethren hath vouchsafed this abundant grace! and who can refrain from blessing God who excited the Moravian church to these labours of love, and who hath so wonderfully succeeded their apostolic efforts.

ANECDOTES.

Preservation of George Crow, and his Testament, May 26, 1556.

"Thy word have I hid in my heart."—Psalm cxix. 11.

"George Crow, of Malden, Essex, having put to sea to procure a cargo of fullers earth, in Kent, the barge was driven on shore, filled with water, and every thing washed out of her except a New Testament which Crow highly esteemed, and placed in his bosom. He had with him a man and a boy. Their situation became every minute more alarming, the boat being useless, and themselves ten miles from land, expecting that in a few hours the

tide would set in upon them. After praying to God they got upon the mast, and hung there for ten hours, when the boy, overcome by cold and exhaustion, fell off and was drowned! The tide having turned, Crow proposed to take down the masts, and float upon them, and at ten at night they were borne away at the mercy of the waves. Crow's companion died in the night through fatigue and hunger. Being left alone, he earnestly called upon God for succour. At length, he was taken up by a Capt. Morse, bound to Antwerp, who, taking him at first for some fisherman's buoy, had almost steered away. As soon as Crow was safe on board, he put his hand in his bosom, and with joy drew out his beloved Testament, which, although wet, was not otherwise injured. Crow was well received at Antwerp, and the money he had lost more than made up to him."

DISINTERESTEDNESS.

It was a law among the Romans, that none should come near the emperor's tent in the night, upon pain of death: one night, however, a certain soldier was apprehended standing near the tent of one of the emperors, with a petition to present to him; the soldier was therefore, according to the law, immediately ordered to be executed; but the emperor hearing the noise from within his pavilion, and being told that the soldier had brought a petition to present, called out, saying, "If it be for himself, *let him* die; if for another spare his life." On examination, it was found that his petition was for two of his fellow soldiers, that were taken asleep on the watch; he was accordingly pardoned and escaped the sentence of the law. Thus, according to the gospel, charity hideth a multitude of sins, for God has declared himself well pleased with the intercession of his people in behalf of others, since, while it reminds them that it is only through the Great Intercessor, Christ Jesus, that they are themselves accepted; it enables them to show their affection and devotedness to His cause when they do not seek their own good, regardless of their fellow creatures' welfare.

Intelligence.

UNITED STATES.

A Narrative of the state of religion within the bounds of the General Assembly of the Presbyterian Church; and of the General Association of Connecticut, New-Hampshire, Massachusetts Proper; and of the General Convention of Vermont, during the last year.

(Concluded from p. 114.)

We now turn to a subject which awakes the liveliest emotion in every Christian bosom; the subject of religious revivals. If religion be, as it doubtless is, the highest interest, and best happi-

ness of man, the extension of its influence, and the augmentation of its power, must constitute the most invaluable of all human blessings. The enemy of genuine revivals of religion, cannot be the friend of man, and has little reason to account himself the child of God. It is with gratitude and heartfelt joy, the Assembly are enabled to declare, that, on this subject, the past has been a year of signal, and almost unprecedented mercy. So extensive indeed, is the general religion, and so multiplied the peculiar spots in it, which have felt this blessing, that we are at a loss to particularize. Between seventy and eighty churches are mentioned individually, in the reports of their respectiye Presbyteries, as having been visited with special seasons of refreshing from the presence of God. The most copious of these effusions of the Spirit, have been experienced within the bounds of the Presbyteries of Onondaga, Oneida, Otsego, Albany, North River, Hudson, Jersey, and Grand River. Of the congregations within these portions of the church, those which appear to have been the most eminently blessed, are those of Homer and Smithfield, in the Presbytery of Onondaga; Geneva, in the Presbytery of Geneva; Utica, Whitesboro, New Hartford and Clinton, in the Presbytery of Oneida; Cooperstown, Sherburne and Pleasant Valley, in the Presbytery of Otsego; Stillwater, Malta, Ballston, Galway, Schenectady and Amsterdam, in that of Albany; Pleasant Valley and Marlboro, in the Presbytery of North River; Hopewell, in the Presbytery of Hudson; Elizabethtown, in Jersey Presbytery; and Jamestown and Ellicott, in the Presbytery of Erie. While in the Presbytery of Grand River, no less than fifteen contiguous towns have felt these quickening visitations of the Spirit of God. In some of the congregations enumerated, above one hundred members have been added at a single communion.

The general characteristics which seem to have marked these revivals of religion, are a deep and solemn stillness—pungent and humbling conviction of sin—an insatiable thirst for social religious exercises—a spirit of importunate and persevering prayer—an ardent concern for the welfare of others—and a general zeal for the cause of truth, and the interests of religion. The blessing has fallen on persons of all ages, and of all conditions; nor has it been confined to those of any one religious denomination. The advocates of error, as well as the slaves of vice, have felt its power, and demonstrated its effects: the Universalist has abandoned his fallacious dependence; the Socinian has owned the divinity of Jesus; the Deist has bowed to the inspiration of the Bible; and even the avowed and hardened Atheist has followed before the throne of God. Strifes and animosities have suddenly disappeared; drunkards and gamblers have been effectually reformed; and many of the abandoned and profane, converted into blessings and ornaments of society. These glo-

rious displays of grace and power, have, for the most part, had this general impress of Jehovah's work, that their beginnings have been small and seemingly insignificant. An obscure prayer-meeting, thinly attended by some of the humblest and poorest of the Lord's people, or a small and forgotten country school, has often been chosen as the theatre on which the operations of his Spirit have been first perceived; while, in other cases, the meeting of parents with their baptized children, has been honoured of God for the pouring out of his richest blessing upon both. In some of the churches, days of fasting and prayer have been observed for the express purpose of seeking a revival; and in many instances, such seasons of ardent and united supplication have at length received an evident answer from on high.

The spirit of active and inventive benevolence, a benevolence which seems to seek and to watch for new forms of human want, of suffering, only that it may meet them with new forms of pity and of aid, continues to mark the period in which we live, and, notwithstanding the pressure of the times, in a very honourable degree to characterize our beloved and happy land. Female hearts and hands, take, as heretofore, a prominent share in all these works of love. So many indeed are the associations throughout our country, for humane and pious purposes of every form, that charity, where it has but a solitary offering, is almost bewildered in its choice. Among the institutions of this kind, to which the past year has given birth, the Assembly notice with pleasure, the establishment of a school lately formed in Philadelphia, and which is now the third in our country, for the education of the Deaf and Dumb.

The Bible cause is flourishing. The late annual meeting of the American Bible Society, presented a report which is calculated to gladden the heart of every believer. That noble institution continues increasingly to unite the affections, and concentrate the efforts of Christians of every name, and to evince the same spirit of enlarged philanthropy, and of vigorous enterprise which so gloriously distinguish the parent society in Britain. May its means become as great as its plans are extensive, and its efforts like its wishes, know no bound but the limits of the world.

From communications made by delegates from the General Association of Massachusetts, Connecticut and New-Hampshire, and the General Convention of Vermont, the Assembly are happy to learn that the Redeemer's cause continues to flourish among our eastern brethren. Many of the churches in their respective connexions have been visited with the special influences of the Holy Spirit. The Theological Seminary, at Andover, is represented as in a flourishing condition, and the spirit of Christian benevolence as increasing.

In closing this report, the Assembly congratulate the churches on the increasing proofs of the divine goodness which have been

experienced through the last year; they are not indeed without many reasons for humiliation, especially in the prevalence of intemperance in some of the districts of our country, and the prevalence of lukewarmness in others; but though human sinfulness be but too conspicuous, divine mercy is paramount throughout the scene. Yet, while they cannot but turn an eye of serene satisfaction on the growing strength, and spiritual prosperity of that religious society over which they preside, they earnestly deprecate that strength should tempt us to presumption, or prosperity to pride. The extent of our communion, while it necessarily increases our influence as a body, exposes us to many countervailing evils. If the demon of party should ever haunt our councils; if sectional jealousies should hereafter arise to divide our strength; if, in wordy contests about what the gospel is, we should forget the charity, and lose the influence of the gospel itself; or if, in seeking charity we sacrifice truth, this church, great, and wide, and flourishing as it is, may become a great and wide desolation, a spiritual ruin; wasted by error, and dilapidated by decay, our children may have to lift up their hands over its departed glory and exclaim, "Alas, that great city!" That this melancholy fate (a fate which has already passed on many a church, as confident of perpetuity as we can be) shall never be the lot of the Presbyterian church in these United States, the Assembly confidently hope; but their hope rests not on man but on God. The period of the world, the voice of prophecy, the aspects of providence, the relative situation of our country, all seem unitedly to point to a future glory of Zion upon our shores; yet, in the soul-cheering prospect, let us not forget present duty, nor lose sight of our absolute dependence upon God; but with meek hope, and chastened joy, let us watch, let us labour, but above all let us pray.

Published by order of the General Assembly.

Attest, WILLIAM NEIL, Stated Clerk.

Philadelphia, May, 1820.

HUMILIATION, THANKSGIVING AND PRAYER.

The General Assembly of the Presbyterian Church, to the Churches under their care.

Whereas it is the duty of all men to acknowledge God in all the dispensations of his providence, and it is peculiarly incumbent on Christians to observe the ways of divine goodness, and the dealings of God to his church: *Whereas*, in the present mixed state of things, wherein mercies and judgments are mysteriously mingled in the administrations of Providence, there is in the most afflictive circumstances, much cause for thanksgiving and praise; and in the highest prosperity much reason for humiliation

and mourning: And, *Whereas*, in the present day there are many remarkable traits in the character of Divine Providence calling for particular observation, and many events in the church that may well engage the most serious attention of every Christian; especially as it has pleased God to visit our country with great and unexampled pecuniary embarrassments, deeply affecting the condition of all classes of persons, and the interests of the various institutions of pious benevolence among us; and at the same time to fill our land with abundance of food for man and beast; as it has also pleased him to pour out his Holy Spirit on many parts of Zion, and to cause, as we hope, a great ingathering of souls, and yet to leave many parts unvisited, to allow divisions and jealousies still to prevail among the professed disciples of the Lord.

Therefore it is recommended to all the churches under our care, to set apart the *last Thursday in August next*, as a day of *humiliation, thanksgiving, and prayer*, particularly to observe the ways of Providence and the dispensations of grace; to abstain from all unnecessary labour and worldly care on that day; to assemble in their places of worship, and with united heart and voice to render thanksgiving to Almighty God for the blessings of his providence, and for the effusion of his Holy Spirit. And, also, to humble themselves before him for their sins; to beseech him to overrule the dispensation of his Providence for his own glory, the good of the church, and the prosperity of our common country; and to plead with him that he may visit his church in the fulness of his mercy, may heal all divisions, remove every cause of offence, banish all error, and so give efficacy to the word of truth, that every where Christians may be edified and strengthened, may walk together in love, and in all things adorn the doctrine of our Saviour; and that those who are afar off may be brought nigh by the blood of Christ, and the whole earth be filled with the knowledge of God.

Signed by order of the General Assembly,

JOHN M'DOWELL, *Moderator.*

Philadelphia, June 1, 1820.

THEOLOGICAL SEMINARY.

The General Assembly of the Presbyterian Church in the United States, to the Churches and Congregations under their care, send Christian salutation, and wish all grace and peace in the Lord.

BELOVED BRETHREN,

We are called to address you on a matter of immediate and vital concern to us all. The Assembly trust, that among the friends of the Presbyterian church, there prevails but one sentiment respecting the importance and necessity of ministerial education, and but one feeling, a feeling of deep and anxious regard for those schools of sacred learning, which the goodness of God has

raised up in the midst of us. To argue, at this period of the world, and under the existing degree of religious light in this country, the question respecting the utility of such seminaries, would be worse than idle. You have not only seen the truth on this subject, but have felt it; and not only felt, but acted. You have erected, and to some extent, endowed a THEOLOGICAL SCHOOL of the highest character. Many amiable youths have already received, either in whole or in part, their ministerial preparation within its walls. The destitute churches, from every part of our country, have looked toward it with anxious expectation, nor have they looked in vain; of those youth, a large number have already gone forth, and are, at this hour, surrounded with flocks, rejoicing in their gifts, and rapidly growing under their labours. For those who are still under instruction, other flocks are waiting; while other youth are rising up to succeed to their place in the seminary, and, in their turn, to go forth to gladden yet other flocks of our God. Brethren, this is a fair and beauteous sight; and none can contemplate it with indifference, who love America, and believe that God's presence and favour are her most effectual shield. But this sight is not likely to be long enjoyed. The active funds of the institution are more than exhausted—they are upwards of a thousand dollars in arrears. The directors have had to borrow money to pay the current salary of the Professors. Such a state of things cannot, of course continue; and after all our fair prospects, and fond anticipations, the Assembly will have to give up this child of their hopes and of their prayers, to die for want. From such a sight they turn as Hagar did. But there is no remedy; die it must, and that speedily, unless some immediate and effectual hand interpose to save it. It seems hard, indeed, that a church containing a hundred thousand members in full communion, and embodying a mass of intelligence, influence and wealth, as such, as is not easily paralleled, should stand by, and suffer to perish before its eyes, an institution that contains the vital interests of its perpetuity and strength. Yet such appears to be the fact. Individual munificence has, indeed, been displayed, and has erected to itself lasting monuments in the hearts of those who watch and pray over the prospects of the seminary. But a great and permanent establishment, of common interest, and of common utility, is not to look to individual munificence, but to public contribution, for its support. When that school was founded, it was asked, "Where are your funds?" and it was confidently answered, "In the hearts of our people." Should the question be now repeated by those who learn the state of its treasury, what could the Assembly answer?

Brethren, we look round with anxious emotion. Our country is in a course of population, such as the world never witnessed till this hour. Extensive tracts but yesterday without an inhabitant,

to day are teeming with multitudes, and filled with rising villages and towns. Where a ministry can be supplied to them, these settlements form churches, with no less rapidity than they multiply civil establishments. Entire Synods have thus been created to our church within a few years. But if the sources from whence that ministry should proceed, dry up; if the vast regions of the west are suffered to remain destitute of the ordinance of a preached gospel, and the millions of its youth to grow up without the influence of the Bible, what must be the consequence, we do not say, to those immortal souls, nor even to the cause of Christ's truth, but to the morals of human society, and to the continuance of our civil liberty? With all the seminaries of all the churches in full and vigorous operation, this march of population far outstrips the efforts at supply. Is it then a time to shut up such a seminary, that has been instructing during the past year, not less than seventy of our future ministry? Other denominations are founding schools and endowing them—shall the Presbyterian Church choose such an hour to abandon theirs? It will be asked, has not Princeton Seminary a permanent fund? It has; but the proceeds of that fund do not meet one fourth of its current expenses. The churches therefore have this alternative now presented to them—either to say to the Board, dismiss your students, discharge your Professors, and shut your seminary doors—or to furnish the means of continuing the school. Can any friend to Jesus Christ, any lover of the doctrines of grace, any well wisher to the cause of religion and morals in our country, pause long on such an alternative? Beloved brethren, what is our hold upon this gospel of Christ? Must it necessarily continue in our land? Has it never been lost out of other lands? Look round the Mediterranean Sea, and find a single region that was not once filled with the churches of Jesus Christ; and where are those churches, and what are those regions now? Will all our youth be Christians of course? Is it of course that our churches should continue, that our ministry should multiply, that the gospel should be possessed and enjoyed, and all the effects of the gospel should continue to fill our land and flow down to our posterity? Or rather, is not the reverse of all this a matter of course? And can any thing prevent it but an immediate and a large supply of ministerial labour, ability and zeal? Faith comes by hearing; and hearing by the word of God; but how shall they hear without a preacher; and how shall they preach except they be sent?

The Assembly in urging these considerations, turn especially to those who are already in the ministry. You, brethren, understand this case; you know the truth of all that we have said, and how much more might be said with equal truth. Can you be indifferent in this matter? Will you not bring it distinctly before your people? Have you so little influence in your flocks, that you cannot induce even the *communicants of the church*, to be-

come responsible for *twenty-five cents each for five years?* Will you not put into their hands a *subscription paper* to this effect, and see that the amount is collected? This single measure, carried throughout the churches, would put an end at once to all pecuniary difficulties. This seminary would lift its head—the hearts of its conductors would revive, their hands would be strong, and every interest which depends on its continuance would be at once secured. And are there no considerations of sufficient force to induce the pledged and sworn servants of Jesus Christ to do as much as this for his gospel's sake? Have you reminded them of what themselves owe to that gospel? Have you pressed upon them the command of our master to "commit his truth to faithful men who shall be able to teach it," a command we cannot fulfil, unless they put the means within our power? Have you pleaded with them the cause of their children, and their children's children? Have you set before their eyes the hour of death, and the solemnity of judgment, and asked them how they can answer it to Jesus Christ, to let his truth perish in their hands, and die before their eyes? If you have not done this, you have not yet fulfilled your duty to God and to the church; and if you will do it, the Assembly can never be brought to believe that you will plead in vain. They will not, they cannot believe that while the hands that were pierced are streched out with a request for such an offering, a Christian can be found in all our bounds who will refuse his Lord.

Signed by order of the General Assembly,

JOHN M'DOWELL, *Moderator.*

Philadelphia, May, 1820.

EPISCOPAL MISSIONARY SOCIETY.

The following Constitution of a Society for Foreign and Domestic Missions was adopted, and the Board of Managers appointed, by the General Convention of the Protestant Episcopal Church, lately held in this city.

Constitution of the Protestant Episcopal Missionary Society in the United States, for Foreign and Domestic Missions.

Of the Name and Officers. 1. This Institution shall be designated "The Protestant Episcopal Missionary Society in the United States, for Foreign and Domestic Missions." Its officers shall consist of a President, Vice-President, two Secretaries, and a Treasurer, together with such other officers as may be deemed necessary.

2. The affairs of this society shall be conducted by a Board of *twenty-four* Managers to be appointed by the General Convention, twelve of whom shall reside in or near the city of Philadelphia, and six members shall constitute a quorum for the transaction of business.

3. The officers of this society, with the exception of those provided for in this constitution, shall be appointed by the Board of Managers, and continue in office during the recess of the General Convention, or until others are appointed.

4. The presiding Bishop of this church shall be the President of this Society, and the other Bishops Vice-Presidents, in the order of seniority established in their house.

Of Auxiliary Societies. The Board of Managers shall take such measures as they may deem proper, to establish Auxiliary Societies; to secure patronage, and to enlarge the funds of the institution. The Bishop of every diocess shall be President of the Auxiliary Societies organized in the same.

Of Members. 1. Every person subscribing annually the sum of *three* dollars, shall be a member of this society during the continuance of such subscription.

2. Every person giving a benefaction of fifty dollars or upwards, at one time, shall be considered a patron of this society.

3. The subscription books shall be so arranged, that at the time of subscribing, every person may contribute either to the cause of *Foreign* or *Domestic* Missions; and the money shall be appropriated according to the intention of the donor.

4. If any money shall be given to this society by individuals, congregations, or other societies, without specifying to what particular object it is to be applied, the Board of Managers may appropriate it as they shall think best.

Of the Funds. All benefactions and donations, exceeding the sum of *fifty dollars*, made to this society, if requested by the contributors, at the time of subscription or donation, shall be vested in some good and productive stock, and the interest only of such moneys shall be appropriated to the objects of the institution.

Of the Duties of Officers. 1. The Board of Managers shall have power to make all *by-laws* necessary for their own regulation, and to appoint from among their number, all such committees as shall be necessary to transact the various parts of duty assigned them.

2. The Treasurer shall keep distinct accounts of the money received by him, whether to be applied to *Foreign* or *Domestic* Missionary purposes; and shall be required to render his account at least once in every year, to the Board of Managers.

3. The Board of Managers shall make a full report of their proceedings, and of the funds of the society, at every meeting of the General Convention.

4. No missionary of this society shall be employed within the bounds of any organized diocess, except with the consent and approbation, and under the direction of the Bishop: or if there be no Bishop, the ecclesiastical authority of the same.

Conclusion. It is recommended to every member of this society, to pray to Almighty God for his blessing upon its designs,

under the full conviction, that unless "*He directs us in our doings, with his most gracious favour, and furthers us with his continual help,*" we cannot reasonably hope, either to procure suitable persons to act as *missionaries*, or expect that their endeavours will be crowned with success.

Board of Managers. Philadelphia—Rev. Jackson Kemper, Rev. George Boyd, Rev. William A. Muhlenburg, Richard Dale, Charles N. Banker, Steven North, John Reed, John Claxton, Charles Wheeler, Israel Kinsman, Hugh De Haven, Jun. Richard S. Smith. *South Carolina*—Rev. Christopher E. Gadsden, D.D. *North Carolina*—Rev. Gregory T. Bedwell. *Virginia*—Rev. William Meade, Hon. Bushrod Washington. *Maryland*—Rev. John. P. K. Henshaw, Rev. William E. Wyatt, D.D. *District of Columbia*—Rev. William Wilmer, D.D. *Delaware*—Rev. Richard D. Hall. *New-Jersey*—Rev. Abiel Carter. *New-York*—Rev. James Milnor, D.D. *Connecticut*—Rev. Nathaniel S. Wheaton. *Massachusetts*—Rev. Thomas Carlisle.

Episcopal Mag.

FOREIGN MISSION SCHOOL.

The annual examination of the Foreign Mission School was attended on Tuesday the 16th inst. by the agents. The pupils were examined in reading and spelling the English language. The more advanced scholars were also examined in English Grammar, Arithmetic, Geography, the Latin and Greek Languages, Natural Philosophy, Astronomy and Surveying. In these several branches the pupils acquitted themselves in a manner creditable to themselves and their instructors, and highly encouraging to the friends of the heathen. Some of the pupils exhibited decisive evidence of superior abilities and scholarship, and afforded a gratifying pledge of future usefulness among their countrymen. The school now consists of thirty members; twenty-seven of whom are now there, and 3 lately admitted, are expected soon to join it. And what is more than all literary or scientific attainments, in the view of the friends of Christ, one half of the members of the school at least, give comforting evidence of having passed from death to life, and of being the sincere disciples of Christ. On Wednesday, the 17th, at 11 o'clock, the scholars formed a procession, and, together with the agents and teachers, and such clergymen as were present, repaired to the meeting-house, where an appropriate and animating discourse was delivered by the Rev. David L. Perry, of Sharon, from 1 Chron. xxii. 16. "*Arise therefore and be doing, and the Lord be with thee.*"

After the religious exercises, the public exhibition of the school was attended to in the following order:—1. Declamation in English, by John Ridge, (a Cherokee.)—2. Declamation in

English, by Elias Boudinot, (Cherokee.)—3. Declamation in French, by Simon Annance, (Canadian.)—4. Declamation in English, by James Ely, (Anglo-American.)—5. Declamation in Otaheite, by Stephen Poopoohe, (Otaheitan.)—6. Declamation in Malay, by Arnold Krygsman, (Malay.)—7. Declamation in Owhyhee, by George Sandwich, (Owhyhean.)—8. Declamation in Owhyhee, by Samuel R. Kapoo, (Owhyhean.)—9. Declamation in Owhyhee, by John Irepooah, (Owhyhean.)—10. Declamation in Owhyhee, by Richard Kriouloo, (Owhyhean.)—11. Declamation in Stockbridge, by John Newcom, (Stockbridge.)—12. Declamation in Stockbridge, by John Chicks, (Stockbridge.)—13. Declamation in Owhyhee, by William Kummocolah, (Owhyhean.)—14. Dialogue. *The Cherokee Council*, respecting the removal of the tribe to the Arkansaw, according to the proposition of the American Government.

RHODE ISLAND.—REVIVALS OF RELIGION.

From the Providence Intelligencer.

Mr. KNOWLES—It becomes my duty to give you a description, although an imperfect one, of the glorious work of our God and Saviour, which he has lately been carrying on in this place. We would previously observe, that religion had been in a lamentably low state for a considerable time; iniquity abounded, and the love of God's children waxed cold. Yet there were many of the children of God who were crying to the Great Head of the church for a revival of his work; and many who have been the subjects of this good work, now declare, that their minds were called up for some months previous, to a consideration of the things that related to their eternal peace.

About the 20th of February last, the good work began to make its appearance without any apparent or visible cause. A gracious cloud seemed to overshadow us, and Divine influence began to *come down like rain upon the mown grass; as showers that water the earth.* Now the children of God, of all denominations, began to arouse from their lethargy, to make confessions of their backslidings to one another, and to the world; and now their tongues were unloosed to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to warn sinners to flee from the wrath to come; and to invite and intreat them to lay down the weapons of their rebellion, and turn to the Lord and seek the salvation of their souls. Now, truly, was the day of God's power. Behold the places of worship crowded with anxious and inquiring minds. Then were heard the cries, "Men and brethren what shall we do?" "God be merciful to me a sinner!" Many who went to scoff, returned praying to the Lord for mercy. This was not the momentary ebullition of the pas-

sions, or the frenzy of disordered brains; but it was the effect of the Spirit of God, reproving the world of sin, of righteousness, and of judgment. Their sins were set in order before them; they found themselves indebted to God ten thousand talents, and had nothing to pay; they felt themselves justly condemned by God's holy law, and knew not how they should escape the punishment due to their sins. Then they cried in good earnest to the Lord for mercy. Then it was that the blessed Redeemer spoke peace to their troubled souls; showed "good tidings to the meek; bound up the broken hearted; proclaimed liberty to Satan's captives, and the opening of the prison unto them that were bound" under the thraldom of sin; then they heard Him saying unto them, "Son, or daughter, be of good cheer, thy sins are forgiven thee; go in peace and sin no more." Now did their happy souls rejoice in God their Redeemer; then did they arise and declare what God had done for their souls, and invited their companions to "turn unto the Lord, who will have mercy, and to our God who will abundantly pardon." Meetings for worship were held at a number of places at the same time, and at almost every hour in the day, and sometimes till a late hour in the night. Such an anxiety rested upon the minds of the people, that it was found difficult to persuade them to retire to their homes. In the corners of the streets, and in the market place, religion was the chief subject of conversation. Neither has this good work been confined to those who attended meetings; but many who had scarce been into a place of worship for years, are now among the number of those who meet with the people of God, to call on the name of the Lord. The subjects of this glorious work are of all ages, from 7 or 8 to 75 years; but for the most part they belong to the rising generation. Among those who have lately obtained a hope through grace, the profane swearers, drunkards, scoffers at religion, gamblers and infidels; many of whom may be said to have been lost to themselves, to their families, and to society. We now hear them declare the wonderful works of God; and, by their lives and conversation, they give good evidence that they have passed from death unto life. In short, there is almost a complete moral revolution in this town.

A greater degree of harmony and fellowship prevails among the professors of religion of different denominations, than ever before existed; and one and the same theme warms every heart, and inspires every tongue, even redeeming grace and dying love.

These are solemn facts, and but only a very small part of what might be said concerning the glorious work of the Lord. Eternity will be too short to praise Him for His wonderful works to the children of men.

It is thought in a judgment of charity, that not much short of *five hundred* souls, have been brought out of nature's darkness

into God's marvellous light, in this town, since the work commenced. Many persons from other towns, who have come here to see what was going on, have been converted to God; and have carried the sacred flame of reformation home with them; and from this a glorious work has commenced. Ought it not to be the united cry of the children of God, "O Lord revive thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy?" L.

Providence Female Tract and School Society.

The exercises before this Society, on Sunday afternoon, were unusually attractive and interesting, as was evinced by the numerous and attentive audience which crowded the beautiful temple, within which they were performed. An impressive and comprehensive prayer was addressed to the throne of grace, by the Rev. Mr. Edes, in which the blessing of heaven was fervently invoked on the laudable objects which the society are engaged in promoting. The discourse pronounced on the occasion, by the Rev. Mr. Crocker, was replete with the genuine spirit of Christian zeal and catholicism.

Nearly fourteen hundred children have received the first rudiments of learning, morals and piety, under the auspices of the society. As its objects are interesting to every benevolent mind, in which all Christians are equally concerned, and as the constitution of the society has no respect to sect or party, it is earnestly hoped, that ladies' and gentlemen, of every denomination of Christians, and philanthropists, will come forward and assist the society, by subscriptions and donations. The amount, be it ever so small, strengthens the funds, and the means of doing good, and will be thankfully received. For this purpose, a subscription paper may be found at the house of the President of the society.—Subscriptions for the year, fifty-two cents—only one cent per week.

PENNSYLVANIA.

Anniversary of the Philadelphia Sunday and Adult School Union.

The third Anniversary of this institution was celebrated at the Second Presbyterian Church, May 23, 1820. Alexander Henry, President of the society, took the chair at eight o'clock, and the Rev. Dr. Janeway opened the meeting with prayer, when the 75th hymn of the Sunday School Hymn Book was sung. The Report of the Board of Managers was read by the Rev. Mr. Biggs. The house, though large, was unusually crowded, and the stillness of the assembly evidenced the deep interest of the Christian public in the cause of Sunday Schools.

Addresses were delivered by the Rev. Dr's. RICE, JANEWAY and ELY.

SUMMARY OF THE REPORT.

It is stated in the report, that "Since their last annual report, your Managers have the pleasure of stating that ninety-eight schools have been connected with the Union. The number of pupils enrolled in these schools is 6175, under the government and instruction of 1222 superintendents, managers and teachers.

"The total number of schools now connected with the Philadelphia Union is 227. The total number of scholars is 19,481.* The number of teachers, managers, and superintendents, is 2653.

"A review of these items of report, do, in the judgment of the Managers, satisfactorily prove, that the utility of this institution is no longer a debateable question; and also demonstrate, that if *means* be supplied, adequate to its benevolent and pious designs, it is an establishment replete with the choicest benefits to the cause of morals, truth, and piety.

"In the statement made of the progress and results of this institution for the year now closing, your Managers flatter themselves there is a redemption of the pledge which this Union made to the Christian public. "To cultivate unity and Christian charity among those of different names; to ascertain the extent of gratuitous instruction in Sunday Schools; to promote their establishment in the city, and in towns and villages in the country; to give more effect to Christian exertion in general, and to encourage and strengthen each other in the cause of the Redeemer;" were the objects contemplated in the formation of "The Philadelphia Sunday and Adult School Union." These were the motives that suggested the plan, and these are the motives that animate its friends in its execution. That its objects are practicable, the history of the Union, yet in its infancy, fully demonstrates. Were they impracticable, your Managers could not report to you this evening the delightful intelligence, that Christians of every name, forgetting separating distinctions, unite together in the common cause of leading infant minds to the knowledge of their Maker and Redeemer, and of imparting to the unlettered adult the means of that knowledge connected with his salvation. Were they impracticable, your Managers could not have advised you of the existence of 227 schools and societies in connexion with the Union, embracing the number of 19,481 learners, taught by 2653 instructors. Groundless, indeed, is the objection of impracticability. Exists there a doubt respecting the *utility* of the objects contemplated by the Union? If Sunday Schools separately are useful, a plan proposing unity of design among them, by which their strength and energies are concen-

* About 6400 of these are in the city and suburbs of Philadelphia, and the remainder, in different parts of the United States.

trated, and their whole power applied to the one grand purpose, must render them still more highly beneficial. May we not here take for granted, that Sabbath Schools individually, are among the happiest devices ever framed for the melioration of morals, and the promotion of the most essential knowledge? Scepticism on this general question, now admits of no other apology than a deficiency in judgment to appreciate evidence, or want of candour in refusing to allow its legitimate weight.

"To the different societies and schools connected with the Union, plans for forming and regulating Sabbath Schools, have been transmitted; for which, in return, your Managers have received the most grateful acknowledgments, attesting the decided improvement of the schools, by the adoption of the regulations proposed by the Union—The Union is therefore useful.

"To increase the number of Sunday Schools is another object to which this Union is to direct its efforts. The erection of a Sabbath School in a town or village is omitted, either because no hint on the subject has been given, or because the information how to establish and conduct it is wanting, or a fear of failure in the attempt has unnerved exertion, and the good that might have been effected is thereby entirely lost. To each, and all these cases, the Union proposes an effectual remedy. Her circulars remind the negligent of their duty—communicate information to the inquirer—and by her reports and correspondence, the timid and desponding are inspirited to greater courage, exertion and diligence.

"There is in every excellent enterprise a tendency to weariness. The idea that we are labouring alone, or a supposition that our labours are likely to prove ineffectual, and our strength be spent for nought, increases this tendency. At such a time, to hear, that instead of labouring alone, thousands are at the same time, engaged in the same work, and that from the time and attention thus bestowed, a vast amount of real good results continually to our fellow men—such intelligence gives new life and energy to the mind growing weary and ready to faint. To obtain and communicate such intelligence, is the business of this Union. These are the considerations in view of which the utility of this establishment most clearly appears.

"There is another consideration upon this subject which your Managers may not omit to mention; it is the unequivocal and continued approbation of Heaven upon our Sunday Schools in general during the past year.

"The friends of the general cause, have realized more than an advance of elementary learning—more than a melioration of manners and morals—more than an increased respect and reverence for the Sabbath of the Lord. They have had satisfactory evidence, that upon the minds, in which they sought to pour religious knowledge, the influences of Divine grace have, in nume-

rous instances, most sweetly distilled. Infant voices have sung Immanuel's praise. Sorrow for sin has penetrated the youthful heart, and extorted the cry, "What must I do to be saved?" These gracious effects have not been confined to the learner; the teacher too has felt the weight of truths unfelt before, and, while teaching others, has learned a lesson till then unknown. Notices of such examples occur frequently in the reports sent up to the Union, which also state, that many thus awakened and renewed, have united themselves to different branches of the Christian church. These facts have encouraged and animated the teachers and managers of our Sunday Schools, and have inspired them with a purpose stronger than ever, to be steadfast, immoveable, always abounding in the work of the Lord; forasmuch as they know from what they witness and experience, that their labour is not in vain in the Lord."

OHIO.—EDUCATION.

A society has been formed in the central part of Ohio, called the Ohio Baptist Economical Education Society, the design of which is to establish a public seminary, in which literary and scientific shall be combined with agricultural instruction. It is confidently believed, that such a system of education has not yet had a fair experiment, and that it possesses decided and important advantages over the common system, as it respects health, a habit of industry and exertion, and the acquisition of practical knowledge. In these particulars, it is thought, it will be eminently calculated to prepare men for real usefulness in life.

Another important advantage anticipated is, that, on this plan, the expense of a liberal education will be materially diminished. A principal design of the Association is to give a classical and scientific education to pious men set apart by any Christian church to the work of the ministry. The seminary is to be located on a farm of not less than 300 acres, within 25 miles of Columbus.

Chillicothe Recorder.

SOUTH CAROLINA.

The Female Domestic Missionary Society,

Of South Carolina, have employed the Rev. Jonas King as their missionary the past year. In his Report of May, 1820, he narrates the various successes which have attended his labours. The situation of the Seamen has engaged his special attention. To these he has preached once, and in some instances twice, every Lord's day. His audience has been from 50 to 150.—"They have, almost without exception, appeared as decent in behaviour, and as serious and attentive as any congregation in the city." He says the noble qualities of this class of men are greatly overlooked. He relates the following pleasing instances, which came within his own knowledge, of the happy influence of divine truth on the minds of several.

A sailor who was considerably advanced in years, came to me one evening, and requested a private interview. He said that two years ago he knew not how to read; that about that time he attended a religious meeting, where he received impressions which could never be effaced; that ever since he "had been trying to get rid of sin, but could not." Said he, "I have been learning to read the Bible; I pray every morning and every evening; I strive to do right, still I cannot get rid of my wicked heart; and I should be very glad indeed to find some one who could tell me what to do to get rid of it." In order to effect this, he said he "should be willing to do any thing in the world."

I endeavoured to point out to him the means of overcoming a wicked heart, and he seemed resolved to follow my directions. A few days after I found him at one of the boarding houses, engaged in reproving his wicked companions, and praying with one whose soul was about to take its flight into the invisible world.

To the seamen in the *Marine Hospital*, I have preached every Sabbath in the afternoon, when I have not been called to preach in other places. There my audience consisted of the poor, the maimed, the halt, the blind, and those who had rendered themselves wretched by their vices.

One about fifty years of age, who had been a seaman from his youth, told me that he had never received any religious instruction, till he came to the Hospital; that he had always been a hardened sinner, and he feared that it was now too late to receive mercy. Though he indulged no hope for himself, he gave me evidence that he was a real penitent. It was a sense of sin which seemed to fill his soul with distress, and not the fear of punishment. He readily embraced all the distinguished doctrines of the gospel, because he *felt* that they must be true.

I am also informed, by the Superintendent, that as many as eight or ten others, during the winter past, have gone out of the Hospital with very serious religious impressions; and that they had expressed a high degree of gratitude to your missionary for the religious instruction which he had given them.

Mr. King has occasionally visited Sabbath schools, and addressed the children and their teachers. He has also held meetings for the blacks; but cautiously avoided saying any thing about slavery, judging it his business to endeavour to make men better, rather than to render them discontented in their situations. He has visited some families of Jews, and reasoned with them from their scriptures respecting the Messiah.

NEW-YORK.

From the Religious Intelligencer.

A Narrative of the late Revival of Religion in Ballston.

Ballston lies directly west of Malta and Stillwater, about twelve miles from the last and adjoining the former. It is south-

east from Galway, north-east from Amsterdam, and north of Schenectady; thus occupying a position nearly central in this large field of the Spirit's effusions. The revival commenced among us in the order of our geographical relation to the places just mentioned. We had heard of the work in Stillwater for some months: in the latter part of autumn we witnessed something of its progress in Malta, and with the commencement of winter felt it among ourselves.

It was on the 12th day of December, that four or five members of the church, being together after one of our evening exercises in a private house, felt, in an unusual degree, the necessity of a revival of religion both in their own hearts and through the church and congregation; and they solemnly covenanted together, to observe a special concert in secret prayer for this object, at a particular hour of the day.

This was the first visible movement among Christians: but could we look further into the secret instrumentality made use of by the Great Head of the church in these operations, we might perhaps trace their origin to more remote and less ostensible causes. It ought to be said, for the encouragement of others, that there had existed in this place, for several years, a small female praying society, who had made it an article in their constitution, "never, while the society lasted, to cease praying for a revival of religion."

The session of the church were next excited: on the day appointed by our state authority to be observed as a day of thanksgiving, after attending on the public services, they held a special conference among themselves. They inquired into each other's official faithfulness, the state of experimental religion in their own hearts, and compared their views and feelings in relation to the state of our church and society. Much tenderness of feeling was manifested in this meeting of the session, and it was agreed before they separated, to call a special meeting of all the members of the church for a similar object. This meeting was held on the first Monday of January, and was a solemn and melting season. After spending some time in the usual exercises, (it being the season of the monthly concert) several exhortations were given; and we then began a free conversation with all the members of the church, on the state of their personal experience, as well as their views in relation to our religious prospects. Almost all were found to be either indulging a strong confidence in prayer for God's special blessing upon us, or mourning, to an unusual degree, their darkness, coldness, and backslidings. Some of our most devoted and circumspect professors were wholly without the light of God's countenance, and panting after it, "as the hart panteth after the water brooks."

The excitement among professors of religion was now general, and our hopes in God's designs of mercy towards the society

rose in proportion: nor did we wait long for our expectations to be realized. At a Saturday evening's prayer meeting, held on the 6th of January, the *first* decided appearances of impressions made on the minds of the impenitent were manifested. Five or six young persons appeared remarkably affected, and, in conversation had with them after the close of the meeting, discovered a vivid apprehension of their sinfulness and danger, and a strong determination to seek favour with God. Most of these subjects have since given hopeful evidence of having "passed from death unto life."

Our first meeting for persons in a state of concern for their souls, was appointed within a few days after this: and though it was distinctly made known that the meeting was to be for such only, we found, to our surprise, not less than 60 persons in the room. A part of these, however, had assembled from another society. Here was a scene novel to many of us, and interesting beyond expression. We saw one whole mass of rational beings, bowed down with the same awful sense of guilt and condemnation, some to such a degree as not to be able to rise from their seats, bewailing their case with bitter weeping, and asking, with one voice, the directions and prayers of Christians.

It may be proper to remark here, that meetings of this kind, called *anxious meetings*, by us, have usually been conducted with very little formality. We do not usually either read or exhort; but converse, in a low voice, with each individual, keeping the room as silent as possible, and conclude by praying for the souls in distress. Occasional meetings of this kind have been found highly profitable.

After this, instances of conviction became numerous; we heard of them daily, and in every part of the town. It was this week also that the first instances of hopeful conversion occurred in two young persons, who found deliverance and comfort. Almost every one now became convinced that a work of special revival was beginning to be experienced: the church were fired, and the session, dividing the society into districts, resolved on a general religious visit in all its families. This important undertaking they were enabled to carry into effect, and found it highly encouraging. It seemed as if many persons, of whose religious seriousness we might otherwise have remained ignorant, were, so to speak, *predisposed* to solemn impressions, and needed only to be touched by personal conversation to cause the notes of penitence to flow freely.

All the usual means of furthering a revival of religion were now employed. Besides the exercises of the Sabbath, and other sermons and lectures from the pastor, we had conference meetings, prayer meetings, and anxious meetings, so as to occupy every evening of the week, and frequently several in the same evening at different places. The people seemed never weary of attending meetings

wherever appointed. The multitude would flock, during all the inclemencies of the season, to the places of worship, and listen, when assembled, with that deep and silent solemnity, that, in a room crowded to overflowing, you might have heard the beating of a watch. The stillness and order appeared on many occasions really mysterious: you felt that you was no longer among material objects—it was eternity—it was sublimely awful! Strangers, who were occasionally in these meetings, have expressed and seemed to feel somewhat such a sentiment as that of Eliphaz the Temanite, when "a spirit passed before his face," and the voice of a mysterious visitant challenged "mortal man" to a comparison with his Maker.

It has been in moments of silent and awful solemnity like these, we think, that the greatest number of spiritual convictions have been made. We have known the sacred influence seem to descend at particular moments, and numbers have been afterwards hopefully converted, who dated their first impressions from these simultaneous effusions.

These things notwithstanding, it will be a mistake to suppose that any thing like enthusiasm has made its appearance in this work. No visions, or supernatural impressions have ever been imagined. No efforts were made to excite the noise of passion, but rather to repress it. Convictions have usually been rational convictions. Plain and conscience-exciting truths are what have been principally aimed at in preaching, and these too have been most obviously and signally blessed. All who have borne a part in the active duties of this revival, have been forcibly convinced, that pointed, plain, and, for the most part, practical truths, were those best calculated to awaken convictions in the carnal heart. Much has been insisted on the stubbornness of the will, the sinner's guilt, and his need of divine assistance to save him from self-destruction. These, however, have been only general principles. Instances of conviction, and conversion have taken place in modes and circumstances altogether aside from human calculation. More than once have human wisdom and foresight been baffled, and the management taken entirely into the hands of the Almighty. The church has been taught to believe, and it is hoped sweetly to acquiesce in this lesson, *that the best way to carry on God's work in a revival of religion, is to keep in the dust, and let him carry it on himself.* This maxim does by no means preclude the instrumentality of Christians in such a work; but, it will teach them, at such a season, that the principal duties, especially in cases of unhappy collision among different denominations, are the duties of prayer, patience, and forbearance; and that while these are faithfully observed, God will never fail to give all desirable prosperity.

On Feb. 21st, we held our communion; preceded on the Saturday previous, by a season of solemn fasting and prayer. It

was, for us, a great day. *Fifty-nine* were added to the church on examination, in the midst of an immense crowd of solemn spectators; not less, it was thought, than two thousand; after which between four and five hundred communicants sat down at the Lord's table. The week following, the revival seemed to have increased; husbands and wives, who had been separated at the communion table were trembling; our evening meetings were thronged, and notwithstanding the inclemency of the weather, many who could not obtain admission to the room have been seen to raise the windows, and stand at them during the evening in the snow, rather than forego the privilege of hearing the word of God. Often on witnessing these animating spectacles, has the scriptural representation occurred to the mind, associated perhaps by the similarity of expression, if not of sentiment, "These, whence come they; who are these that fly as a cloud, and as doves to their windows?" The house of God was equally crowded and solemn on the Sabbath; even the intermission seasons were usually spent in religious exercises; and we were under the necessity of enlarging our accommodations in seats to provide for the crowds of anxious worshippers. From this season the revival might be considered as at its height, and as it was observed at the time, that for *three* certainly, and perhaps *four* weeks, there was not one day, in which we did not hear of some one person, and often of two or three, who were made for the first time to rejoice in hope. All our usual meetings continued; and at the end of six weeks from the former, we again enjoyed our season of sacramental communion. *Fifty-seven* communicants were now added on examination, and the season was, if possible, more solemn than before.

Two additional circumstances may be mentioned as remarkable in the history of this revival. It has prevailed to an unusual degree among persons advanced in life, and it has been singularly destructive to doctrinal errors. The doctrines of Socinianism, and that of Universal Salvation, are to be understood as particularly included in the last remark. Socinianism has not been otherwise attacked than by simply preaching the truth; and Universalism has not been attacked at all. It seemed as the Spirit of God itself, by its silent influences, had blighted it. Many professed believers in this doctrine have been hopefully converted, and it is not known that more than two or three, at most, remain in this whole region.

The excitement might be considered as continuing until the second Sabbath of May, the time of our third communion from its commencement. Since the former, most of our outward exertions have been kept up. The session undertook a second visit through the congregation, and weekly meetings were regularly attended. But the opening of the spring brought a bad state of the roads, the evenings became short, and the busy season of the

year operated, as might be expected, unfavourably to the extension of the revival. Some other apparent causes it might be instructive to mention. The church in this place is situated, as many other churches are, in the midst of different denominations of Christians. It was not to be expected that unhappy collisions with these could for a long time be avoided, though it was distinctly foreseen, that any thing like controversy would prove fatal to the progress of the revival. With this belief, it was early determined and announced that we would not, on any consideration whatever, suffer ourselves to be drawn into such a collision. It is natural for us to say we think we have observed this resolution, and to wish it had been equally attended to by others. But we wish to throw a veil over this part of our subject; and have mentioned thus much only in the hope that our experience may prove profitable to others.

The particular excitement is now evidently on the decline. At our third communion 26 were added on examination, making the whole number, within about three months, 142.

On the whole, no people, perhaps, have ever had greater occasion of gratitude to Almighty God for spiritual mercies. Our church is enlarged, we believe, in part, at least, of such "as shall be saved." Our bounds are extended, our strength increased, the moral and religious state of many parts of the society evidently improved. Our rising generation, in particular, present an exhilirating spectacle. Our galleries are no longer filled with listless and frivolous triflers, but with a majority of devout and humble worshippers; and in a meeting appointed exclusively for this interesting class of community, you may sometimes face as many as a *hundred* smiling youth at once mingling sweet and harmonious voices in the elevated praises of their Redeemer. For all these mercies our hearts should swell with gratitude, and our hands be ever active in the service of their Sovereign Author. We dare not promise much, however, and we know that we shall often lack wisdom rightly to manage those difficult duties, which so extensive a charge will devolve upon us. But whatever our trials may be, they will not diminish our obligation, and under whatever disappointments we may hereafter grieve, it will still be true, and we trust ever to feel disposed to acknowledge it, "The Lord hath done great things for us, whereof we are glad."

REUBEN SMITH.

Ballston, May 16, 1820.

NEW-YORK SUNDAY SCHOOLS.

(Concluded from p. 127.)

It does not fall within our present plan to extract the account given of Sunday Schools in the different parts of the United States, but the important suggestion with which they close that

account we shall present and recommend to the attention of our readers. They say—

"Your Committee cannot forbear intimating the great benefit which would result from a UNION embracing *all the Sunday Schools of the United States*, on a plan in some respects similar to the AMERICAN BIBLE SOCIETY. Equally catholic in its principles and simple in its design, the Sunday School system would be equally benefited by such a union. The vast amount of facts and information which could then be embodied with precision, and presented annually to the public, would afford a powerful and irresistible appeal to their patronage and support. Your Committee do not perceive that any serious obstacle exists to prevent the prosecution of this enlarged plan, and they would rejoice if this hint should lead to the opening of an immediate correspondence with the principal societies of the United States for this purpose. If the attempt should end merely in effecting a general correspondence, much good would result."

On the same subject in another part of the work, they add—

"The more the *principle* of *Union* has been examined, the more forcible has it appeared. Objections to its influence have been answered by the most decisive facts. While it has removed unfounded prejudices and destroyed unchristian jealousies, it has drawn into one generous effort the zealous co-operation of men of very various opinions in promoting the great interests of humanity. 'So liberal is the principle,' says a report, 'upon which this institution is established, that Christians of every denomination may aid it without sacrificing a shade of their peculiarities; and so various are its operations, that it may embrace every degree and diversity of talents. The man of influence and property may advance its interests and contribute to its finances. The literary character to its publications and reviews. The man of business and activity to its visitations, and the Sunday School teacher to the most laborious and efficacious duties of the whole.'

"In addition to the strength and consequent superior efficacy, of combined efforts, your Committee will add one other result, which they hope will have its full weight upon all such as have hitherto, with the most upright intentions, opposed a general Union; that is, the great saving of expense. On the disjointed plan the expenditure is twice, in many cases three times as much as it would be, were the funds of all united. The cost of books, it is well known, is proportionably less as the number of copies is increased. That which would cost six cents in a single society, may be had for two, or at most three cents in a large edition, such as a general Union would require. And when we consider the increased power which this gives for extending the blessings of the system, it is believed no other argument will be wanting to convince the candid, liberal, and humane mind, of the utility of

such a union as your Commitee have deemed it their duty to recommend."

We close our notices of the Sunday Schools of our city, by the following important suggestions and observations from the last mentioned report:—

The Committee "would particularly present to the consideration of the society and of the public, the numerous children of the Alms-House, and the tenants of our prisons, as neglected, though very proper objects of Sunday School instruction. But your Committee state, with deep regret, that a want of means has prevented the extension of the benign influence of your charity to these places.

"Your Committee, in closing this report, would suggest to the consideration of the rich, whether there is any institution which, with so small an amount of funds, can accomplish so much good, and that good so entirely unmixed with any possible evil. If it was not that Sunday Schools aim a deadly blow at that long train of evils growing out of vice and ignorance in the lower classes—if they did not give a virtuous and happy direction to their views and habits—if by aiding the hand of the magistrate in the most effectual manner they did not add to the safety of property and the good order of society—your Committee would not so confidently urge their claims to patronage.

"Let it be considered, that while no nation has been so blessed in the enjoyment of rational liberty and general prosperity—and while the call for gratitude to the author of these distinguished blessings is loud and powerful—so, the exertions which, under the impulse of this gratitude, we may make for the moral and religious improvement of our fellow citizens, will be the best means of preserving and perpetuating our free and happy government."

New-York Marine Bible Society.

The fourth Anniversary of this society was held on Monday evening, the 19th June, in the Mariners' Church, in Roosevelt-street. After the Annual Report of the Board of Managers was read, several appropriate addresses were delivered, on offering and receiving the usual resolutions. The meeting was animated and pleased with the excellent performance of a number of suitable pieces of music by the choir.

United Foreign Missionary Society.

The Mission to the Osage Indians left Cincinnati on the 8th June, to continue their journey, having about 1000 miles more to travel, before they arrive at their place of destination. Our brethren at Cincinnati received them in the most cordial manner, and contributed to their comfort by every attention in their power.

THE CHRISTIAN HERALD.

Vol. VII.] *Saturday, July 15, 1820.* [No. VI.

Miscellany.

Some account of the Life and Adventures of Brother John Gilek, an emigrant from Bohemia.

It will be recollected that we some time ago presented to our readers the translation of a letter addressed to the Association of Ministers at Herrnhuth, in Upper Lusatia. Our correspondent has now favoured us with a translation of a very interesting nature, respecting the sufferings and faith of an eminent persecuted saint. At a time when the church is blessed with unexampled prosperity, and we ourselves are enjoying the highest privileges without the least molestation, it will do us much good to consider the case of the suffering saint of less favoured times, and incline us to adopt the language of the Apostle concerning the old Jewish sufferers. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us." Heb. xii. 1.

NOTWITHSTANDING that the church constitution of all the evangelically disposed inhabitants of Bohemia and Moravia had been annulled in the year 1620; still the predilection for the purer doctrines of the gospel could not be effaced from every mind. Many, although they outwardly kept to the established church, remained faithful to their inner conviction, and also implanted their religious sentiments into their posterity. To effect this, however, required, like their general conduct, a great deal of prudence; for the church kept a vigilant eye upon them, and sometimes a mere suspicion sufficed to involve a man in many difficulties. Thus for instance, a report was raised in the year 1707, that some of the inhabitants of the Circle of Leutmeritz, in Bohemia, were about sending a message to Charles XII. king of Sweden, who was returning with his then yet victorious army, from Saxony to Poland, praying him to assist them in procuring the free exercise of their religion, as only lately he had effected the same for the Austrian subjects in Silesia.

Just about this period, John Gilek was born at Lubny. His father was one of those who had been impeached, on account of the above suspicion; and every moment he expected to be put under arrest. This, however, did not ensue: they educated this son, like the rest of their children, with care, and

endeavoured, as much as possible, to screen him against all evil. Fearing lest his morals might be endangered by associating with other children, they forbore sending him to school; but his father himself gave him the necessary instruction. He likewise, with especial care, made him acquainted with Jesus Christ, and the design of his sufferings and death. Many a time did the little boy observe, when his father was secretly reading in a book, how the tears would drop on the table. During his last illness, perceiving his end approaching, he had this book brought to him, and fixing his eyes upon a representation of the crucified Saviour in it, he gave up the ghost. All these circumstances, in particular the last, made a deep impression on the boy, at that time eleven years of age.

John was now put out to a relation of his, where he neither saw nor heard any thing good. The other servants made him the butt of their ridicule, and would not so much as suffer him to sleep among them; hence he was compelled to take up his lodgings in the stable, where he was one time in danger of being trodden to death by a horse. At last, being nearly nineteen, he was tired of this way of living, and wished to learn a trade. His grandfather, a tailor, took him to be his apprentice; but six months after, he departed this life. The new master, to whom he was now put, was a light minded character, and a scoffer at religion. He led his apprentice the same way, because, as he said, this was the way to ingratiate himself with others, and to draw custom. Indeed Gilek actually ingratiated himself into favour with others, but much to his disadvantage. He fell into bad company, was ensnared by sin, and was now, according to his own expression, "forced to trudge along like a beast of burden, although he often felt great sorrow on account of himself, and formed the best resolutions." One evening, while labouring under a particular concern about his state, he laid hold of an old book which treated of the sufferings and the death of Jesus, and was adorned with cuts, representing the same. While reading in this book, and looking at the pictures, his heart was mollified to such a degree, that he could not refrain from shedding tears, and a something within him said: "Do but see, what heavy sufferings, and what a bitter death the Lord Jesus had to endure for thee! And thou hast hitherto done nothing but grieve him with thy sins; thou hast not loved him—not even thought of him!"

Such feelings as these he had never had before, and from that time he had no rest night nor day. He could not hide his concern from others, but sought advice with such as he esteemed better than himself. An uncle of his, who was a leader of great pilgrimages, would undertake to deliver him from these temptations of Satan, as he called them, encouraged him, and had him persuaded by others, to set out with him on a pilgrimage to Moravia. This accordingly happened in the year 1730. But al-

though Gilek observed every prescription given him, and even suffered himself to be received into the fraternity; yet he returned home very much dejected, and the burden that oppressed his heart appeared rather to have been augmented. Now it so happened, that he came to work for a week at his trade, with a man who was possessed of true evangelical knowledge, and probably had experienced something of the power of the gospel. This man observed him closely, and inferred from his behaviour, that something was going on in his heart; but only on the last day of his stay, did he enter into a conversation with him upon this topic. His master's aged mother likewise joined them, and related with tears, how, after the dispersion of the brethren, they used secretly to meet in her house for purposes of edification, and how, when they were no longer safe there, they assembled in her fields; and even there met with opposition, and had their Bibles and other religious books taken from them. This put Gilek in mind of the value his late father had set upon his books, and how he had often been affected while perusing them. These books he was now desirous of having, and guessing that his mother's brother had taken them into his custody, he dropt him a few lines, requesting him to give them up. His own mother was the bearer of this letter. Both were afraid to trust him, and said one to another: "He has lately been on a pilgrimage; who knows how the priest charged him concerning these books; if we retain them, he might inform against us." They therefore thought it most advisable to grant his request. He now began to read, and could not be tired of it. He was soon enabled to see that his exertions so far, which were imposed upon him during the pilgrimage, were all in vain. He therefore renounced them with uplifted hands, tore down the pictures and altars he had erected in his room, and burnt them together, with the ticket of the fraternity, and the pilgrim's songs. Those pictures only he reserved, which referred to the sufferings of Jesus.

Several other Protestants with whom he formed an acquaintance, lent him a Bible and a hymn book for a short time. He jumped for joy at sight of them, immediately transcribed nearly 30 hymns from the latter, and with great respect took the Bible, which now he saw for the first time, into his hands. The sayings of our Saviour, and the epistles of the apostles, particularly drew his attention. But all that he read, condemned him, and set his poverty and his unhappy condition in the clearest light before him. At the same time a desire arose in his heart, to know whether in any place in the world such people lived together, that walked according to the doctrines of Jesus; gladly would he forsake his all, if even he should be compelled to live upon bread and water among them. He inquired of his intimate friends concerning the matter, and was informed by them, that there were such people in Saxony; that quite lately a family out of the vil-

lage had eloped thither, and that a person from those parts was shortly expected here on a visit. He then requested them to give him notice when this should happen. In the mean time, others began to cast suspicions on him, because he no longer harboured such a number of pictures; they reported it as likely, that he had committed them to the flames, and that himself would soon share the same fate. This frightened him, and he longed the more for the hour of emigration.

Soon as ever he understood that the person expected, had arrived, he disclosed his intention to him; and, September the 8th, 1731, he left the place of his nativity at dusk, with a small bundle of linen under his arm, and set out upon his journey with the man, on the route towards Saxony, or more properly Upper Lusatia. His conductor told him on the way, that he had felt a particular impulse in his heart to go to Bohemia; although he had not been apprised that any person desired to emigrate from thence, that now it plainly appeared why he had come. On the fourth day they arrived at Gerlachsheim, which was the object of their journey. A number of Bohemian emigrants had already found a shelter here, and their minister, Augustin Schulz, had them under his faithful charge. He preached with power, but altogether in the spirit of the gospel, and frequently told his hearers, that, unless they were most closely united to the Lord Jesus, he would not give them a fig (or fir-nut) for all their religion.

The new-comer was cordially welcomed by his countrymen, and soon inducted into those blessed paths in which they walked. There, likewise, he soon experienced how richly the heart of a sinner is comforted who sets his hope exclusively on the grace of Jesus, and will be justified and saved only through faith in him. Being now so very happy, he was desirous of seeing his mother and her family share the same happiness with him. He therefore returned to Bohemia, in order to pay them a visit, and if they had a mind for it, to bring them out with him. His mother directly agreed to forsake all; and besides her, twenty persons more were found to be of the same mind, who were conducted away in two divisions. They travelled only by night; during the day they rested in the woods, or with friends, if they met with any.

This company being safely arrived at Gerlachsheim, after having escaped many dangers, Gilek once more felt himself at home, and was intent only upon enjoying himself in his religious liberty, for which opportunities were not wanting. He made several visits to Herrnhuth; but not understanding the *German* language, he liked it better at Gerlachsheim. Meanwhile some person sent him word in the year 1733, that he should come and fetch his step-brother away, who, together with his wife, wished to emigrate. He therefore resolved once more to go to Bohemia. He had with him, besides two acquaintances from Gerlachsheim, a

Bohemian from Hennersdorf, whose name is no longer known. To gratify him, he was obliged to deviate somewhat from his own route; which, from the very first, went against his inclination. Once they laid themselves down together in a hay loft to sleep. There Gilek dreamed that the Jesuit from Leutomischel, and the grave digger, rode up towards them, and had them dragged thither into prison. At the same time he felt as though somebody gave him a push into his side. Thereat he awoke, and something within him said: "Leave this place! Delay not!" He immediately arose to go off, roused his companion, and related the dream to him. But he was highly provoked for having his rest interrupted, and replied: "what did the dream concern him! how idle it was to take the advice of a dream." By these arguments, Gilek was induced to drop his design, and once more to lay down; but he trembled over his whole body. Just when he was at the point of falling asleep again, the Jesuit, together with the grave digger, came galloping to the spot. Immediately they mounted the hay loft; for the matter had been betrayed. The other Bohemian then attempted to escape; but it was too late. Unspeakable anguish seized upon poor Gilek. On the one hand he reproached himself for not having acted up to the warning given him by the dream; on the other hand he represented to himself the danger which his soul and body would now incur. "What will you do, under these circumstances," said he to himself; "will you remain faithful to the Saviour, and to the truth you have hitherto owned and practised, or will you suffer fear, or the many torments they will inflict upon you to move you and cause you again to embrace those doctrines which you esteem to be erroneous?" At this juncture he felt his faith invigorated to such a degree, and was so firmly convinced of the unspeakable value of the gospel, that he could resolve rather to endure every thing, than to deny it.

The Jesuit then took Gilek's New Testament out of his pocket, and called several people together, who, with the aid of the grave digger, had to lead G. and his comrade into the penitentiary at Leutomischel. This happened on the 30th day of May, at ten o'clock in the morning. Gilek was pent up in the dark torture chamber, laid in irons, with four locks to them, and had his feet tied to the stocks. It was now first, that he could duly reflect upon his situation, and he fell into such a violent perturbation of mind, that for two days together he could neither eat nor sleep; but the fact was, that during all this time, they had not brought him any nourishment. Another half of a day being elapsed, he felt a raging appetite, and got such violent pains in his bowels, that he almost fainted away. Dreadful to him was the idea that perhaps they intended to starve him to death. In this extremity he turned by prayer to Jesus, craved the forgiveness of all his sins, in particular that of his not heeding the warning received

and thus expected to breath his last. Here he felt the presence of the Saviour, and his consolations in an inexpressible manner; rest and perfect resignation to the will of his Lord, re-occupied his mind. Soon after the jailor entered, asking him deridingly, whether he felt an appetite by this time, and handed him some bread, which was smoking hot, but no drink. He had scarcely swallowed the bread, when he was attacked by a violent fit of the cholic, which made him turn like a worm. Next day they gave him water; but this did not serve to refresh him, for he got quite weak after drinking it. In this condition he was brought to trial before the ecclesiastics. After some preliminary questions, they ran over the Apostles' creed with him, and he testified, that he heartily assented to it. At the article treating of the holy Catholic Christian Church, they laboured hard to prove to him, that the Roman Catholic church was the only one in which a man could be saved, and when he would not admit this proposition, they were highly incensed against him. To several other questions, for instance, concerning the invocation of saints, he likewise replied according to his conviction. They returned for answer to this, that he was an arch heretic—and remanded him back to prison. In the afternoon he was again brought to the castle before a gentleman to whom the whole trial was committed; and who now once more put the same questions to him. At this trial there were also two witnesses present from Gilek's native town, who testified how many people he had already conducted out of the country. But they also brought many false accusations against him; and when he contradicted them in reference to the latter, the judge was wroth, and said to him: "You wicked chap, will you not speak the truth?" The defendant here swooned away; they had to drag him out, and give him something which restored him again. Being once more introduced, the judge again, and with still greater rage, insisted upon the confession of the truth; and as this did not turn out according to his notion, he ordered the prisoner to receive fifty lashes. The guard immediately took up the whip, tore the defendant's coat from off his back, and promptly executed the order. Next day he was led into the court-house before the council, to be tried there too. He presently took notice that three of the twelve counsellors assembled, had a knowledge of the truth; for they regarded him with compassion. Among the rest they asked him "whether he had any complaints to lodge against his master, and whether on that account he had emigrated?" He replied, that "neither the count, his master, nor the emperor, were obnoxious to him, and that he would cheerfully abide their subject, provided he might believe, and live according to his conscience." They were at great pains to prove to him that he was mistaken, with respect to the faith; but they succeeded not in making any impression upon him. He was further interrogated about a letter

which he had once written to one of his companions, and in which he had expressed a wish, that his friend might experience the same in his heart, as he had experienced. This letter, which was then produced, he was forced to read aloud. Being asked, whether he was still of the same mind, he replied in the affirmative, and that he never intended to alter it. Thereupon they reproached him with affecting to be a *preacher*, when he could scarcely write a legible hand. With that he was dismissed for the present.

In the mean time the two other Bohemians who were come with him from Gerlachsheim, and were going to aid some people in emigrating from Hermaniz, had been arrested, and also brought to Leutomischel. There was a great uproar about the matter, and Gilek was immediately brought into the castle before another gentleman. This man was so much exasperated against him, for not having informed against these people, that he trembled with rage, and ordered the guard to serve him one hundred lashes. But the Jesuit who was present, objected that the defendant was too weak, and would die under the execution. He was then once more reconducted to prison.

In process of time he had to appear again before the court, and for the space of half a day they pressed him very closely to make him change his sentiments; but he neither suffered himself to be convinced by pretended proofs, nor terrified by the threats which they uttered; but adhered to the declaration several times given and confessed, that he would know of no other way to salvation but alone through faith in Jesus Christ, and by the appropriation of the merits of his life, sufferings and death.

(*To be concluded in our next.*)

Indians of North America.

The following extracts are from a Discourse on the Indian Tribes of North America, delivered before the "New-York Historical Society," by the Rev. S. F. Jarvis, D.D. We doubt not they will be read with great interest, especially by those who are now turning their attention to the melancholy situation of the heathen tribes of our wilderness.

"But, turning from speculations which are rendered sublime by their shadowy form, and immeasurable magnitude, I shall conclude a discourse which, I fear, has become already tedious, by remarks of a more practical, and, I would hope, of a more useful nature.

"We have seen that, like all other nations unblessed with the light of Christianity, the Indians are idolators; but their idolatry is of the mildest character, and has departed less than among any other people from the form of primeval truth.—Their belief in a future state is clear and distinct, debased only by those corporeal associations which proceed from the constitutional operations of our nature, and from which even Christians, therefore, are not

totally exempt.—They retain among them the great principle of expiation for sin, without which all religion would be unavailing; and they acknowledge, in all the common occurrences of life, and even in their very superstitions, the overruling power of Divine Providence, to which they are accustomed to look up with an implicit confidence, which might often put to shame the disciples of a purer faith.

"Provided, then, that their suspicions respecting every gift bestowed by the hands of white men, can be overcome, the comparative purity of their religion renders it so much the easier to propagate among them the gospel of salvation. In this view, is it possible for the benevolent heart to restrain the rising wish, that the scanty remnant of this unfortunate race may be brought within the verge of civilized life, and made to feel the influence, the cheering and benign influence, of Christianity? Is it not to be wished, that the God whom they ignorantly worship, may be declared to them, and that, together with the practices they have so long preserved, may be united that doctrine which alone can illumine what is obscure, and unravel what is intricate? If this be desirable, it must be done quickly, or the opportunity will be for ever lost. Should our prejudices prevent it, we must remember that their faults will be obscured, and their virtues brightened by the tints of time. Posterity will think of them, more in pity than in anger, and will blame us for the little regard which has been paid to their welfare.

"Hapless nation!—Like the mists which are exhaled by the scorching radiance of your summer's sun, ye are fast disappearing from the earth; but there is a Great Spirit above, who, though for wise purposes he causes you to disappear from the earth, still extends his protecting care to you, as well as to the rest of his creatures.—There is a country of souls, a happier, and better country, which will be opened, we may charitably hope, to you as well as to the other children of Adam. There is the atoning blood of the Redeemer, which was shed for you, as well as the rest of mankind; the efficacy of which, you have unwittingly continued to plead; and which may be extended, in its salutary influence, even to those who have never called on, because they have never heard, THE NAME OF THE SON OF GOD."

ANECDOTE.—*Pride in Dress.*

The Rev. John Hurrion, a dissenting minister at Denton, in Norfolk, had two daughters who were much too fond of dress, which was a great grief to him. He had often reproved them in vain; and preaching one Sabbath-day on the sin of pride, he took occasion to notice, among other things pride in *dress*. After speaking some considerable time on this subject, he suddenly stopped short, and said with much feeling and expression, "But you will say, *Look at home*. My good friends, I *do* look at home till my heart aches."

Intelligence.

ENGLAND.

British and Foreign Bible Society.

The Sixteenth Anniversary Meeting of the British and Foreign Bible Society was held, on the 4th of May, in Freemason's Hall, Great Queen-street, and since the commencement of the Institution, (says the London Courier) it never has been more fully or more respectably attended. By eleven o'clock in the morning every part of the spacious hall, including the gallery above the cornice, was crowded to an overflow, and hundreds of applicants were unable to obtain admission at all.

Precisely at twelve o'clock the President of the Society, Lord Teignmouth, took the chair, supported on his right by his Royal Highness the Duke of Gloucester, and on his left by the Bishops of Gloucester and Salisbury. There were also present the Earl of Harrowby, Viscount Calthorpe, Lords Gambier, Exmouth, and Ashdown, the Right Hon. Charles Grant, Mr. Wilberforce, Sir T. D. Acland, Mr. Robert Grant, the Hon. and Rev. Gerard T. Noel, Mr. Butterworth, &c. &c.

The noble chairman opened the business of the day by congratulating the meeting upon their having again assembled upon so highly interesting and important an occasion, from the business of which he would not long detain them; but he should not be doing justice to his own feelings, or he trusted to theirs, if he failed to offer his sincere tribute of respect and gratitude to the memory of his Royal Highness the late Duke of Kent.

The report of the committee, a very voluminous though avowedly compressed document, was then read by the Rev. Mr. Owen, assisted by the Rev. Daniel Wilson. It commenced with the foreign relations of the society. In France, their exertions had answered their most sanguine expectations. Independently of the Parent Society, there were a great and increasing number of auxiliary ones, and not only were they supported by the Protestant part of the community, but by that which was exclusively Catholic. The Duc d'Angouleme, in reply to a letter which had been addressed to him, had expressed himself in the most friendly terms towards the society, and their objects, and the Duc de Cazes had not only expressed himself in a similar manner, but had subscribed 1000 livres in support of their funds. In the United Netherlands and its dependencies, Christians of every denomination, and even Jews, exhibit the most earnest desire to possess the scriptures, and to support the societies by which they are distributed. From Switzerland, Hanover, Saxony, Wirtemberg, Prussia, Denmark, Russia, Sweden, and Norway, the intelligence was of the most gratifying kind. Similar accounts had been received from the Ionian Islands, and from Athens, where a Bible Society had been established, under the patronage of the

highest civil and ecclesiastical authorities of the place. The eighth report of the Calcutta Bible Society, and that from Madras and its dependencies, furnished abundant proof of the advantages derived from the labours of the Parent Society. In China, though the jealous power of the government still operates to prevent the admission of the holy scriptures; yet well founded hopes are entertained, that the exertions which are making, will eventually succeed in shedding the light of the gospel over that vast empire. Under the direction of that excellent man, Dr. Morrison, the whole Bible has now been translated into the Chinese language, and the one thousand pounds voted by the society for that desirable object had been appropriated thereto. The New South Wales Bible Society had been zealously supported by all the civil, military, and ecclesiastical authorities in the colony, and its establishment promised the most beneficial results. The reports which had been made from the South Sea Islands were most gratifying. The whole Gospel of St. Luke had been translated into the Otaheitan language, and 3,000 copies had been printed and nearly distributed. Multitudes in those islands can now read with ease, and many can even write and read, and it was common to see them sitting in circles under the shade of trees, even till midnight, listening with profound attention to the reading of the scriptures. In Africa and America, the kingdom of Hayti and the Western Archipelago, there was unquestionable evidence of the great and growing success of that holy cause, in which the society is engaged. In reporting the domestic concerns of the society, the committee had the satisfaction of stating, that notwithstanding the untoward circumstances of the times, commercial difficulties, and anti-christian doctrines, they continued most prosperous; though, from the extraordinary exertions which had been made, the expenditure of the last year had exceeded that of the preceding one, at the same time there had not been a corresponding addition to their funds.

The reading of the Report having been concluded, the Duke of Gloucester rose to move that it be received and adopted.

The Bishop of Salisbury having seconded the motion, it was carried unanimously.

The Earl of Harrowby moved, that the thanks of the meeting be given to their noble President, which was seconded by Lord Ashdown, and carried with immense applause.

The noble Chairman having returned thanks, the usual votes of thanks, and resolutions being then agreed to, the meeting broke up about five o'clock.

Extracts from the many eloquent speeches delivered on this occasion, may be expected in our future numbers.

Church of England Tract Society.

The Committee of this institution remark, that, "although uniformity of judgment may not exist, they feel it to be their duty

and delight, to 'hold the faith in unity of spirit, and in the bond of peace.' And, since differences of opinion are permitted in the church militant, they would trace the wisdom of God in educing good from evil, and overruling the infirmities of Christians, —their watchful, and perhaps too suspicious, jealousy of each other,—for the more effectual preservation of the sacred writings, from the hand of sullen bigotry, that would encumber them with human traditions; from that of presumptuous theorists, who would rob them of passages that contain most salutary truths; and from the attempts of any, of whatever school, who might be disposed, with a bold temerity, to corrupt the sacred text. So that, in fact, the differences of modern Christians, like the too bitter dissensions of the ancients, contribute to secure for themselves, and to perpetuate for the benefit of posterity, the integrity of the inspired records."

Notwithstanding the pressure of the times, the funds of the society have improved during the past year. The list of subscribers has been enlarged, and a few handsome donations have been received; by which means they have been enabled, not only to keep up a sufficient stock of tracts, but also to pay off the remainder of their debt. They express their sense of the regard to the welfare of this institution shown by "The York Religious Tract Society," "The Sheffield Church of England Tract Society," and "The Bath Religious Tract Society;" as also to the members of the society in ten provincial towns.

The Committee next give a statement of the publications during the last year. The demand for tracts previously published, having required the reprinting of several of the former numbers, the Committee felt themselves precluded from sending many new tracts to the press; as it could not be done, without involving the institution anew in pecuniary distress. They have, however, added to their list of publications three new tracts of the larger series, and six folio sheet tracts.

The folio sheet tracts were published with the hope of superseding, in some measure, ballads and other noxious productions of the press. Those who are conversant with the habits of the poor well know how fond they are of pasting papers, whether good or bad, on the walls of their cottages; and cannot therefore fail to appreciate the utility of the class of publications now referred to; which are also sold at a very reduced price, to induce hawkers to purchase and retail them.

One of their tracts, No. XXVI. "Preparation for Death, or the Churchman on a Sick-bed," has been translated into the Manks language, by the Rev. Hugh Stowell, of the Isle of Man, and two thousand copies have been printed by assistance derived from this society.

The total number of tracts, published during the year, amounts to one hundred and twenty-seven thousand.

The issue of tracts during the year has been 75,708 sold, 1,957 sent with the last year's Report to subscribers, and 9,585 voted to different persons for gratuitous distribution; making a total of eighty-seven thousand two hundred and fifty;—the net proceeds of which amount to 205*l.* 8*s.* 6*d.*

The Committee, considering into how alarming a state the country had been brought, by the wide circulation of cheap publications, designed to inveigle the poor, and excite them to rebellion, were induced to make very liberal grants of their two last tracts, of each of which, a second edition has been put to the press. Of No. LVIII. entitled "Infidelity Exposed," 5000 copies were sent to judicious persons, to disseminate amongst the poor resident in the disturbed districts;—especially in Manchester, Nottingham, Durham, Sheffield, Preston, York, Leeds, Bradford, (in Yorkshire,) and Carlisle.

A "Religious Tract Society" has been established in the diocess of Durham, of which the venerable Bishop of that diocess is patron; and tracts of the Church Tract Society, together with those published by "The Society for promoting Christian Knowledge," and "The Cheap Repository" tracts, are to be placed, and those only, on their list.—"A Religious Tract and Book Society for Ireland," as our readers are aware, has been instituted in Dublin, by noblemen and gentlemen of that country; who are anxious, by a supply of good and cheap publications, to undersell those pernicious books which now corrupt the reading classes among the poor.

In furtherance of their object, they have requested permission to reprint, with such alterations as may appear necessary, each of the tracts calculated for circulation in Ireland. With this request the Committee have readily complied; and to encourage the sale of tracts, has likewise offered to send them on commission to persons resident in that country, and pay freight and duty. They have, in consequence, shipped a large order lately to the "Religious Tract Society" at Cork.

The society's tracts are so much approved of in the islands of Guernsey and Jersey, that some of them, translated into French, appear regularly in a periodical work recently established there, entitled "Magasin de l'Eglise Anglicane." Besides which three numbers, have been published in a separate form, as French tracts.

A letter has been received from the corresponding secretary of a "Religious Tract Society" formed at Baltimore, expressive of the desire of that society to receive and send occasional communications. The Committee gladly acceded to the proposal.

The Committee have likewise received a letter from the Right Rev. Dr. White, Bishop of Pennsylvania, with a present of tracts published by "The Society for the Advancement of Christianity in Pennsylvania," and by "The Episcopal Female Tract

Society of Philadelphia." They express their hope, that the unhallowed rivalry—not to say, bitter animosity—which has, on too many occasions, displayed itself between Great Britain and the United States of America, will gradually decline; as, by means of religious and benevolent institutions, the great mass of the community in both countries becomes more deeply imbued with Christian feeling, and a cordial interchange of good offices becomes more frequent.

They conclude their Report, by adverting to the recent death of their late friend and fellow-labourer, the Rev. J. Neilson, " the orphan's instructor and friend; whose meek and gentle spirit has been translated, they trust, from a world, where the ambitious aspire and the proud prevail, to that peaceful kingdom which is the pilgrim's home and resting-place."

AFRICA.—COLONIZATION SOCIETY.

Extract of a letter from the Rev. Mr. BACON, *to a gentleman in Philadelphia, dated Sierra Leone, 10th March,* 1820.

We arrived on the 9th at 4 P. M. had, generally, a pleasant passage; have been sick, but all are well and in high spirits now. We were only 28 days from soundings to soundings; we have had considerable intercourse with the Sierra Leoneans, and find a general sentiment in our favour.

The slave trade is driving on at a bloody rate all along the coast, except here and down the Sherbro country. Vessels are every week brought in and condemned here, having fifty, one hundred, two hundred, or more slaves on board. We have the most favourable account of the Sherbro country and its people. The white population of this place is thin, and hold all the offices of any importance. The coloured settlers seem to be a happy people, growing in prosperity: indeed this seems to be a thriving place. This town (Freetown) is thronged with native Africans, either Timanys or Kroomen. They are as naked as nature, with the exception of a cloth cap, or hat, on the head, and a cloth or handkerchief about the loins: they are a fine, athletic, hardy, strong, useful race of people. The Timanys I am not able to speak of with accuracy, further than that they are said to be a factious and dishonest race; their country is up the Sierra Leone River. But of the Kroomen I can say more. By looking at your map you will find between Cape Mesurado and Cape Palmas, two thirds distance from the former, a place called Settra Kroo, that is at least 400 miles from Sierra Leone. The Kroomen come all the way along shore with their canoes up to this place: here they have a town, where they live and accommodate themselves, and labour for about $4 per month; they occasionally return to see their families and carry home their money. When they have got a Krooman's competency, they retire upon it and enjoy it with their wives and children. They

are a faithful, honest, kind people, and without them the Sierra Leoneans could not live. "We no bring our wives and children here; we come for get money enough, and go to Settra Kroo again," is their language to us. Would not Settra Kroo be a noble place for a missionary station? "Krooman no kill." They are covered with tatooed devices, and have "plenty" of sophies, gree-grees and charms about them: a hog's or leopard's tooth, a smooth bone, a little bag about the ear, &c. John Me, the first that came to us, on hearing our evening prayers, and a word of exhortation from a coloured man, said, after listening attentively for a moment, "He speaks for God!" I asked him if he went to church; his reply was, "all for go to church when he mind to." I asked "do you sabby (know) God?" His reply was, "every body sabby God."—His reply was given with exactly such a self-confident air, as I have seen in the manner of many a "*moralist*," who expects his *morality to save him.* I was at a loss, for a moment, to determine whether the *heathen* had learned from the *moralist* or the *moralist* from the *heathen;* but another moment solved the doubt, *both* learned it from the *Devil.*—You may depend on it there is work for us here; there is work for missionaries; for teachers; for good men of all grades. I save a corner for a later date, and stop for this moment.

I add, after a ramble in the Kroo Village,—I am struck with wonder at the appearance of native Africans. The sickly and depressed countenance of a Philadelphia coloured man is not to be seen amongst them. A noble aspect, a dignified mien, a frank, and open, and bold wildman's demeanor!—Sir, it is worthy a voyage to Africa to see the Kroomen. I was present at one of their amusements, not unlike a sort of play or opera. Speakers, accompanied by a pleasant music on a kind of shepherd's pipe; there were more than 100 present, seated on the ground in a circle—the speakers and actors in the centre. I could not understand them. I was there again, beginning to puzzle myself in the mazes of speculation about the origin of this. I could almost persuade myself that they were becoming fast *civilized*, as *theatrical amusements seem* to indicate a state of civilization above the savage life. I suppose the play I saw, and those performed in Philadelphia, have the one about as much religion as the other.

Adieu my dear friend; the Lord bless us and you.

S. Bacon.

EGYPT.

Remarks by the Rev. Wm. Jowett, submitted to the Committee of the Malta Bible Society on his return from the Levant.

Malta, November 4, 1819.

By circulating copies of the Report of the Malta Bible Society, endeavoured to prepare the way for a subscription at Cairo.

Many of the Europeans resident in that city are favourably disposed to the Bible Society; but I was requested by Mr. Salt, in consideration of the state of commerce at that moment, to delay pressing the subject, and he charges himself to bring forward the business at a more suitable time.

In the mean while, I have received as a beginning towards this object the sum of 500 piastres, of which 100 was a donation from the Prussian nobleman resident with us at Cairo, and 100 from the gentleman with whom I was travelling to Jerusalem; the remaining 300 were contributions of some months standing, and were passed to me through the hands of a person from whom we are led to expect further assistance of a truly valuable nature. Labouring singly with his own hands, maintaining himself in a respectable competency, and thus earning leisure sufficient for the study of Arabic, he has formed the intention of gratifying his curiosity, at some future period, by travelling in Syria and Persia; and in his letter to this Committee, offers his services gratuitously to distribute the scriptures.

From the Coptic Patriarch I procured a copy of the four Gospels, written in Coptic and Arabic, in parallel columns. He informed me likewise, that at Boosh they have a preparatory school, where about twenty youths are trained for the church: afterwards they are removed to the monastery of Mar Antonius, in the mountains, about three days' journey eastward of the Nile. Here, in number about fifty, they prepare themselves for the higher stations in their church; from this place the Patriarch himself, the Coptic Bishops in Egypt, and the present Abuna of Abyssinia proceed.

It is very well known, that while in these preparatory studies of various churches in the east, great attention is paid to the recitation of prayers and liturgical offices, and to the performance of extremely rigid mortifications; yet, in the lapse of ages the original word of God has fallen into comparative neglect, and does not receive that diligent, well-grounded, and persevering study which it so pre-eminently claims. The Holy Scriptures in an entire form, are to be found in but few places; while that priest would be thought unpardonably remiss, who should not be furnished with the book of his church prayers. May the six Arabic Bibles which I consigned to the Patriarch to be forwarded to Boosh, and twelve for Mar Antonius, find diligent and humble readers, and excite a greater thirst for the pure word of God—a thirst which the Bible Society will labour to satisfy!

These copies, together with twenty-one which I sold at this time in Cairo, six of them being bought by a priest to send to Damietta; together likewise with twelve more sold at Rosetta to the Copts, who serve as writers in the extensive granaries of the Bashaw, will make 51, that is with the 55 mentioned in my former letter; a total of 106 Arabic Bibles, besides several copies of the scriptures in other languages, as Hebrew, Greek, Armenian,

French, Italian, German, &c. The Italian Bible was anxiously asked for. I saw the list of subscribers to it collected last year by Mr. Burckhardt in Alexandria and Cairo, which was numerous.

In the former part of July, I quitted this populous capital of one of the most ancient of nations, not without feelings of regret, having experienced there so many acts of kindness, mingled with gratitude to him who had watched over my path through the whole length of the land of Egypt, and preserved me while surrounded "by the pestilence that walketh in darkness." I felt, indeed, that this last mentioned circumstance had considerably abridged, during three months, my means of active usefulness in Cairo; but it was the will of the Lord, and he who "maketh all things work together for good to those that love him," may, perhaps, at some future period, show why this dispensation was best for myself, and best, possibly, for the interest of the Bible Society. Certainly, if in the course of years this Committee should find itself deeply engaged to the Abyssinian nation, it may prove that the hours spent by me in Ethiopic studies, were not lost time; although to render effectual services to Abyssinia would require many more persons, than one individual, wholly devoted to that branch.

In Alexandria I had the pleasure to see our Consul, Mr. Lee, furnished with a good supply of scriptures from this Committee; a suitable return for his very zealous and successful services in aid of our funds. It gave me also sincere delight to witness the exact manner in which he had begun to register the receipt and manner of disposal of these books; literally charging himself, as he expresses it, with the business of a Committee of Correspondence. As quarantine was still observed in Alexandria, Mr. Lee had not as yet been able to make the distribution which he proposes; a proportion, namely, of these Bibles and Testaments to each of the Consuls, in order that they may make a further distribution of them among the shipping of their respective nations.

From Alexandria it was my first intention to have returned hither direct; but receiving an urgent invitation to meet Dr. Pinkerton at Smyrna, I took ship for that place, where I arrived after a tedious passage of 26 days. After remaining there more than five weeks, I was eventually disappointed of the main object of my visit; and finding my health require my return home, I concluded an absence from Malta, of nearly ten months, on the 4th of last month.

A few remarks of a general nature will close this brief report:—

Egypt, as having fallen under my more immediate observations, claims the first place.

Here we behold, though in circumstances of great depression and ignorance, one body of professing Christians more numerous

than the rest, occupying a line of country not less than 500 miles in length, and extending their influence southward, beyond the deserts of Nubia and Senna, into a considerable part of Abyssinia.

Identified by name with Egypt, and possessing much influence from their habits of business, and from their knowledge of the language long since imposed upon them by their conquerors, the Copts may certainly be considered as the dominant Christian Church of these parts. There are, however, many Greeks, whose Patriarch resides at Cairo; the influence of this church is acknowledged also in a part of Abyssinia: otherwise they have no churches south of Cairo, but consider their jurisdiction to reach to Alexandria, Rosetta, Damietta, Suez, Candia, Tunis, and Tripoli, in the west; at all which places they have convents, though at the one last mentioned, they have not for many years had a priest. The Latins have likewise at least eight convents, four of which are considerably to the south of Cairo. The Armenians have a Bishop at Cairo, and individuals of that nation are settled far to the south in all the principal towns of Egypt, as bankers to the government.

Leaving out of our present consideration the ruling power of the Turks, and the immensely extended population of the Arabs, the number of whom is variously estimated from two and a half to four millions, it is not possible to behold without a living interest these several churches of Christians. What their respective rites and tenets may be, it falls not within the province of a Bible Society to inquire. It is enough for us that all agree in a reverence for the holy scriptures, as the source of truth. Our earnest hope is, therefore, that by furnishing them with copies of that book, we shall be found the friends of all: the best friends, inasmuch as from ignorance of this holy volume, as one of the fathers well observes, has sprung much of the evils of heresy and schism.—Bearing the olive-branch of peace, we trust in due season to behold the ark of the church of Christ at rest from these troubled waters.

Among the Copts (of whom, as being the most numerous I saw the most, though I visited all) I found no difficulty in distributing the Arabic Bibles; but, on the contrary, the greatest willingness to receive them. Upon my first arrival at Cairo, on my return thither from quarantine in the consulate, and, by letters since received from Egypt, their desire to possess them has been manifested.

In endeavouring to explain to the Patriarchs, the Bishops, the Lay-head of their nation, and to others, the plans and operations of Bible Societies, I met with such difficulties as might be expected from a people extremely destitute of general European knowledge, and utterly ignorant of the nature of voluntary association for benevolent objects. Familiarized to fear, they shrink

from ostensible services, which might carry them out of the beaten track of a religion barely tolerated. At this timidity, much as we may lament it, we cannot be surprised; let us ask ourselves, "What, with their limited means, should we do more than they? What proof have we that we should be more intelligent or active?" Among the Jews I had little opportunity of making inquiry, from the confinement necessarily attendant on the appearance of the plague, both at Alexandria and Cairo. South of Cairo, there are none in Egypt. In Gondar, the capital of Abyssinia, there are about a thousand, who were described to me by Mr. Pearce as keeping much to themselves, and being very tenacious of their religious books.

If any motive drawn from the circumstances of a people can impel the friends of the Bible Society to make a great sacrifice, the situation of Abyssinia may most peculiarly claim the tribute of funds, of learning, and of labour. How deeply Christianity must once have been seated in the hearts of the people of that country, appears from a great variety of proofs; but now, nominally a Christian empire, it is distracted by the feuds of various chieftains who aspire to supreme power, without even a hopeful prospect of peace being settled by the successful superiority of one. Thus situated, composed of various Christian, Mahometan, and Heathen tribes, all independent, fierce, and warlike, and exposed to incursions from similar tribes on every side, Abyssinia may fear her existence as a Christian nation. That Christianity would not soon disappear from the country, may be inferred from the great attachment of the people to their religion, an attachment which has been tried by numerous opposing circumstances for many centuries. But how much longer Christianity might exist without a general knowledge of the scriptures would be a bitter experiment to make—an experiment happily not suited to the benevolent genius of this age.

And if, from this brief view of Egypt and Abyssinia, we turn our eyes to that vast continent in which these countries lie, with what feelings shall we rise from such contemplation? We are apt to survey with some pleasure the little good which we have been enabled to do; we are, thank God, encouraged to proceed by every opening prospect of hopeful fields of labour: but to us in Malta, if we but open and enlarge our hearts here, full before our view lies Africa, left to these latter ages of the world as a standing monument to remind the benevolent of something which they have not done; the learned, of something they have not discovered; left, perhaps, to humble and shame us, but certainly not to discourage or dismay.

To what extent have the sciences, the study of barbarous tongues, the experience of travellers, commercial enterprise and actual converse with the natives, assisted to make Europe acquainted with Africa? rather, I should say, to make Africa known

to the inhabitants of that planet in which Africa exists? Even the geographer, whose task lies merely with the surface of the land and sea, confesses that all he has to show of Africa is but as the hem of a garment.

Every one, however, may in some degree infer the state of Africa partly from general moral principles, and partly from a knowledge acquired by means of a most demoralizing traffic. From these too slender premises, many are led to consider, as difficulties nearly insuperable, the hostile superstitions, the barbarous inhuman customs and savage horrors, which reign there to an almost unlimited extent, while at the same time, lost in inquiry concerning the best practical measures, the mind turns alternately from one project to another, and travels through all the plans that can be devised of research, of civilization, of education; till weary, spiritless, and desponding, it is ready to shrink from attempting any.

By encouraging the translation of portions of the scriptures into the spoken dialects of Africa, the Bible Society may, consistently with its simple principle, render most essential aid to the melioration of that continent.

Is not attention to this circumstance naturally required for a Bible Society, existing on the very verge of Africa? From whom if not from this society, may such a line of duty be expected? To attempt translations, where success is hopeful, or, where the means are yet remote, to bear the object near our hearts, and never suffer it to lie forgotten. It is indeed a grateful part of our duties to co-operate with those Bible Societies which have been formed to the north of the Mediterranean, to follow the tract of that excellent friend*, who was lately present in this committee, and see how many hands of Christian fellowship are united in this godlike work. But if we do good to them only who love us, what do we more than sinners? Such was the language of Him who knew in what consisted the spirit to do good. Nor ought we ever to forget, that a wise charity is regulated by considering what the objects of our benevolence are able to do for themselves:—Of Africa, it may almost be said, that she can do nothing for herself.

UNITED STATES.—NEW-HAMPSHIRE.

Extracts from the Eighth Report of the New-Hampshire Bible Society, presented September 22, 1819.

With a view of increasing the usefulness of the society, the Secretary was directed to make inquiry respecting the jails in the several counties; and to cause the scriptures to be distributed among the prisoners, so far as there should be hopeful prospect of utility.

* The Rev. Dr. Pinkerton.

Agreeably to the direction of the Board, the Secretary also wrote to the Warden of the state prison in Concord, on the subject of distributing the scriptures among the convicts under his care. As the government of the state had very wisely ordered that each cell should be furnished with a Bible, at the public expense, there was not so much need of your charity as there would otherwise have been.

Mr. Pillsbury, the Warden, feels a lively interest in the design of this society, and will cheerfully promote it, by giving the scriptures to those who shall give hopes of a reformation of life.

To the commanding officer at Fort Constitution, near Portsmouth, thirty Bibles have been sent for the benefit of the soldiers there stationed. By direction of Lieut. Col. Walback, the following acknowledgment has been made. "The officers at this post tender their thanks to the Directors of the New-Hampshire Bible Society, for their voluntary offer of supplying their men with the holy scriptures? and we hope that they may be as zealous advocates in the cause of religion and truth, as they have been in the cause of their country."

The Board have also had in view the wants of seamen belonging to Portsmouth, and of those who visit that port occasionally: and one of their members has been requested to pay attention to this class of our fellow-men, and to give them a sure guide to the haven of eternal rest.

It must be an interesting object with the society to promote the moral and religious improvement of the rising generation. For this purpose, the Board have done more the past, than in any preceding year, to supply those children with Testaments who would otherwise remain destitute. It was likewise an object with the Board to encourage Sabbath Schools, by furnishing children with Testaments for the purpose of attending, who might otherwise be prevented, or attend with less interest and to less advantage. The Testaments thus distributed have been very gratefully received, and have produced good effects.

The Board continue to receive pleasing information of the grateful manner in which the scriptures are received, and of their being blessed to the recipients. One instance we will recite, as given by a brother. He thus relates it. "I called on a poor man, with a family of seven children, and asked him whether he had a Bible? He replied that he had none; that he was poor, and could spare nothing to purchase one. 'Do you wish for a Bible?' 'Yes, Sir.' 'If I give you one, will you engage to read a portion in it every day?' 'I will.' On giving him one, I urged upon him the consideration of its worth, and the infinite importance of duly regarding its precious truths. He was affected on receiving the invaluable treasure; and it was hopefully blessed to the conviction and conversion of himself and his wife. God was afterward worshipped in his family."

In distributing octavo Bibles, the Board have consulted the interest of some feeble churches in different parts of the state, by presenting to each of them one of these Bibles, for the purpose of being used in public worship. About twenty churches have been thus supplied.

The amount issued from the depository the year past, including some which have been purchased, is 1211 Bibles, and 1450 Testaments.

There have been purchased for the society, the year past, 1502 Bibles, and 1909 Testaments; making the whole number purchased for the society since its commencement, to be 8266 Bibles, and 4509 Testaments, exclusive of what was purchased at Philadelphia for distribution in western sections of our country.

The remittances to the American Bible Society, the past year, by donation, and for the purchase of Bibles, in addition to former remittances, amount to $1811 15.

The legacy of Mrs. Thankful Shepard, of $1000, which was mentioned in the last Report, has been received by the Treasurer. The executor, Major Samuel Hutchinson, who paid the above legacy, and who was himself a life member of this society, has deceased the past year; but not without making to this society the liberal donation of $500. How precious is the memory of such benefactors! May many be added to our list, whose reward shall be great in heaven.

The Report here notices the great scarcity of the scriptures in different parts of the state, and proceeds:—When such is still the pressing want of the scriptures in our own state, and such the avidity and gratitude with which they are received, shall we relax? or shall we redouble our exertions in this benevolent design? We may still distribute Bibles to great advantage; and, with respect to Testaments, we have but just commenced the distribution of them, when they seem most likely to be useful. In many Sabbath Schools, and in a multitude of District Schools, large quantities are wanted, by those who are destitute, and will remain so, unless supplied by the hand of charity. Sabbath Schools may yet be greatly increased, and will require a much larger supply of Testaments. We hope, that in many of our towns, which are not favoured with stated religious instruction from ministers of the gospel, these schools will be formed by pious and active individuals; and that many of our dear youth will thus be collected, on the Lord's day, and be taught to know the scriptures, which are able to make them wise unto salvation, through faith in Christ Jesus. These youth are now forming characters for the present life, as well as for futurity. Numbers of them will soon be the active members of society. Shall we neglect them? Shall we suffer them to come forward without acquaintance with the word of God? Let a child be trained up, without making the Bible his intimate companion, and is there

not reason to fear, that he will be ruined himself for ever, and that he will be in a great measure useless, if not a pest to the community? How then can the Bible Society better dispose of a proportion of their funds, than by distributing the scriptures among the youth, who are destitute, in all parts of the state? And shall it not be a great object to increase the funds of the society for this purpose? What can be proposed to the Christian, or to the patriot, which is more important or interesting in its consequences, or more calculated to engage their benevolent feelings, or enlarge their liberal views?

But our charity is not all circumscribed within the limits of New-Hampshire. Without neglecting the needy at home, we can do good to millions abroad. As an auxiliary to the American Bible Society, our liberality may flow in the various and widely extended channels of that noble and highly favoured institution. In this grand national enterprise we have already embarked, with increasing numbers of our beloved countrymen, in almost every section of the United States. An enterprise like this never before invited the attention of the good people of New-Hampshire. Here is ample scope for the exercise of their benevolence, and the display of their generosity; here they may show their compassion to millions of souls that are famishing for the word of life. Through the medium of our National Bible Society we may help to relieve the urgent necessities of multitudes. Shall we deny ourselves the privilege of relieving them? Shall we leave them to perish?

We congratulate the friends of the Bible, and the friends of humanity, on the prosperity of the American Bible Society: its illustrious career is still pursued, under the smiles of that gracious Being, who will have all men to be saved and to come to the knowledge of the truth. In accomplishing the purposes of His love, this institution seems designed to perform an important part. In doing this it will reflect the highest honour on our nation, or those especially who are its generous patrons and most efficient agents.

After taking a brief view of the operations of the National Society, and the societies in Europe, the Report proceeds:—Surely it must animate us to witness these exertions, and their success. When the word of the Lord is thus spreading and producing such changes, shall not every heart and hand be engaged? Can any hesitate as to duty or privilege? Can any friend of God or man be reluctant to enlist in this cause, or to promote it with becoming zeal? The cause will prevail; the word of God will be a light to all nations. Your every exertion in the cause of God, your every offering to the Lord, will contribute to the glorious consummation.

We highly prize the smaller contributions of persons in humble circumstances, as well as the larger donations of the affluent.

We solicit, and we thankfully receive, the aid of all; and, while we acknowledge with great pleasure the offerings of the rich, we likewise feel peculiar satisfaction in seeing how much is contributed by those who have far less of this world's goods: these should be more encouraged to present their humble offerings to the Lord: these may form themselves into Bible Associations, and subscribe one or two cents a week, or any other sum, as they please. From such small streams, extensively multiplied, a wide flowing river would enrich the Zion of our God. The members of such associations would find it *more blessed to give than to receive. By such small contributions, they might have the satisfaction of supplying their own wants, and then the wants of others.* This would endear to them the Bible, and give them more interest in its circulation. Many of the youth in Sabbath Schools might be very fond of joining such associations; and in this way, all the destitute in the school might at least be furnished with Testaments. We invite attention to this subject, and express our hope to see such associations formed in many of our towns and villages.

UNITED FOREIGN MISSIONARY SOCIETY.

Summary of the Fourth Annual Report, presented at the annual meeting, May 10, 1820.

Rev. PHILIP MILLEDOLER, D.D. 121 Fulton-st. Secretary for Foreign Correspondence.
Z. LEWIS, Esq. 40 Broad-street, Secretary for Domestic Correspondence.
WILLIAM WILSON, Esq. 61 Dey-street, Treasurer.

The facts presented in this report are of a highly interesting character, and we shall not detain our readers from the perusal of them by offering remarks of our own on the importance of the subject, but let the details here presented speak for themselves; and earnestly pray that they may speak to the heart and conscience, and induce the rich and the poor to unite their prayers and their contributions to aid in this glorious enterprise, so evidently the work of the Lord.

After noticing the favourable manner in which their correspondence has been received and reciprocated by the "Church Missionary Society," in London—the "Society in Scotland for Promoting Christian Knowledge," in which that respectable society express a willingness to co-operate with the Board in christianizing the Indians, and stating that auxiliary societies have been formed in Warwick, Orange county, in this state, and in Northumberland and Sunbury, in Pennsylvania, the Report proceeds to give an account of the journeys of their agents, whose appointment was announced last year. (See C. H. Vol. VI. p. 126.)

"We announced in our last Report, the appointment of Messrs. Epaphras Chapman, and Job P. Vinall, as agents, to visit the Missouri Territory, to examine the state of the different Indian tribes, and to select suitable ground for missionary sta-

tions. Having been regularly licensed to preach the gospel, received their instructions, and made other necessary preparations for their journey, they left their friends at Princeton on the 5th of May, 1819, and, encouraged by the prayers of their fellow students, and the parting benediction of their former instructors, went on their way rejoicing. During their stay in Philadelphia, they had an interesting interview with Peter S. Duponceau, Esq. Corresponding Secretary of the American Historical and Philosophical Society of that city, who encouraged them very much. He kindly offered to assist our missionaries in acquiring a knowledge of the language and customs of the natives; and if this society should be desirous of publishing any manuscripts on Indian languages, in possession of the Historical Society aforesaid, engaged to translate them, and to superintend and correct the press. He also advised them to visit, confer with, and profit by the experience of the United Brethren at Bethlehem, in Indian missions. Our missionaries were treated with much hospitality in all their way to the seat of government. At Washington they were kindly received by the officers of government, and were much indebted for the exertions, in their behalf, of Thomas L. M'Kinney, Esq. agent of Indian affairs, and Joseph Nourse, Esq. register of the treasury. From the Secretaries of State and War, they obtained letters with the public seals, recommending them to the special favour and protection of all officers of government, wherever they might sojourn. Colonel M'Kinney also addressed letters of introduction to all the agents and factors among the Indians, wherever there was a prospect that they might travel; commending our missionaries to their care; urging them to promote the great work in which they were engaged; to furnish interpreters and guides, and to exert all their influence with the Indians to facilitate the objects of the mission.

"To these documents they were very much indebted for the successful prosecution of their journey.

"From Washington they proceeded through the western part of Virginia, and eastern part of Tennessee, directly to Brainard, a missionary station of the American Board of Commissioners for Foreign Missions, situated on the south side of Chickawangah River, a branch of the Tennessee. By the people between Washington and Brainard, they were generally well received. A few appeared to regard the missionary cause with great interest, confidently anticipated the success of our agents, and firmly believed that the Lord was now appearing gloriously to build up Zion. A larger number doubted whether the Indians would ever be converted; and many appeared to cherish, from the recollection of former sufferings of themselves and relatives in Indian wars, the most inveterate prejudices, not only against the Indians, but also against all those who were disposed to show them any favour. Our agents exerted themselves, in passing

through the states, to communicate as much missionary information as possible; to remove the prejudices of the people; to awaken in them a missionary spirit, and to prepare them for contributing, at some future period, to the missionary cause. In a great number of places in the valley of Virginia, and East Tennessee, they were promised by the friends of religion, that they would attempt to form auxiliary societies, assist in civilizing the Indians, and join with us in sending them the gospel.

"Our missionaries were received, at the agency of the Cherokee nation, with particular attention and respect, by Colonel Meigs, the United States agent, and by his excellency the governor of Tennessee.

"The governor addressed a letter in their behalf to the principal men among the Cherokees, on the Arkansas. Colonel Meigs also wrote to the chiefs of the Cherokee nation, in that territory. After informing them of the character and design of our missionaries, he observed—'These good men will be glad to be instruments, under the guidance of the Great Spirit, in carrying into effect the object of their honourable society; it is not doubted by me, that you will receive these ministers as, indeed, your loving brothers, because you have already tasted, in a small degree, of what is now offered you. Your favourable answer will cheer their hearts, and enable them to make a pleasing report to those great and good men who sent these young ministers to see you. Your good disposition, and good sense, will enable you to consider the value of what is proposed to you, and to give them a proper answer; and may the Great Spirit direct and keep you and your children.'

"In a letter from the same agent, to governor Clarke, who then controled the whole country through which our missionaries were to pass—after an affectionate introduction, explaining the nature of their errand, and the advantage they were hoping to derive from the information and advice which he could communicate—adverting to the views of our society, and the success of the missionaries at Brainard, he observed—'This plan promises more than has yet been done by our ancestors in this country. To consider industry as one of the moral virtues, and, as especially enjoined on man by the Creator, will be a sentiment inculcated by the teachers. If idleness can be banished, vice will go with it, and will be succeeded by industry; and the moral virtues, and civilization will be attained.' As strangers to the immense wilderness of the western country, they were commended to his friendly aid, and especially for advice on access to the Osage and Caddoo tribes of Indians. Letters of similar import were also addressed, by that gentleman, to Major Lewis, agent of the Arkansas Cherokees, and to Captain Charles Reese, formerly one of the great warriors of the nation, now a humble Christian, and an industrious farmer. On their journey they were accom-

panied by Captain John Brown, brother of the celebrated Catharine Brown; and by Captain John Miller, the United States interpreter, entirely at the expense of the government. On their arrival at Brainard they were received by the missionaries with inexpressible joy. 'Few scenes,' said one of our agents, 'ever afforded me so much happiness as I witnessed there.'

"No pains were spared in affording them assistance, and forwarding the accomplishment of their object. From that place our agents addressed a letter to this Board, giving a general account of the rules for the government of that station, and communicating the plan of building for a new establishment, which has been seen and approved by the President of the United States.

"The Arkansas Indians having lost their principal chief, and being, in consequence of it, in some disorder, our missionaries were apprehensive that they might fail of success.

"They received every assistance, however, not only from their brethren at Brainard, but from the excellent Mr. Gambold and his wife, as well as from individual chiefs, and from collections of chiefs in the old nation.

"They received an excellent letter from Mr. Charles Hicks, the most influential chief in the old nation, addressed to the beloved man or king, and his warriors, at Arkansas. After introducing our missionaries in the most impressive and affectionate manner, pointing out the society by whom they were sent, the object of their journey, and the advantages to be derived from the education of their children in religion, in letters, and in the arts of civilized life—having exhibited the nations of red people, from adherence to their ancient habits, as so melting away before the whites, that in some instances nothing was left of them but the national name, he observed—'You may think it very strange for men to go so far to instruct your children, and yet ask nothing for their trouble. I will tell you—that the Son of our common Father above, has commanded his believers to go and make his will known to all people who are ignorant of it, and in love to his revealed will are they come to you, to ask your consent to instruct your children, that they may be raised to their future prosperity. My friend, we know of no nations of red people who have gone so far to instruct the ignorant; it is, therefore, in perfect obedience to the mandate from above, that has brought forth great numbers of our elder brothers, among the different nations of red people, to instruct them to be as happy and prosperous as themselves.' This letter was closed with describing their experience of the character and conduct of the Brainard missionaries. 'We have found them,' said he, 'to be our true friends, for they are friends to all mankind. You will find that to be true which I have told you.' This letter was accompanied by one from a young chief, by the name of Ross, addressed to one of the principal chiefs at the Arkansas, replete with argu-

ment and good sense, and which is supposed to have had great influence.

"'We left Brainard,' said the missionaries, 'that storehouse of human happiness, with peculiar emotions, after having united with the mission family in prayer.' A brother, who had accompanied them in all their visits, and had been indefatigable in his exertions to help them, went with them a considerable distance, and in parting they again united in prayer in the woods."

(*To be concluded in our next.*)

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*Prospects of Christianity in India.**

We have already adverted to some encouraging considerations respecting the progress of Christianity in India. Who can refrain his pity for its immense idolatrous population? who does not earnestly desire success to the efforts that are made to enlighten their minds and save their souls? And who is there who will not eagerly fix his eye on every aspect of encouragement? With very few exceptions, we know the heathen remain still the worshippers of idols; but little actual impression has been made upon the mass of the population, and hence some have felt discouraged. Let it not be overlooked, however, that the means for spreading the gospel have accumulated, and are still accumulating with unexampled rapidity; and that Providence is bringing every plan into operation with unexampled favour. What, though the influences of the Spirit be delayed, is it nothing, that on every hand arrangements are made for bringing on the great result? The entire conversion of a single province, would be less encouraging than the present aspect of the whole. The scattered settlements along our wide extended wilderness, no more clearly indicate its future settlement, and prepare the mind to picture to itself busy cities, cheerful villages, and wide spread cultivation, than the numerous missionary settlements amidst the moral wilds of India, prepare the believer to fix his eye of faith upon the cheerful prospect of wide-spreading Christianity. The Church Missionary Register, for the month of January, presents this subject in an interesting manner:—

"In surveying this immense and populous field of Missionary labours, (India within the Ganges) our course takes us, from India without the Ganges, into the south-eastern extremity of Bengal. From Chittagong, in that quarter, we may pass on, after visiting Dacca, to the north, by Sahebjung, in Jessore, to Calcutta. Thence, ascending northward, by Dum-Dum, Serampore, Chinsurah, Burdwan, Cutwa, Sioree, Moorshedabad, and Malda, to Dinagepore, we there turn westward, up the Ganges, by Monghyr and Digah, visiting Guyah on the south, to Buxar and Benares. From Benares, still ascending the Ganges, our course brings us by Chunar to Allahabad, at the junction of the

* This article should have preceded the Report of the New-Hampshire Bib. Society, p. 170.

Jumna with that river. Proceeding north-west, up the Ganges, to Lucknow, we there leave the river, and travel north to Bareilly; from which place proceeding westward, by Meerut, we reach Delhi, one of the most distant missionary stations toward this quarter. Descending the Jumna, on which Delhi is situated, we proceed south to Agra, on the same river; from Agra, a little southward of west, to Agimere, a new station, in the territories lately acquired; and thence, nearly due south, to Surat, on the west coast of the peninsula. From Bombay, further south on the same coast, we come, diverging inland, to Bellary and Bangalore, in the Mysore; and thence, down again on the western coast, by Cannanore and Tellicherry, to Cotym and Allepie, in North Travancore, and to Nagracoil and its associated stations in South Travancore. Crossing the peninsula near its extremity, we reach Palamcotta; and thence proceed northward, to Trichinopoly and Tanjore; and turn eastward, to Negapatam and Tranquebar, on the coast. From Tranquebar, passing somewhat inland, by Vellore, Chittoor, and Vepery, we reach Madras; and thence, by Vaddadelhi, proceed to Masulipatam, Vizagapatam, and Midnapore, on the eastern coast; and thus complete the circuit of the missionary stations, at present occupied in this great division of our survey."

Of Ceylon, which is but the southern extremity of India, the Register for February proceeds:—"In surveying the stations occupied by the missionaries of these societies, beginning with Colombo, the capital of the British possessions, surrounding the whole coast of the island, and proceeding to Kandy, the capital of the interior provinces now all annexed to the British crown, we shall follow the direction of the coast to the southward from Colombo, by Caltura, Galle, and Matura, to Batticaloe and Trincomalee on the eastern shore; and thence, by Tillipally, Batticotta, and Jaffna, in the northern part, shall complete the circuit to Colombo, by Calpentyn and Negombo, on the western coast of the island."

What an interesting view is this: how great and how sudden the change! About 30 years ago, except the Catholics, and the few Protestants in the south, there were no missionaries in India. Thomas, who accompanied Carey at the commencement of the Baptist mission, in his previous residence in India, advertised for a serious Christian in Calcutta. It is less than 30 years since Carey and Thomas landed friendless on the shores of India, and wrought their way through discouragements and poverty without any to lend a helping hand.

But passing over the difficulties of these first attempts, what discouragements were presented only fifteen years ago. Carry your thoughts back only that short space, when the government of India were guarding it with a thousand hands and watching it with a thousand eyes, lest missionaries should be introduced, to disturb the religion of the people—when the few who attempted

to elude its inspection or baffle its power, reached their destination by a circuitous route; when even by your own shores, they were obliged to steal their honest way. Or reflect how it was, when your own missionaries were sent to India only eight years ago: how they were met with mandates of exclusion on their first landing, and pursued for a year and a half with various efforts at expulsion. How is it that in so short a time so wonderful a scene is presented to our eyes. New missionaries are frequently admitted and hospitably received—now they are spread far and wide over all the land. With short and easy journeys you might go around the whole circumference of British India, and resting at every stage among the missionaries of Jesus, revivé your piety by mingling with their devotions. Almost on every Sabbath you might pause and find among the temples of Paganism, at least one temple to the true God, and the praises of Immanuel might be heard of amid the bustle and confusion of idol worship. "This is the Lord's doing, and it is marvellous in our eyes." Why all this preparation, unless HE that made it, designs to propagate his truth through all the land? Why all this cultivation of the ground, why this sowing the seed in every quarter, unless the *Husbandman* be looking for an abundant and general harvest? Why is the standard of the cross erected at short intervals among an hundred millions of people, but because it is designed that it shall draw all the nations around it? Why is the gospel dawning upon every part of this valley of the shadow of death, unless the Sun of righteousness is hastening to arise with healing in his beams? Come blessed day!—When India shall come to thy light, and her Bramhun's, and her nobles, and her merchants, and her Soodras, to the brightness of thy rising.

Before we close our remarks upon this subject, we cannot fail to notice another aspect of the missionary stations, which has sometimes been regarded with concern, but which is in truth, a new source of encouragement: We refer to the variety of denominations engaged in the great work. It has been apprehended that opposed to each other as they have been at home, they will exhibit their opposition to the greatest disadvantage among the Heathen, and by each sect it may have been apprehended that the labours of the rest would rather promote the errors which they combat, than help on the truth which they desire should be promoted: while the nations beholding in Heathen lands a conflict such as Christian lands too often witness, would be in doubt what to believe and what to follow, terminate their suspense by cleaving more closely to their own ways.

It was natural that each sect should entertain some suspicion concerning the labours of the other, and to expect that feelings and conduct so injurious to the prevalence of Christianity among a Christian people, would materially obstruct its progress among the Heathen. In the course of a wonder working Providence, however, nature in this respect has become reversed, and a new

miracle confirms our faith. The various denominations whose love for the Redeemer has prompted them to extend the knowledge of his name, have found in that object their feelings united and their confidence mutually one; and hence it follows among the Heathen, that they harmonize in the great work, and appear to them not as conflicting enemies but as a body of united friends. Nor do we lose sight of the probability that Christianity will be more likely to be spread there by the various denominations, than by any one alone, unless we were freely to except the one to which we belong. In harmonious intercourse together, each will insensibly drop their technicals, and lop off those extravagancies to which, from the nature of the human mind, men of every name are exposed. And we apprehend, if the converts of the Baptists at Serampore, the American Independents at Bombay —the Episcopalians on the North, and the Wesleyan Methodists on the South, should meet in the centre of that region of desolation to compare their views of the new religion, they would find them much more correspondent, than those of the same people among ourselves. We would not intimate that *we* believe with each of these denominations.—This is impossible. We have our own opinions, but in the main articles of our faith, we are convinced we do not essentially differ from either. Our mutual union in spreading the gospel will bring us nearer together, while it will ensure the communication of our common Christianity to the Heathen more fully than if the business were in the hands of either sect.

TENNESSEE.

Second Report of the Female Bible Society, of Knoxville.

The Female Bible Society, auxiliary to the East Tennessee Bible Society, convened on the day appointed for their annual meeting, finding $24 25 in the treasury, appropriated the money to the purchase of Bibles, for distribution. Although our fund is small, we will not be discouraged, but excited to more earnest endeavors to increase our stock; that every year may find us more zealous and persevering, and though no great good may immediately result from our labors, we will have the consolation of at least throwing our small weight into the right scale, remembering also that "it is more blessed to give than to receive."

We lament that our sex is not more generally alive to the work; that there are some who forget that to "do good and communicate," to "be rich in good works," are sacrifices with which God is well pleased. That it is our duty to administer to the wants of others is an indubitable fact, which few dispute; and that our spiritual concerns are far more important than our temporal, few are inclined to question, therefore, to dispense charity to the needy soul is better than any temporal blessing whatever. Shall we not then persevere in our endeavours, to make known that book which contains the words of eternal life, trusting that many

to whom this gospel shall come, through our means, shall be made "meet and fit for the saint's inheritance in light." The Bible when most known is most admired; for simplicity of language, strength of expression, grandeur of conception, purity of doctrine, and sound morality, it is as far superior to any other book as its great author is superior to his imperfect creatures. An acquaintance with the Bible is calculated to smooth the asperities of the human character and by showing us the vanity of all earthly honors, riches, and distinctions, it makes us more contented with our station in life, whatever it may be. In some of the South Sea Islands, an acquaintance with the divine truths of the gospel has rescued from the flames thousands of infants, whose tongues may yet praise the God of mercy who sent the knowledge of the truth amongst them. If such be the effects of the Bible on lands long buried in heathenish darkness, what may we not hope from our more enlightened country? Let us therefore *take heed*, lest while the wants of other nations from one pole to the other are supplying; the *cries* of *our poor* and destitute at home should enter into the ears of the Lord of Sabbaoth.

Receipts by the Treasurer of the American Bible Society for the month of June, 1820.

To constitute Ministers members for life.—Rev. John White, pastor of the West Parish of Dedham, Mass. by a Female Cent Society of that place, $30. Rev. Thomas Dixon Baird, from the Female Benevolent Society of Newark, Ohio, $30. Rev. James Latta, from the Ladies of the Presbyterian church of Upper Octorara, Chester Co. Pa. $30. Rev. Moses Hoge, from the people of Cumberland Congregation, Prince Edward Co. Va. $30. Rev. Joseph Treat, Sharon, Ohio, by the Female Benevolent Society of that place, $30.

To constitute Laymen members for life.—J. Green Pearson, Esq. New-York, by his own subscription, $30.

Annual subscribers and Donations from individuals.—Isaac Collins, New-York, annual subscription $3. Isaac Sherwood, Esq. Skaneatalis, donation, $10.

Donations from Auxiliary Societies.—Albany Bible Society, $250. East Haddam Bible Society, $17 50. Union Bible Society, Burke Co. Georgia, $120. Female Auxiliary Bible Society, Steubenville, Ohio, $50. Jefferson Co. Va. Auxiliary Bible Society, $100. Middlebury, Vt. Female Bible Society, $11. Peekskill Female Bible Society, $10 50. Guildford Bible Society, N. Y. $16. Female Auxiliary Bible Society, Westbrook, Conn. $27 20. Carlisle Female Bible Society, Pa. $86 40. Beaufort Bible Society, S. C. $6 12. Lynchburg Va. Bible Society, $105 50; and $194 50 for Bibles, &c. Female Bible Association, No. 1, Middletown, N. J. $20. Orange Bible Society, N. J. $16 04, and $3 96 for Bibles, &c. Union Bible Society of Greenbrier and Monroe, Va. $165 60, and $214 for Bibles, &c.

Bible Societies and other Benevolent Societies not Auxiliary.—From Bible Society of Washington, Washington Co. Pa. $130. Congregational Society, Leyden, N. York, $4. Female Society of the Associate Congregation of Pittsburg, for printing and translating the scripture, $16.

From Auxiliary Societies for Bibles, &c.—Montgomery Co. N. Y. Auxiliary Bible Society, $102. Massachusetts Bible Society, $504. Salem Bible Society, Botetourt Co. Va. $45. Connecticut Reserve Bible Society, $250. Yorktown, West Chester, Co. N. Y. Female Bible Society, $4. Orange Bible Society, N. J. $4 76. Cumberland Co. N. J. Bible Society, $70. Wilkesbarre Female Bible Society, Pa. $25. Fishkill Bible Society, N. J. $34 33. Carlisle Female Bible Society, Pa. $9 60. Beaufort Bible Society, S. C. $63 86. Frederick Co. Bible Society, Va. $200. West Chester Co. N. Y. Bible Society, for Testaments, $6. Morris Co. N. J. Bible Society, $41 10. Bibles and Testaments, &c. sold to individuals, $85 15. Total, $3202 15.

WM. WOOLSEY, Treasurer.

New-York, June 30th, 1820.

N. B. The Treasurer corrects, by request, a part of the Report of May: it should read thus—*Joshua Wallace Collett*, the infant grandson of the late *Joshua M. Wallace*, who was one of the projectors of this society, and one of its most zealous advocates and active promoters, a member for life, by a friend, $30.

The issues from the Depository of the American Bible Society, for the month of June, have been Bibles, 1666; Testaments and Indian Scriptures, 1230. Total, 2896. Value, $1919 95. J. NITCHIE, Agent A. B. S.

OBITUARY.

Died, on Thursday, May 11th, the Rev. LEVERETT J. F. HUNTINGTON, in the 34th year of his age, pastor of the Presbyterian church, in this city, (N. Brunswick, N. J.) The memory of this excellent man, and eminent servant of Christ is blessed.—His course was short, but it was filled up with usefulness. His life was an illustration of some of the most shining qualities which can adorn the man, the Christian, and the Christian minister. As a man, he was distinguished for the equable serenity of his temper, for his frankness and candour, for the warmth and permanency of his attachments—As a Christian his piety was of an elevated and fervent character, and his whole deportment was that of an humble, meek, and unassuming disciple of Jesus. As a Christian minister, he seemed deeply conscious of the awful responsibility of his office, and delighted in every way, to fulfil its important requisitions. He was remarkable for the zeal and fervency with which he enforced the truths of the gospel, and for an unwearied assiduity and diligence in the discharge of his pastoral duties.—During his last illness he furnished a noble example of the triumph of faith, and frequently expressed to his friends who visited him, his confident assurance of an interest in the merits of his Redeemer; and we confidently hope that he has been removed from a world of sorrow and of sin, to enter upon an inheritance incorruptible and which fadeth not away, eternal in the heavens.—His loss will be deeply felt.—It will be felt by the church at large, and the numerous benevolent associations to which he belonged, in all of which he was an active and zealous member.—It will be felt by the particular church of which he was a faithful and useful pastor, but most of all by his bereaved and afflicted family, whose loss is irreparable. By this afflictive dispensation, his beloved companion has been deprived of a most affectionate husband, and his fatherless children of a most tender parent; long will they need, and may they long receive, the sympathies of friends, to mitigate their sorrows, and minister consolation to their bleeding hearts. On the last Sabbath, his funeral was attended by several of the neighbouring clergy and a large number of sincere mourners followed his bier, anxious to pay their last tribute of respect to one so highly esteemed in life, so deeply regretted in death. His funeral sermon was preached by the Rev. Dr. Miller, of Princeton, from Rev. xiv. 13. The exercises were peculiarly solemn and impressive and eminently calculated to excite in every bosom the fervent desire, *O that I might die the death of the righteous, and that my latter end might be like His.*

THE CHRISTIAN HERALD.

Vol. VII.] *Saturday, August 5, 1820.* [No. VII.

Miscellany.

Some account of the Life and Adventures of Brother John Gilek, an emigrant from Bohemia.

(Concluded from p. 166.)

Many being put under arrest at that time, for attempting to emigrate, or for other reasons suggested by suspicion, he gained a temporary respite, as these cases principally engrossed the attention of his persecutors. He appropriated this time of rest to searching reflections upon himself and his past conduct, and to bring all his concerns before the Lord. He immersed himself in these reflections as in a sea, and often he had such a refreshing feeling of his Lord's presence, that his heart, in the midst of the torture chamber, was filled with celestial joy, and his mouth overflowed with songs of praise. His hope, also, of once more acquiring his liberty and returning to Gerlachsheim, was more and more confirmed: even in his dreams he sometimes had comfortable views of futurity. But these hours of refreshment were also followed by others, in which, not his faith, but merely the hope just mentioned, received a powerful shock. At one time the Jesuit brought him the ill-founded report, that the Elector of Saxony (then King of Poland) was about sending all those Bohemians back into their country who had migrated into his hereditary dominions. This news threw him into such an excess of grief, that for three days he wept almost constantly, and could not sleep in the night. His grief, however, was afterwards assuaged by divine consolations, and his hope once more revived.

Another circumstance would have still more affected him, had he not been timely undeceived in the matter. He thought a great deal of one of his fellow prisoners, whose name was Ostry, and was peculiarly attached to him: he also knew that two priests came to him almost daily, and for half days together disputed with him, when he never failed to have an answer ready for them. Perhaps they once imagined they had gained him over; perhaps they boasted of their success without a cause, or for a particular purpose; suffice it to say, that one of these priests told Gilek, that his friend was going to turn Catholic again, and that he should imitate his example; for as Ostry, with all his understanding and wit, could no longer withstand them, how would he as a simpleton, be able to maintain his ground. This

declaration considerably damped his courage, for he believed his friend to be stronger than himself. He wept and prayed during one half of the night; but then he was again revived by fresh consolations, and strengthened in his resolution to persevere unto the end. Shortly after, Ostry was set at liberty. He then came to his friend's window, and took leave of him in these words: "My brother, I commend you to the Lord Jesus Christ!" Ostry's enlargement was occasioned by the following circumstance: the clergy were not able to convince nor persuade him; but he had so completely discomfited them, that they gave over all hopes of gaining their point, and therefore sent him back to his sovereign. Gilek they would wait out, as they supposed he would yet alter his mind in prison; but the longer he stayed there the less troublesome did it appear to him. The Jesuit renewed his visits only occasionally, to inquire whether he intended soon to recant, lest he should be lost. To such, and similar questions, he coolly replied, that he had no distant idea of recanting; for he never doubted the purity of his faith, and would sooner have his hands and feet, yea, his head, cut off, than to resolve upon changing his faith. "What!" said the Jesuit; "why we have the apostolic faith, and I can enumerate to you, from Peter down in a direct line, all the names of his successors in the papal chair." Gilek replied, "Well, if your faith be apostolic, why do you not, in order to convert aliens to the same, act precisely in the manner the *apostles* did? You do not read of them, that they compelled the people by imprisonments and other violent measures to adopt their faith!" The Jesuit was struck, and went away.

Gilek having now spent almost seven months in prison, and cold winter setting in, his situation became very uncomfortable. His bread and water, for nothing more was given him, began to congeal, and his shirt had been so much torn by the straw, that he was obliged constantly to lie down and cover himself with his coat. After some time, this however became very troublesome; still he kept up his spirits, so long as he made no calculations upon himself and all upon his Saviour, whose strength is perfected in the weak only. Yet when once he uttered an expression savoring of self-confidence, he fell under a sore temptation. Somebody represented to him that it was truly and utterly *impossible* to hold out any length of time in this condition: to this he replied, with a degree of presumption, that he would sooner freeze to death than give up. On that same evening, three drunken servants of the priests entered his cell and began a religious dispute with him. He knew how to refute them ably enough; but his wonted confidence was gone, and diffidence and timidity reigned in his agitated heart. These fellows having left him, he reflected on this case, to which hitherto he had been a stranger: he wished to commune with Jesus about it, but could not; for he felt himself at a great distance from him and left to

himself. Thus commenced a period of total disconsolateness with him; and during this time, of no less than three weeks, he spent the nights, for the most part, sleepless, amidst tears and lamentations. Twice he fasted for three days together, without taking either meat or drink; his eyes became inflamed; his strength wasted away; and the cold penetrated his most inward parts. At last the thought arose in his mind, "The torments of hell cannot exceed this; I may as well dispatch myself. But immediately something, as it were the voice of a sympathizing friend, was heard in his heart—"Do thyself no harm; if the Lord Jesus will bear and endure with thee, commit thyself to him and wait the issue!" Now he could once again take breath; he was melted into tears before the Saviour; and was enabled to cry to him for grace and forgiveness. He likewise received comfort as his portion, and his faith was recruited with strength; but the recollection of this event was ever after painful to him.

After Christmas, he was brought into a spacious arched room, which was heated occasionally; a friend presented him with a shirt, and he had to spin for the jailor. In the beginning, he regarded this change as a melioration of his condition, but he soon had reason to wish himself back into his torture cell; for the most abandoned criminals, who had been apprehended for murder and robbery, were confined there. Here too his life became actually endangered: a broth was once handed to him, which he immediately suspected, and of course did not eat; for merely the steam of it occasioned him a violent vomiting.

From one period to the other, he waited for his emancipation, but it did not appear; and he saw no other way of escape but to enlist as a soldier. He therefore declared he would faithfully serve the emperor, only on this condition, that he would persevere in his faith unto the end. Upon inspection, he was declared to be unfit for the service; and, besides, they dared not enlist him, till his sentence had been awarded to him.

Towards fall, of the next year, he was put into another prison, where there were mice, frogs, and vermin, in abundance. It was pitch dark there, and on that account he was compelled continually to sit or lie, on the ground; when the mice and frogs would crawl over him. For want of exercise, one of his feet grew quite lame, so that he could not stand upon it: then all hopes of effecting his escape forsook him, and he grieved exceedingly about it. Literally lying in the dust, and agitated to such a degree that the sweat broke out over his whole body; he prayed to our Lord, and concluded in these words—"Thou knowest that I cannot help myself."—Hereupon he fell into a sound sleep, and when he awoke again he felt quite happy: he could use one foot as well as the other, and the serenity of his mind was again restored. For both these mercies he praised the Lord with a loud voice.

Some time after, the Jesuit paid him another visit, and affected

to sympathize with him. His daily ration consisted of one "creutzer" worth of bread and some water.—The Jesuit likewise offered to assist him in his prayers, promising to pray in such a manner, that he should be able to speak the words after him without the least hesitation; but Gilek replied—"How can we pray together, when we are not of *one mind?* You would pray that I should embrace your religion; and I would pray for you that the true faith might be bestowed upon you; how then could our prayers be answered?" The Jesuit left him with great indignation, and did not call again for a great while. In the mean time Gilek had to appear twice before the Bishop of Chrast, during his stay at Leutomischel: here, too, the object of his being summoned was not attained; still the prisoner was again admitted into the great room, perhaps because winter had once more set in. Here he met with a man who had been confined there once before, during the great persecution in the year 1724: he informed him, that things at that time had worn a much more terrible aspect; that they had whipped and tormented the prisoners most unmercifully; that the room had been crowded with people, shockingly maimed by such treatment; that they were not able to lie along side of each other, but could only kneel, and at best, rest a little upon their elbows; that some had been harnessed like horses to the plough, and so on.

The second year of Gilek's captivity being elapsed, time began to lay very heavy, not only upon him, but also upon those who kept him confined. The latter now seriously began to think of terminating the business, that the *expences* incurred might not run still higher. Accordingly, they again resorted to violence and threats. About midnight the oldest judge entered the prison, in a high state of intoxication; his first question was—"Gilek, of what faith art thou?" Receiving for answer, "Evangelical," he gave him such a terrible box on the ear, that he dropped down on the floor. Having lain there senseless for some time, the judge gave him several strokes into his side with his Spanish cane, which brought him to again. He was once more asked whether he would turn Catholic; and replying that he could never consent to it, the judge ordered him thirty stripes on the spot. The servant was just going to apply them, when he observed, that the prisoner would not be able to keep on his legs: "Then let him lie down!" said the tyrant. Kneeling down, in order to stretch himself out at full length, Gilek recommended himself to the mercy of his Saviour: at that instant the judge said, the execution of the sentence might be postponed till the next day.—Quite as much in vain, as at this first interview, did the judge, for seven nights together, continue his visits and his threats.

The council, thereupon, again took the business in hand, kept long sessions, and sought to terrify the prisoner by an enunciation of several, and partly very singular means of compulsion

and punishments. It was said they would hang him in a chimney, and smoke him with straw of peas; or cut off his ears, and brand the gallows and wheel on his forehead, and have him conveyed in this condition to Fort Spielbergh, or else at once commit him to the flames without further ceremony. Occasionally one would rise from his chair and hold his clenched fist in his face. Being once obliged to withdraw, the youngest counsellor by the name of Bezold, followed him, and whispered to him behind the door, "Fear nothing; you have committed no crime; they only mean to terrify you!" The declaration of this man, from whom he had received divers favours, tended much to his comfort; and at the next ensuing trial he was enabled to answer every question proposed to him with perfect freedom. He declared he had emigrated from Bohemia merely for conscience's sake; that it was against his conscience to embrace the Catholic religion, and that he would adhere to his opinions, happen to him what would. Large promises were also made him, but they took as little effect as the threats.

Shortly after this event, he was called before the commandant of the castle, whose character had invariably been described to him as that of a very choleric man; he was therefore not a little afraid to appear in his presence, and prayed all the way a going there, that our Saviour would support him. Having entered the room where the commandant and the Jesuit were, the former asked him several times—"Are you that Gilek from Lubny?" and upon every question he regarded him with a look of surprise. After some time he, in a solemn manner, put this question three times to him, in import the same every time, but always with a different addition, viz. "Jan Gilek, will you persevere in your faith unto death, if even you should be condemned to perpetual imprisonment, to the gallows, or to the stake?" Every time Gilek replied "Yes." The commandant turned to the Jesuit and said, "Further I know not what to do with the prisoner, he is *right* in speaking as he thinks; some may readily *say* that they will turn Catholics, and after all *do* it not."—With that he ordered the prisoner away, and afterwards sent him a small present by way of charity.

One morning, about Christmas, the jailor came to Gilek with the notice, that he should hold himself in readiness, as he would be excommunicated that day. Accordingly, about 8 o'clock, he was led into the deanery: on the one side were seated the magistrates, on the other the ecclesiastics; him they placed in the middle of the hall; all eyes were rivetted on him. The Jesuit then rose and declared, that as this man had slighted every exhortation, and obstinately persisted in his heresy; he on that account should now be publicly excommunicated from the "only saving" Catholic church; should be declared to have forfeited every claim to the merits and intercession of the saints, without the pos-

sibility of a readmission for ever, and to be consigned over to hell and Satan to all eternity.—Here Gilek commended himself, with body, soul, and spirit, to his merciful Saviour and only Judge: all that were present gazed at him, but his courage remained undaunted and unshaken. The whole transaction, after all, appears to have been a mere farce; for after the priests had dismissed the assembly, they came to him and exhorted him in kind words only to make a confession; they would not betray him, if even he had committed murder, and would reinstate him into every former favour; but he replied, with a smile, that they might leave the sentence as it had been promulgated, since he had no reason to dread it. Orders were then given to reconduct him back to prison, and all were forbidden to speak with him, for that were "a sin unto death!"

Immediately on the following day, he was again called before the council, in order to hear the imperial sentence read to him, which had arrived from Prague. He first had to kiss the imperial seal, and then the instrument was opened and read to him. The purport of it was, that he should live two years in chains and fetters, do public labour in the city, and for the rest await his final sentence. He was then immediately put to cutting open the ice in a cistern; but, from extreme debility, could scarcely lift the axe. Many people stood still to look at him; some railed at him; others laughed him to scorn; still, there were also those not wanting who had pity on him: the Jesuit observing the latter, ordered him to be put up for half a day. Gilek complained of this treatment, as being contrary to the sentence; the jailor, however, gave him to understand that, on the whole, the Jesuit was not satisfied with the sentence, and that he was gone to Prague to procure another: however it very soon became apparent that his endeavours, as to the main point, proved ineffectual; so far only he prevailed, that Gilek was chained by the left hand to the right foot.

Thus encumbered, he cleaned the streets, and sometimes the court-yards of the citizens, when he had an opportunity of becoming acquainted with many a sympathizing heart. About the middle of August, 1735, he was put as a journeyman to a master mason, who treated him very contemptuously. One morning, while at work as usual, the alarm bells began to sound. The master mason looked around, and beheld a thick volume of smoke arising from that part of the town where he lived: of course all the hands went off. There was something in Gilek's mind which said, "To-day you will come free!" But how this should be effected he could not conceive. He aided people in removing their effects wherever he was requested to do it. Among the rest he came to the house of an old benefactress who lay sick, and whose two daughters were engaged in securing her person from the fire: he assisted them, and they succeeded in bringing

the old mother through the crowd into a place of safety, outside of the city.

On his return to town, an acquaintance besought him to lead his cow out of the city, to three barns which stood close together; he did so, and prayed the Lord fervently to let him know what he should further do. He felt as though he should lie down behind one of these barns, and provided nobody came in quest of him till evening, then think of effecting his escape. He now tore the rags which he had tied around his feet, made a kind of a rope of them, and with it tied the cow to a tree: then he looked for a place where to lie down. Several of those that passed by, saw him, and one of them reproached him for not assisting at the fire; he answerd, that he was tired of working, and was just resting himself a little. When evening came on, and it was dark, he started off, and went across the fields towards the woods. He soon found that he could not proceed far with the chain and the fetters on; he therefore took two stones, knocked them off with them, and buried them in the ground. Tears of joy and gratitude rolled down his cheeks, at thus feeling himself at perfect liberty; and while blessing and praising the Lord who had helped him, he continued to travel all night.

By degrees, his progress was much retarded by weakness and hunger, and he knew not how or where he should procure any nourishment. Towards break of day, he with difficulty reached a small tavern in the woods, where he called for beer and bread. The landlord and his wife looked at him with astonishment, and it was natural for them to suspect a person who came early in the morning, without a coat and shoes, with long hair and beard. They stood at the door, as if with the intention to watch him, and began to question him whence he came and whither he was going. Their stern language confounded him; but after having sent a secret aspiration to his Lord and Master, he recovered himself, and asked them in turn, as one in full surprise, "Do you know nothing of the dreadful event that happened yesterday; should you, indeed, be the only people who have not yet been apprised of it?"

Now their attention was diverted from him to another object: with eager expectation they asked him what he meant; they knew of nothing. He then, while he was enjoying his breakfast, related to them the whole story about the great fire at Leutomischel, and concluded by saying, "I am just come from there, and now I am going home again." The people then suffered him to pass unmolested, and he continued his journey through the forest.

It was two days after that, before he again ventured into a cultivated country, in order to procure a little bread; but directly afterwards turned off towards the mountains again. By the help of two sticks he reached the summit about midnight; found

there a spring, at which he refreshed himself, and fell into a sound sleep. After the lapse of some time, he thought some person awakened him: he jumped up; heard that something was approaching towards him out of the thicket, and presently saw two wolves facing him. At this sight, a death-like horror thrilled through his veins, and he trembled over his whole body. Having recovered himself a little, he struck the ground with both his sticks, and began to halloo as loud as he could. The wolves seemed to grow more fierce, and were ready to attack him; but it was as though they had been tied down by their hind legs; they did not approach one step nearer to him. In the mean time he stood still, never stirring, and prayed to God that he would mercifully prevent his perishing in so miserable a manner. All of a sudden, the wolves turned round and ran off. Encouraged by this new proof of the guardian care of Divine Providence over him, he crossed the boundary line of Bohemia, and on the sixth day after he had set out upon his journey, once more safely arrived at Gerlachsheim, where he was received with universal joy.

Meanwhile, several Bohemian Princes had complained to the Saxon government of the continued emigrations from their country; and the latter, in consequence, interdicted the harbouring of fresh emigrants. As those who had arrived after the prohibition had been published were in danger of being delivered back again, they therefore moved, with their minister, to Berlin, and Rixdorf, and the other Bohemians at Gerlachsheim followed them some time after.

The Rev. M. Schulz, while yet at Gerlachsheim, had opened a friendly intercourse with the brethren at Herrnhuth, and had also established such regulations among his Bohemians, (who for the most part were descendants from the ancient church of the Brethren) as he had found at Herrnhuth. This intercourse, and these regulations, were continued at the new settlements, and in process of time, the aforementioned Bohemians, from Gerlachsheim, were fully embodied with the renewed church of the Brethren. (See Cranz's Modern History of the Brethren, p. 43, 44, 77, 208.)

Gilek was of course one of those who were instrumental in forming the new settlement, and he was shortly after appointed to be an elder at the same. He was faithful in the discharge of his duties, and his labours were attended by the divine blessing. The consequences ensuing from the sufferings he had endured, at times occasioned him a great deal of pain, particularly towards the close of his life; and this constant confessor of the truth; this faithful servant of God; ascribed the glory of all that he had suffered and effected, solely to his Lord and Master, without desiring to claim the least share of it for himself. His conversation was that of an humble, yet joyful and grateful Christian, who as a sinner had obtained mercy; and

his last confession was, that he built his hope of eternal life on nothing short of the merits of Jesus Christ. In this faith he fell asleep in the year 1780, at Berlin, aged 73 years and 5 months.

On sending Missionaries to the Slaves in the United States.

Though we do not exactly fall in with all the views of our worthy correspondent, we consider the main object of his communication of such immense importance, and many of his suggestions so well calculated to excite the public attention, that we feel it a solemn duty to lay it before our readers, earnestly requesting their serious attention to the means of preventing "*prognosticated revolutions.*"

The materials of Solomon's temple consisted of a great variety —from metal requiring reverberated heat to bring it to fusion, down to such metallic substances as fused in boiling water; from the cedar, and other durable timber, down to the hyssop, or the lily of the valley. A variety of artists, each in his line, accomplished the structure, and if one had been wanting, defect would have appeared. The spiritual temple of the Lord, at least on our globe, is erecting in our time, by the Lord Jesus Christ and his Spirit, and the materials prepared by the Architect are individuals, prepared each to become a temple in miniature. These materials, when they are all polished and arranged according to the nature of each, will, at no great distance of time, form one grand whole, firmly put together without the stroke of a hammer. But while the materials are in a preparatory state, the Architect is condescendingly employing mortal artists, to gather in the different materials; and in our days we exult, while we behold the Spirit of God filling these artists with wisdom and willingness to assist in the rearing of the grand whole, and spreading themselves on the surface of the globe, which the Son of God honoured by his visible presence, and purified by his precious blood.

But are not the artists sent abroad into Asia and Africa, to north and south, to exert themselves only to find materials for the temple which will make a great show; forgetting those materials which are abundantly to be found in our hemisphere, and which admit of the finest polish to ornament the temple? If we take a view of the millions of slaves in our country—has any attempt been made, with the free-will-offerings of Christians, to find out the means how, and in what manner, missionaries to them may succeed?

It is known, that several religious persuasions have exerted themselves in their sphere, to bring them to Christian knowledge and experience, by which it is made evident, that as slaves, they may be made happy here, and as such, may march with confidence in the Lord, and fidelity to their masters, towards Canaan. But no general attempt to make it a principal object of mission-

ary societies, has yet come to general knowledge. Is it easier to be a missionary among Hindoos, Mussulmen, Caribs, Indians, Hottentots and Tartars?—For there your missionaries have to act on free bodies, and only on enslaved souls; but here, where body and soul are both in slavery, it is harder—no renown is to be gathered here—persecution from unchristian masters and others, await you—to be called a *negro-preacher*, is degrading. Of course very humble missionaries are required, who will not be ashamed to go to their cabins, and prepare their hearts for persecution.

If these preliminary ideas should be thought worthy of reflection, it will perhaps be salutary if, in all prayer meetings, the Lord should be humbly entreated to open a way for the conversion of the many slaves in our country. When then the opening by the Lord appears visible, so that an attempt can be made, that idea must be set aside in the first place, that as soon as a slave is a Christian he ought to be free; Paul and Peter say no such thing; they have only to be obedient to their masters, they are freed men of the Lord. Separate meeting houses for them alone ought to be erected, and they would do it themselves in humble style—and the Lord did not despise a manger. The missionary ought not to preach in a church belonging to masters; they will not unite with a church to which their masters belong, but in uniting with another there will be no difficulty. Attempts to admit them to the communion with white people, have not well succeeded; the whites have an inherent antipathy. The missionary ought to be a white man, and have negro assistants; he need not know Greek or Latin, but ought to have polished Christian experience and zeal, and unbigotted fervour, combined with such humility as to call it honourable to be mocked at, derided and despised, for seeking for the Lord's temple, souls of whose immortality many pretend to doubt.

The missionary ought not to calculate on receiving any thing but food and raiment,* and this will have to be afforded them, in the first attempt, by those whose heart the Lord openeth. As soon, however, as the masters find that their Christian slaves are the most faithful and obedient, they will gladly support their teacher—self-interest alone will teach them.

What a field here presents itself to view; from the Susquehannah to Orleans, and west to the Rocky Mountains! What a glorious prospect, by means within our reach, of christianizing our slaves; and thereby, and thereby only, of securing future generations from prognosticated revolutions.

It is not now necessary to go into detail; the Directors will

* We confess we see no sufficient reason for this suggestion of our correspondent; when the Lord opens the hearts of his people to provide for the ministers of his word, in any situation, we believe that they have a claim upon their fellow Christians for the ordinary comforts of life, which can be neither justly nor honourably withholden.
ED.

find many rules necessary to be adopted respecting these people, and they can receive information from such societies as have been most successful in governing similar congregations.

In the mean time, I shall be rejoiced if I find that Christians open their eyes and their hearts, to the immense field within their reach south of the Susquehannah.

A. SLAVE HOLDER.

N. C. July, 1820.

Intelligence.

INDIA BEYOND THE GANGES.—AMERICAN BAPTIST MISSION.

To the Corresponding Secretary.

Rangoon, Dec. 8, 1819.

REV. AND DEAR SIR,

Being about to leave Rangoon, on a visit to the court of Ava, we feel it our duty briefly to state to the Board the reasons of our procedure.

From the opening of the zayat, last spring, till within a month or two ago, our affairs appeared to be in a prosperous state. Many daily heard the gospel; cases of hopeful inquiry frequently occurred; no serious opposition appeared—and during the little interval of quiet, four precious souls, the first-fruits of Burmah, gave evidence of having obtained the grace of God; three of whom have been baptized.

Some time, however, before the baptism of the two last, the death of the emperor, and the succession of the heir apparent to the crown, operated to give a new aspect to the religious affairs of this country. The former emperor was known to be, in heart, hostile to the priests of Boodh; and he frequently manifested his sentiments in such acts of persecution, as kept the religion in a low and declining state. On his death, the hopes of the priests and their adherents began to revive; and every discovery of the new emperor's friendly disposition, has tended to restore the religious establishment of the country to its former privileges and rank. The change effected even in Rangoon, under our own eyes, is very remarkable.

Soon after these events began to transpire, and probably in consequence of them, our fifth inquirer, a teacher, of learning and influence, was accused before the viceroy, of having embraced heretical sentiments. The viceroy gave no decisive order, but directed further inquiry to be made. Upon this our friend went to the principal informant, who is at the head of ecclesiastical affairs in Rangoon, made his peace with him, and discontinued his visits to the zayat. This circumstance spread an alarm among all our acquaintance, and combining with the general state of things, and the prevailing expectation, that our attempts

would shortly be proscribed, occasioned a complete falling off at the zayat; and, with the exception of the teacher above named, who has lately visited us in private, and those who have already joined us, we are completely deserted.

Under these circumstances, it appears to us that there remains but one course of proceeding—to go directly into the imperial presence, lay our missionary designs before the throne, and solicit toleration for the Christian religion. By this proceeding, we hope to discover the real feelings and sentiments of the emperor. We hope to ascertain, as distinctly as possible, whether he is devoted to Boodhism, or has imbibed, in any degree, the opinions of his grandfather, and disguises them, at present, from motives of policy merely. If the former be the case, he will prohibit our missionary work, and we shall be under the necessity of leaving his dominions. If the latter be the case, and he be in any measure pleased with the Christian system, he will, we hope, give us at least such private encouragement, as will enable us to prosecute our work, without incurring the charge of rashness and enthusiasm.

In approaching the throne, we desire to have a simple dependence on the presence and power of our Saviour, and a single eye to His glory. We have indeed no other ground of hope; we ought to have no other view. We trust, that, if the set time to favour Burmah is come, He who is wonderful in counsel, and excellent in working, will open a wide and effectual door for the promulgation of divine truth. But if the Lord has other purposes, it becomes us meekly to acquiesce, and willingly to sacrifice our dearest hopes to the divine will. We rest assured, that in either case, the perfections of God will be displayed, and desire to be thankful, that we are allowed to be in any way instrumental of contributing to that display.

We commend ourselves and the mission, in the present solemn crisis, to the sympathies and prayers of our fathers and brethren, and the Christian public, and remain, Rev. and dear Sir, your devoted servants in the Lord,

A. JUDSON, Jun.
J. COLMAN.

Rev. Dr. Staughton.

POLYNESIA.—SANDWICH ISLANDS.

The isles shall wait upon me, and on mine arm shall they trust.—Is. li. 5.

For several years past, the Sandwich Islands have presented objects of great curiosity to the inquisitive philanthropist. Since a Christian mission from this country to these islands has been contemplated, and especially since the sailing of the missionaries last October, a general interest has been felt with respect to every thing, which relates to the civil polity, and present condition of the natives, as the reception of our brethren might be much affected by these things.

When the Thaddeus sailed, intelligence had not been received of the death of the old king *Tamaahmaah*, though such an event was considered as likely to take place soon. The life and activity of this man, his acquisition of property and power, and the order and subordination which he had enforced, have for many years attracted no small attention in Europe and America, and his name frequently appears in English reviews.* We have conversed with many captains and others, who had been long and particularly acquainted with him. They unite in declaring, that he was a man of extraordinary talents; and that, with superior advantages, he might have made a great statesman. He was very fond of property, and of commerce as the means of obtaining it. Towards the close of life his avarice became more intense, as is generally the case with avaricious men, in all parts of the world. He hoarded Spanish dollars, and almost every kind of personal property, which was not immediately perishable. He had large stone warehouses filled with dry-goods, axes, hoes, fire-arms and other instruments of defence and offence. He had a fort, with guns mounted, and sentinels regularly on duty. He owned three brigs, a schooner, and several small craft. His control over the persons and property of his subjects was absolute. To maintain this control, it was a part of his policy to keep them poor and dependant, and to exercise his power continually. To his chiefs he granted certain privileges. One of them named *Krimakoo*, was always called his prime minister by the English and Americans, and was by them nicknamed *Billy Pitt*. He is described by all as being an able, intelligent, and faithful agent. The principal queen is also said to be a shrewd sensible woman, and to have exerted great influence. The late king was also high priest, an office which he assumed many years ago, to obtain and secure his political authority. He was very strict in the performance of his sacerdotal functions, though it is supposed that the ceremonies of his religion were perfectly unintelligible even to the natives, and that he had no sort of confidence himself in the system.

Tamaahmaah was a strong athletic man till near the close of life, when he became quite emaciated, and died of a gradual decay. He was apprehensive of his approaching dissolution, appointed his only remaining son to succeed him, established his chiefs in their accustomed privileges, associated *Billy Pitt* and the principal queen with the young prince as advisers, and left the world without any fear that the succession would be disturbed. His subjects made a great lamentation over him, and many of them have these words *tattooed*, that is, pricked into the skin of

* It has been spelt *Tamaahmaah*, *Tomaamaha* and *Tamahama*; and is generally pronounced by sea captains Tam-ma-am-ma, with the accent on the first and third syllables; and the vowels and consonants as in the two first syllables of the word *tamarind*.

their arms and breasts with indelible ink, in large Roman letters: OUR GREAT AND GOOD KING TAMAAHMAAH DIED MAY 8, 1819. The age of the old king is supposed to have been about 70; the young king is about 23. His name is *Reeo-reeo*, and he has assumed that of his father.

The preceding facts are stated as introductory to others of a much more interesting nature, and which seem to have a most auspicious bearing on the mission, which left our shores attended by so many prayers, and has been the object of so much affectionate solicitude.

Early in the month of November, the young king, (who had himself been inducted into the office of high-priest before his father's death, with a view to preserve his political influence,) came to the resolution to destroy the whole system of idolatry. It is supposed that this was done with full deliberation, with the consent of all who had any voice in the government, and without any opposition from the people. With respect to these transactions, we have the most explicit statements from two eye witnesses, masters of vessels, who have long been conversant with these islands, captain Blair, and captain Clark, both of Boston. When the resolution was taken, orders were issued to set the buildings and inclosures, consecrated to idolatry, on fire; and while the flames were raging, the idols were thrown down, stripped of the cloth hung over them, and cast into the fire; and, what is still more marvellous, the whole *taboo* system was destroyed the same day. The sacred buildings were, some of them, thirty feet square; the sides were formed by posts 12 or 14 feet high, stuck into the ground, and the intervals filled with dry grass. The roofs were steep, and thatched with grass, in such a manner as to defend from rain. The *morais*, or sacred inclosures, were formed by a sort of fence, and were places, where human sacrifices were formerly practised. Before these inclosures stood the idols, from 3 to 14 feet high, the upper part being carved into a hideous resemblance of the human face.

The *taboo* system was that, which was perpetually used to interdict certain kinds of food, the doing of certain things on certain days, &c. &c.; in short to forbid whatever the king wished not to be done. On some subjects the *taboo* was in constant operation, and had been, very probably, for thousands of years. It forbade women and men to eat together or to eat food cooked by the same fire. Certain kinds of food were utterly forbidden to the women; particularly pork and plantains, two very important articles in those islands. At the new moon, full, and quarters, when the king was in the *morai*, performing the various mummeries of idolatry, it was forbidden to women to go on the water.

Every breach of the *taboo* exposed the delinquent to the punishment of death. But so well was the system understood by the people, and so great was the dread of transgression, that the taboo laws

were very rigidly observed. We have said, that the *taboo* system has probably been in operation thousands of years. Our reasons for thinking so are these: the same system prevailed in the Society Islands, at the distance of three thousand miles nearly, and in New Zealand, at the distance of five thousand miles; while the New Zealanders have been so long separated from the Sandwich Islanders, that the languages of the two classes of people have become exceedingly different. The inhabitants of these remote islands probably never had any communication with each other till very recently, and now in European and American vessels only. But they must have descended from the same race of men, after the taboo system had been formed and was in full operation. This must have been long ago; but how long it would be useless to conjecture.

Captains Blair and Clark, left Owyhee about the 25th of November, and carried down to Woahoo and Atooi the king's orders to burn the monuments of idolatry there also. The order was promptly obeyed in both islands. In Atooi the *morais* and all the consecrated buildings, with the idols, were on fire the first evening after the order arrived.

The people of all these islands had heard what had been done at the Society Islands; and there is no doubt that Providence made use of this intelligence to prepare them for so wonderful a change. Capt. Blair informs us, that a native chief, named *Tiamoko*, called by Americans *Governor Cox*, has been for some time inclined to speak very contemptuously of the whole system of idolatry. He was the chief man in the island of Mowee. The chiefs and people in all the islands expressed a desire that missionaries might arrive, and teach them to read and write, as the people of the Society Islands had been taught. Tamoree, king of Atooi, and father of George, who went with the missionaries, was particularly desirous that teachers should arrive. He was very anxious to see his son, and has sent one of his subjects by a vessel now on her way from Canton to Boston, with an express order for George to return. He has also manifested a great wish to visit Pomare, at Otaheite, and see for himself the change that has taken place there.

Both captain Blair and captain Clark, who have been acquainted with these islands for more than 20 years, are confident, that the missionaries will be joyfully received by the natives; that now is the very time for their arrival; and that their services are peculiarly necessary to introduce the truth after the destruction of idolatry.

It is hoped that the missionaries arrived and were landed at least too months ago. What trials, or what encouragements, they have met with, we know not. To the care and direction of a merciful Providence let them be commended daily by all the friends of missions. *Panoplist.*

UNITED STATES.—OSAGE MISSION.

Extract of a letter from a young lady, one of the Mission, to L. LOCKWOOD, *Esq. of Bridgeport, Conn. dated, on board the Mission Boat, May* 31 *to June 9th,* 1820.

BELOVED UNCLE—Each letter which I have received from you, has brought me under renewed obligations of gratitude. In return, what can I render? You do not expect me to return an adequate compensation. You will, however, expect me to relieve the anxiety of your mind, by communicating, as opportunity presents, any thing that may be interesting. I find myself agreeably situated on board this floating habitation; a member of a family united in bonds of Christian affection, gliding gently down the beautiful Ohio: now enjoying the pleasant scenery of the banks and rising hills, covered with the verdure of the forest trees, gradually rising one above another in majestic beauty; then a little low cottage or some noble farm house appears in view.

When in Pittsburgh, we enjoyed Christian society and the blessings of the sanctuary. We left Pittsburgh on the 24th. We proceed about 50 miles a day. The river is in pretty good order to descend, considering the lateness of the season. We spent the last Lord's day in Marietta; esteeming it a privilege, that so far from our homes, we may meet with the people of God, in a house consecrated to his service. Marietta is pleasantly situated on each side of the mouth of the Muskingum. The Rev. Mr. Robbins is a settled minister over the Presbyterian church. Christians there, are rejoicing in the prospects of a revival, or rather in the commencement of one. They numbered rising of 20 that were under solemn impressions. The people here brought in of their worldly substance for the use of the mission.

June 5th. My time, since this boat has been my habitation, has been much employed. Our family consists of 26 persons, including Mr. Vail's four children. We have a pilot at the helm of each boat; two employed as oarmen, who are to accompany us to the place of destination. A wheel-right, of the Baptist denomination, was providentially, as we trust, found at Marietta, who volunteers his services for the promotion of Christ's cause.

You will perhaps think that we cannot be very comfortable so many of us in so small apartments; but I can assure you we are very comfortable. We have each of us a place for lodging on the side of our apartment. We all sleep on matrasses quietly, sweetly, and generally rise refreshed. A bell was provided in Pittsburgh, which is rung at four in the morning, for the family to rise. It rings again at half past four for the family to assemble, when we hear a portion of scripture read, sing a hymn, and unite in prayer. After the close of these exercises, the boats are loosed from each other and from the shore, and we immediately

commence our daily voyage, borne by the gentle current towards the interesting place of our destination.—The boats come together at the ringing of the bell, for our meals. The motion is so gradual, that we can read, write, or work, without the least interruption.

June 9th. We spent the last Lord's day pleasantly in Augusta, Ken. The Presbyterian minister of that place, Mr. Mac Caulley, appears to be a truly excellent and godly man. We arrived in Cincinnati on Monday the 5th. The brethren took in provision, hired three more men to be dismissed at pleasure, or to accompany us to Union, if their conduct be suitable. We were detained in Cincinnati, till yesterday about 11 A. M.—enjoyed the society of Christians while there. They have two Presbyterian ministers settled there. The city is much larger than I expected, and appears to be rapidly increasing. Christians think, and probably justly, that vital piety does not increase as fast as population and science. They have a large brick building used as a Lancasterian school, grammar school, college and museum. Reflections peculiarly solemn occupied my mind on leaving this place. Christians here, as in other places, assembled on the banks of the river, to give us their parting blessing. A hymn was sung. President Slack prayed. The Rev. Mr. Wilson gave the family a solemn, interesting, and affectionate address. Judicious persons, who are interested in behalf of the mission, manifest an anxiety with respect to our health, going south this season of the year. As yet, we have been blessed with health. How long it will please God to continue it, I know not, nor do I desire to know. His will be done, and all will be well; sickness or death, life or health. Sweet will be the hour when we are released from these decaying tabernacles, and received into the arms of everlasting love, to extol, through eternity, the infinite richness of divine grace.

Be not anxious about me, I am safe and in perfect health. Think not of me as a stranger in a strange land, but think of me as bountifully supplied by the kind hand of our heavenly Father, with every needed good, surrounded by a pious, attentive, affectionate family.

UNITED FOREIGN MISSIONARY SOCIETY.

Summary of the Fourth Annual Report, presented at the annual meeting, May 20, 1820.

(Concluded from page 187.)

"From Brainerd our missionaries proceeded to Fort Deposit, where they were detained two days to hold a talk with six or eight of the most respectable chiefs, who intended going to the Arkansas in the fall. The talk addressed by them, to their friends on the Arkansas, was dated June 23d, 1819, and is as follows:—

"'Friends and Brothers—We have had the pleasure to have Messrs. Chapman and Vinall, missionaries from New-York, with us for two days. They have come a great way. We approve of their object. We wish our children to be educated, and we are much pleased to know that they, as well as the good men that have sent them to us, are thus disposed to do good to our children. We feel the want of those things which they will teach our children, and which we are sensible will prove beneficial to them. They come well recommended. They have recommendations from the Department of War, and also from the Department of State, and from the honourable society which have sent them. We do, therefore, request all those chiefs who are now in the Arkansas country to receive these missionaries kindly, as our friends and brothers, and render them all the assistance in their power in establishing schools among the Cherokees, and in endeavouring to establish schools among the neighbouring tribes. And let us manifest, said they, by our conduct, that the Cherokees are not behind any other red people in acknowledging the endeavours of good white men, to raise our youth to equal privileges with those of any of the nations of the earth.' This talk was signed by the beloved man or king, and by twenty-three warriors.

"In their journey from Fort Deposit, Tennessee, to Dardanalles, the missionaries suffered considerably from unwholesome water, want of provisions, and heavy rains. They observed, that there are no inhabitants, white or red, between Muscle Shoals and Chickasaw Bluffs, on the Mississippi, and very few animals. It is, therefore, so far from being a howling wilderness, that it rather seemed, in their apprehension, to have the stillness of the house of death. After encountering the difficulties above named, and others which arose from the overflowing of the low grounds, through which they had to pass, and from crossing rivers, they arrived safely at the Arkansas on the 13th of July.

"They immediately waited on the beloved man, who expressed great satisfaction from their visit, and promised, after conversing with some of his chiefs, to call a council. A few days after their arrival our missionaries were both seized with bilious fever, and confined by it for four weeks. The time for holding the council having arrived before they were sufficiently recovered to transact their own business, they committed it to the United States agent, Mr. Lewis, who obtained for them the following talk:—

"'We, the undersigned chiefs of the Cherokee nation, on the Arkansas, in behalf of ourselves and our nation, in general council assembled, this 3d day of August, 1819, having been applied to by our brothers, Epaphras Chapman and Job P. Vinall, missionaries, acting under the instructions of the United Foreign Missionary Society of New-York, for the purpose of establishing schools within our nation for the education of our children, and for the introduc-

tion of mechanics, for the use and benefit of our nation, and of the school; do hereby, with our entire approbation, consent to their wishes, provided they establish themselves within a few miles of our eastern boundary line. We are desirous of having as many, and such kinds of mechanics, as may be most for the benefit of the nation, especially wheel-wrights.

"'We wish it expressly understood, that if, after the missionaries have establised themselves, their conduct be such as to meet our approbation, we will protect and love them for a long time; but provided their conduct generally, or any of them, should prove disagreeable to our nation, we reserve the right of having the whole of them, or any part of them, removed from our lands, by the authority of a general council. It is our wish that the mission should be established among us as soon as possible. In testimony whereof we have hereunto set our hands, the day and date above written.'

"The above talk was signed by sixteen chiefs, in the presence of several witnesses, attested by Major Lewis, as a true copy, the original being filed in his office.

"Between August 17th and September 1st, Mr. Vinall's health being much improved, our missionaries accompanied Major Lewis to the garrison, at the junction of the river Poteau with the Arkansas, to attend the council there to be held between the Cherokees and the Osages. At that place they were kindly received, and were introduced to the Osage chiefs under the most advantageous circumstances. The object of their mission having been explained, and the address of the society presented, they were much pleased, and made a reply, dated Fort Smith, September 27th, 1819.

"'All of you Fathers,—I shake hands with you, and the Great Spirit is witness that it is with a good heart. In shaking hands with you, I embrace all my white brethren.' Having, after this introduction, expressed their thanks to their great father at Washington for sending his white children to instruct them, signified their desire that their young men might be initiated in the mechanic arts, their young women in domestic economy, and that all their young people might be taught to read and write, they concluded with saying, 'I shall consider the house which our great father will build for the education of our children our home as we do this place. I wish our great father would send us the teachers as soon as he can, with their necessary equipments. I shook hands with our great father at Washington, and I still hold it fast. We must all have one tongue.'

"This speech was signed by nine chiefs. After the above talk the Bible was shown them, and they were told that it was the talk of the Great Spirit, and that he had put his word in a book, that it might be kept, and communicated to every nation of

the human family. For want of an adequate interpreter, it was deemed imprudent, at that time, to offer any further instruction. Our missionaries continued together until about the first of October. Mr. Vinall being at that time in very indifferent health, he thought it most prudent to descend the Mississippi, in a large decked boat, and if his health should not be restored, to return home by the way of New-Orleans.

"As no information, to be relied on, has subsequently been received of our brother, it is believed from that fact, as well as from other concurring circumstances, that he has been called to enter into the joy of his Lord.

"After parting with Mr. Vinall, Mr. Chapman, accompanied by Captain Prior, went with the chiefs, their women and children, who were returning to the Osage country, to select the place for a missionary station in that tribe. We derived, said he, much advantage from their company. They were very kind and attentive, and for the most part supplied us with meat. We were detained about two days with them, in camp, waiting for the arrival of those of their number, who, the year before had been taken prisoners by the Cherokees.

"It was very interesting to hear them at the garrison, joining in a kind of sacred singing. Every morning, on the first appearance of light, we heard them on all sides around us, for a great distance from the camp, engaged in very earnest prayer to God, their Creator. This they did, likewise, on all extraordinary occasions, as when they received any distinguished favour. They are very sincere, temperate, and considerate, and appear to regard the particular Providence of God with as much attention and reverence as any Christian people.

"They are very desirous of adopting the dress and manner of living of the whites, and say, if good white people will come among them, and show them how to live like the whites, they may occupy as much land as they want.

"During his continuance with that people, Mr. Chapman explored the country, and selected a place for a missionary station —that station, in allusion to the three denominations engaged in this missionary work, has, by a vote of the Board, been named *Union*.

"It is situated about 25 miles from the junction of Grand River with the Arkansas—one mile from the former river, about the same distance from the celebrated Saline of that country, and a day's ride from the principal Osage village, on the Verdigrease River, in latitude, by Melish's map, 35, 30 north, and 20, 20 of west longitude, from Washington. The site for the missionary house is in the middle of a very rich prairie, and near a never failing spring of excellent water. The slope of the ground, immediately adjoining the spring, is as conducive to the

convenience and beauty of a building spot, as if it had been formed by art for that purpose. Limestone, and clay for brick, abound in that country.

"On the 8th of October, accompanied by Mr. Slover, a good hunter and woodsman, Mr. Chapman set out on his way to the Missouri. Having no guide, nor path to depend on, they were obliged, through many difficulties and obstructions, to direct their course principally by the compass for about twelve days. On the seventh day from their departure, they passed through the villages of the Big Osages, and were, on two occasions, providentially supplied with provisions by hunting parties of the Osage tribe. Parts of the country through which they passed were rich, pleasant, well timbered, and abounded with coal, imbedded but a little below the surface of the earth; whilst other parts were broken and sterile.

"Having reached an American settlement, Mr. Chapman parted with his companion, and under the safeguard of a heavenly Providence, arrived soon after at St. Louis.

"During the continuance of Mr. Chapman at St. Louis, and in his return from that place to this city, he endeavoured to make arrangements to facilitate the future progress of a missionary family.

"The Board of Managers having been informed, that the American Board of Commissioners for Foreign Missions, had made a covenant with the Cherokees, previous to the arrival of our agents on the Arkansas, and had promised to form amongst them a missionary establishment; it was resolved, that to avoid all collision, and to maintain that good understanding which ought to exist between the two sister institutions, this Board will relinquish, to the American Board, their contemplated station among the Cherokees, on condition of their fulfilling the engagements entered into by our agents. The American Board having signified their compliance with this condition, it was resolved, to proceed forthwith to form a missionary establishment among the Osages."

The Report then states, that this Board have adopted the necessary measures for availing themselves of the offers of the United States government, to give its aid in promoting the establishment of schools for the education of the Indian nations which border on our settlements. The Report proceeds—

"The Board, in their general principles, have declared it to be their object to promote amongst the Indians not only the knowledge of Christianity, but also of the arts of civilized life. Beside the branches of learning taught in common schools, the boys will be instructed in agriculture and the mechanic arts—and the girls in spinning, weaving, sewing, knitting, and household business. They have also resolved, that in every establish-

ment there shall be a superintendent, and an assistant, who shall be ministers of the gospel. A schoolmaster, a farmer, a blacksmith, a carpenter, and such other mechanics as shall be found necessary, all of whom shall come under the general denomination of *Missionaries*. This number may be increased as occasion shall require, and at every station there shall be a physician, by profession; or a person acquainted with the practice of physic.

"They determined also, that in no case should any be taken into this service who should not have a character well established for discretion and piety—and that the whole mission family should be governed by the same rules, and, excepting in cases of sickness, should eat at the same table.

"Having settled their preliminary business, the Board now proceeded to take measures for procuring a missionary family."

As the names of the persons who compose the mission, together with an account of the religious exercises preparatory to their departure for "UNION," are given at page 24 of this volume, we shall omit that part of the Report.

"Whilst the most pleasing prospects are thus opening upon the aborigines of the west," we are happy to perceive, that "the Board have not lost sight of the interests of their Redeemer in South America," and our pleasure will be increased, when we see the way open for sending a mission to that quarter, and when the treasury of the society shall be supplied with the means of accomplishing so important an object.

"We believe that good things, and precious things, are yet in store for that country.

"Venezuela has opened the door of religious toleration; her example will, in all human probability, be soon followed by the neighbouring provinces; and if so, South America will be evangelized.

"When we now contemplate the various and arduous duties which this Board have in so short time been enabled to perform, the appearance and character of our missionary family, and the interest manifested by so many amongst us, of all ages and classes, in missionary concerns—we have cause, indeed, to acknowledge the hand of GOD, as signally manifested to us, to our missionaries, and especially to the poor perishing heathen, to whom they are now bending their steps.

"In reviewing the events which have occurred amongst us during the past year, we are encouraged, we are thankful, and we are joyful.

"'Blessed be the LORD GOD, the GOD of Israel, who only doeth wondrous things, and blessed be his glorious name for ever, and let the whole earth be filled with his glory.—Amen, and Amen.'"

AMERICAN BIBLE SOCIETY.

Speeches delivered at the Fourth Anniversary.

The following address, prepared by the President, was by his request, read by the Rev. John B. Romeyn, D. D.

BRETHREN AND FELLOW-CITIZENS,

Animated with the delightful prospect opened up to us by the promulgation of the gospel over the habitable earth, we are encouraged, gratefully to acknowledge the providence of God, for having once more brought us together on this joyful anniversary, to bless his holy name and rejoice in his superintending mercy. Our risen Saviour hath assured his disciples and followers, "that all power was given to him in heaven and on earth. Go ye therefore into all the world, and preach the gospel to every creature. He who believeth and is baptized shall be saved. As my Father hath sent me even so send I you." By whom was this dignified order given, with so great appearance of almighty power and sovereign authority? It was no other than the King of Glory. The Lord of Hosts, He is the King of Glory. One who a few days before had stood arraigned at Pilate's bar, was condemned as a malefactor, and had actually suffered the cruel and ignominious punishment of crucifixion as a transgressor, while God, angels, and men, testified his innocence and immaculate purity.

The gospel has been termed by St. Paul, the wisdom of God in a mystery, even the hidden wisdom, which had been ordained by God before the foundation of the world. Now it is evident, that the mystery was to be revealed in the fulness of time; yet it is certain, that neither the Jewish rulers nor the most learned doctors among the heathen, had any adequate knowledge of it; and it would have remained hidden to this day, (as indeed, it still is, to the greatest part of mankind,) had it not been for the promulgation of it by the followers of the Lord Jesus Christ. This, then, is the great business we are engaged in, as their followers, on this day, by which we are found fellow-workers with Christ in the completion of this blessed plan, by spreading it through the world, even to the ends of the earth. If the followers of our Lord, at the commencement of this great undertaking, stood in need of encouragement and support, in so disinterested and laborious a work of pure benevolence to the great family of mankind, I know not how we can better spend a small portion of the time allotted to the present occasion, than in contemplating the nature of our engagements for promoting the glory of God and the eternal felicity of our fellow men.

If we would form a just idea of the great task that lies before us, let us take a retrospective view of the inhabitants of the earth at the first annunciation of these glad tidings of great joy to all nations.

Though boasting of their superior knowledge, and rejoicing in their great literary attainments; yet the Apostle of the Gentiles informs us, (and he is our surest source of information,) when speaking of the heathen world, that, professing themselves to be wise, they became fools; and changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful.

Compare this degraded state of mankind with the blessed effects of the labours of the apostles and followers of Christ—with the fruits of the Spirit, which, the same apostle assures us, are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. These having been the fruits of this excellent system of gospel grace, in the small part of our world where it has been made known, and many glorious promises having been given to the followers of the Lamb, however unlikely to be verified, which refer decisively to the glory that should follow in the latter day, in which our lot is fallen, can we do better than to make them the subject of our daily encouragement and constant support?

I well know that there have been some persons (I would fain hope, without any evil intentions, but rather from want of proper information,) who have attempted to discourage this work of universal love, by appealing to the great number of the sacred volume that have been already issued by the many Bible Societies throughout the

world. From hence they have denied the necessity of increased exertions to diffuse the word of life.

If these charitable objectors would but inquire and know the necessities of our fellow men, by comparing their present numbers as now existing, who are thus favoured, as they suppose, with this invaluable treasure, with those who sit in darkness and dwell in the shadow of death, they would draw a very different conclusion.

From the latest statistical tables it appears, that in Europe alone, the population amounts to somewhere about 180,000,000 of persons, scattered over about 3,000,000 of square miles. In this calculation is comprehended all nominal Christians, amounting to about 140,000,000. The remaining 40,000,000 consist of Jews, Mahomedans, and Heathen. Thousands among all these, including multitudes in our own country, are calling out, with an ardour equal to that of the man seen by the apostle in a vision, "come over into Macedonia and help us;" while more than 2,000,000 of Indian natives throughout America, and nearly as many coloured people, who, notwithstanding all our endeavours made to christianize them, may be said, (with a few exceptions,) to be still strangers to the plan of redemption from sin and death, to the enjoyment of eternal life through the gospel.

This estimate is not to be depended upon as precisely accurate; but sufficiently so for our present purpose, as it shows to demonstration that in the whole of christianized Europe and America, there is but one Bible extant to sixty inhabitants, and these daily wearing out and otherwise destroyed, the number not exceeding, probably, more than 3,000,000 of copies.

But if we should extend our views to the whole world, consisting of about 800,000,000 of souls, with not exceeding 5,000,000 of Bibles, it would afford not more than one Bible to 160 inhabitants.

What can the sceptical objector (who knows the value of an immortal soul,) say to these solemn facts, while they daily see souls launching into an awful eternity? Is there any necessity to add a word more to convince every serious mind that our work and labour of love is not in vain in the Lord; or to rouse and encourage you, my fellow-labourers, in this important part of the Lord's vineyard, to persevere in this good cause, with unwearied zeal and activity, under the encouraging promise that he himself is with us: yes, my brethren, even to the end of the world. And is it not a great privilege which we enjoy at this moment, to see this very promise so manifestly accomplished in part? Looking abroad among the nations of the old world, do we not see the Spirit of God diffusing the light of divine truth to the darkest regions of the globe? Do we not behold efforts, greater than have ever before been made, for conveying the glad tidings of salvation to the most ignorant and destitute of the human race? Are not the inhabitants of the southern islands of the sea casting their dumb idols to the moles and bats, and erecting temples for the worship of the only true God? Are not the descendants of faithful Abraham receiving, with delight, the evangelical records in their own native tongue, and studying them with zeal, to their great advantage? And whence is it that so ardent a thirst should have been excited among the nations of the earth for the living waters of salvation? Whence this anxious solicitude for the oracles of divine truth? Is it not demonstrative proof of the fulfilment of the promises of the gospel?

To promote the glory of God and the salvation of our fellow candidates for immortal life, and thus becoming actual labourers with Christ in the great harvest of his kingdom, ought to be the ardent wish of every true disciple of the cross.

Let us, then, be far, not only from discouragement, but let us exceedingly rejoice in that success with which it has pleased a gracious Master, thus far, through good report and evil report, to succeed our feeble exertions, by the generous aid of our fellow-citizens and joint expectants of eternal life. "Not unto us, not unto us, O Lord, but to thy great name be all the praise." In reviewing the list of those worthies, who have so ably assisted, with unwearied diligence, in conducting the business of this society through the past years, while we unite in gratitude to God for their continued lives, and health in general, it cannot, it ought not, notwithstanding our other engagements, to escape our notice, that all who have heretofore been fellow-labourers with us, are not now present with us to partake of our joy. One is gone—has been called from his works of charity on earth, to his great Master's presence in heaven. He was a man of exalted piety—of universal piety—amiable and conciliating in his manners, and of inflexible integrity and great purity of heart.

No member of this society can hear the name of John Murray, Jun. without unfeigned respect for his memory, and deep regret for his loss.

Nor is it his departure only we have to mourn. Another of the zealous friends of this institution; he who presided in the convention that formed the invaluable Consti-

tution of this society, has also been called to his glorious reward. We shall never more, in this world, see the face, nor hear the voice, of the active and venerable JOSHUA M. WALLACE, Esq.

These servants of the living God have finished their task, and are now, we trust, enjoying the unspeakable rich repast of everlasting love. It becomes us, therefore, to be humbly resigned to the divine will, and to say, with entire submission of spirit, "thy will be done on earth as it is done in heaven." Our Soverign Lord and Master hath called them to receive the plaudits of "well done, good and faithful servants, enter ye into the joy of your Lord," to which, with holy confidence, we add our submissive—Amen.

Summary of the Fourth Report of the American Bible Society.

With feelings of unbounded gratitude to Almighty God, for his gracious blessing on their labours, the Managers of the AMERICAN BIBLE SOCIETY present to their constituents their Fourth Annual Report.

During the past year, through Divine goodness, an extensive field for exertion has been opened, and means, if not entirely adequate, yet in no inconsiderable degree proportioned to occurring exigencies, have been supplied.

When the Society consider how great have been the pecuniary embarrassments of our fellow-citizens; what unusual difficulties have obstructed the transmission of moneys from the interior, and how much individual ability has been abridged by the pressure of the times, they will unite with the Managers in rejoicing, that the institution has maintained so firm a hold on the public affections, that it has so rapidly advanced towards its grand object, and that the liberality of our Christian brethren, of every denomination, has been so distinguished in their contribution to its funds.

It is an encouraging circumstance, that the beneficial character of its operations has commended this society to the approbation of many, who once doubted the practicability and efficiency of an establishment on so enlarged a plan. The accession of new Auxiliaries, the warm expression of individual sentiment in its favour, the moderated views, and, in some instances, active co-operation of the few who were once enrolled in opposition to this united effort of Christian philanthropy and zeal, are all "tokens for good"—auspicious omens of its final and complete success.

The managers entertain a very confident persuasion, that as experience, the surest test of all attempts at usefulness, shall continue to furnish new evidences of the advantages of a confederation of all the Bible Societies in the Union under one head, any remaining objections on the part of those who have not yet associated themselves with the National Institution, will be removed; and that there will be witnessed, in our free and happy country, an union of opinion, and concentration of effort, somewhat resembling those which are now exhibited in support of the

grand trans-atlantic society, whose brilliant example first inspired, and still animates us to exertion.

In the outset of the operations of the American Bible Society, many difficulties were unavoidably encountered. It had to surmount, by the harmony of its deliberations, and the impartiality of its benefactions, the erroneous apprehensions of such, as existing evidences had not already convinced, of the possibility of giving permanency and effect to the associated labours of Christians of every name, in the circulation of that blessed book, which each accepts as the basis of its faith. It had to afford practical demonstration to such whom argument could not persuade, that a more salutary economy in the employment of means, and more vigorous and rapid advances toward the attainment of the end, would be the result of combined, rather than of desultory action. It had to subject itself, for a season, to the suspicion of halting in its grand design, by a limited gratuitous distribution of the sacred volume, until the liberality of auxiliaries and of individuals, had enabled its conductors to realize such an amount of money in its treasury, and such a supply of Bibles in its depository, as would place the permanency of the institution, and its capacity to accomplish the great object of its patrons, beyond a reasonable doubt.

It affords the managers unspeakable gratification, and will unite the hearts of their fellow-members of the society in fervent thanksgiving to God, that, at the termination of their fourth year's labours, they have occasion for no unpleasant retrospect; that Christian love and fellowship have grown with mutual intercourse, and that conciliation and harmony have uniformly governed their measures. They have found an ample requital of all their exertions, in those feelings of affection and attachment which the principle of our association, and its simple, but magnificent design, are so well calculated to foster and increase.

In the estimation of the Managers, there are also furnished, in the past history of the National Institution, conclusive proofs, that the extensive range of territory, throughout which its measures are to operate, forms a difficulty much more formidable in appearance than in fact. The facilities of communication, and the safety and economy of transportation, daily increase. The constant intercourse maintained between a great commercial metropolis, like New-York, with other ports, and with the interior of the country in every direction, supplies opportunities, at every season of the year, of conveying Bibles, with cheapness, security, and expedition, to the most distant places. And when to these propitious circumstances, is added the comparative difference of expense in conducting an establishment on a large and on a contracted scale, in the purchase of materials, the cost of labour, and the superior execution of the work, the Managers feel warranted in the belief, that Bibles issued from the general depository of

this society, can be afforded at a much lower rate, in proportion to their quality, than from any other source.

There have been printed, at the Depository of the American Bible Society, during the past year, 47,000 Bibles, 16,250 Testaments. In the three first years, 76,820 Bibles, 24,000 Testaments; total, 100,820. To these are to be added the following—Bibles printed from the stereotype plates at Lexington; Bibles, procured as stated in the Third Report, viz. Gaelic, German, Welsh and French; Gospel of St. John in Mohawk; and Epistles of St. John, in Delaware, also mentioned in the same Report, 6,450. Spanish Testaments, presented by the British and Foreign Bible Society, as hereinafter mentioned, 500. German Bibles, presented by the same society, 500. French Bibles, presented by the New-York Bible Society, 200. Dutch Bibles, presented by the Nova Scotia Bible Society, 23; and Dutch Testaments, presented by the same, 9. Making a total of ONE HUNDRED AND SEVENTY-ONE THOUSAND SEVEN HUNDRED AND FIFTY-TWO Bibles and Testaments, or parts of the latter, printed from the stereotype plates of the American Bible Society, or on common type, or obtained for circulation since the commencement of its operations.

Several other editions of Bibles and Testaments have been put to press, among which is an edition of two thousand French Bibles, from the stereotype plates belonging to the society.

There have been issued from the Depository, from the 30th April, 1819, to the same period in the present year, 26,800 Bibles; 14,392 Testaments; 259 Epistles of St. John, in Delaware; 62 Gospel of St. John, in Mohawk.

In the preceding years there were issued, 55,122 Bibles and Testaments, and 467 Epistles of John in Delaware; making a total of NINETY-SEVEN THOUSAND ONE HUNDRED AND TWO Bibles and Testaments, and parts of the latter, issued from the Depository of the National Bible Society from its establishment.

Of the above Bibles, there were 281 German; 227 French; 71 Gaelic; and 1 Welsh.

Of the above Testaments, 563 were Spanish. Of these, there were gratuitously sent to Valparaiso, 248; to New-Orleans, 187; to Trinidad, 6; and to St. Croix, 50.

The remaining 72 copies have been sent to societies, or disposed of to individuals.

Part of the Spanish scriptures, printed by this society, and of those presented by the British and Foreign Bible Society, have been sent to South America. Another grant of five hundred Spanish Testaments, is only awaiting a suitable opportunity to be transmitted to the municipality of Buenos Ayres, for introduction into the primary schools of that place. The latter grant has been made on the recommendation of an intelligent gentleman, whose residence for several years at Buenos Ayres qualified him

to judge of the probability of their proving an acceptable present, and being well employed. Others have been sent in smaller quantities, to the other places in South America above mentioned, by way of experiment; it being judged expedient to withhold larger supplies until the practicability of introducing them safely should be ascertained. This precaution was suggested by information of the seizure and detention of Bibles and Testaments by the governments of South America, whither they had been sent without such previous inquiries.

Under the hope of much future usefulness, in the distribution of the Spanish scriptures in that destitute country, an extensive correspondence has been opened for the purpose of discovering favourable avenues for their introduction, and the Managers are happy in already perceiving prospects that are favourable to the accomplishment of this desirable object.

Great difficulties have been experienced in putting the Indian scriptures into circulation, particularly the Mohawk; of which it will be seen, very few have been issued, and those chiefly by way of experiment. Correspondence, with a view to information on this subject, has been opened with every person from whom it seemed likely to be obtained, but hitherto with little success.

Two hundred and fifty of the Epistles of St. John, in Delaware, and thirty of the Gospel of St. John, in Mohawk, have been delivered to the Rev. Mr. Mortimer, for distribution among Indians of those nations, by the missionaries of the United Brethren; and twenty-four copies of the latter, to the Rev. Mr. Crane, a missionary among the Tuscarora Indians, in the state of New-York, for distribution among the members of his congregation, and other Indians understanding that language.

At present, it is to be lamented, that but few of the Indians can read. It is hoped, however, that the measures now in prosecution by different religious societies, under the enlightened patronage of the American government, for civilizing and evangelizing the Indian tribes, will open opportunities to make an useful disposition of these, and other scriptures, in the aboriginal languages of our country.

Correspondence has also been had with Louisiana and Natchez, and some places in and adjacent to the British provinces, to facilitate the introduction of the French scriptures among those of their inhabitants that use that language.

The Managers having been informed that a mission was about to proceed from Boston, to the Sandwich Islands, in the Pacific Ocean, under the direction of the American Board of Commissioners for Foreign Missions, accompanied by several natives of the Island of Owyhee, who had been instructed in the Foreign Mission School at Cornwall, in the state of Connecticut, supplied that society with splendid Bibles, to be presented to Tamaahmaah, the late king of Owyhee, and Tamoree, king of Atooi.

They also furnished each of the natives of Owyhee, who accompanied the mission, with a handsome copy of that blessed book, with whose value, there is reason to believe, they had become experimentally acquainted. The Managers at the same time, presented the respectable body above mentioned, with a donation of 200 Bibles and 100 Testaments, to be distributed by their missionaries, among the Americans and Europeans resident at, and frequenting those islands, for purposes of trade, and among whom there is a scarcity of the holy scriptures.

They have also, on the application of the Committee of that Board, made them a further grant of 200 Bibles and 200 Testaments, for distribution by their missionaries in the Island of Ceylon, in the East Indies.

On an application made in behalf of the American Society for colonizing the free people of colour of the United States, the Managers were happy to aid the laudable designs of that benevolent institution, by a donation of eleven octavo Bibles, of a suitable description, for presentation to his Excellency the Governor of Sierra-Leone, and to the African kings, and chief men in the western part of Africa; and also one hundred common Bibles, one hundred and fifty Testaments, and several copies of the Spanish Testament and French Bible, for the use of the first body of American colonists, who sailed from the port of New-York in the month of February last.

The Board having recently been informed that the Missionary and Bible Society of the Methodist Episcopal Church in America, were about sending two missionaries to the Floridas, have placed at their disposal, for distribution in those provinces, 50 French, and 50 English Bibles, and 200 Spanish, and 100 English Testaments.

The Report next exhibits a statement of the more general work of gratuitous distribution in our own country. Our limits will not admit of its insertion entire, but we would remark, that the distribution appears to have been made with the greatest possible care and judgment, and with a very liberal hand.

The total gratuitous grants made during the fourth year, (including those before particularly specified,) amount to 18,637 Bibles and Testaments, valued at $11,036 35.

These donations, as far as they have been acknowledged, have been gratefully received, and proved a very timely aid to the societies to which they were sent.

Opportunities not unfrequently occurring during the recess of the Board, for sending copies of the scriptures, in foreign languages, to places out of the United States, which if not immediately embraced, would be lost, the Standing Committee have been authorised to sell or present such scriptures to individuals going abroad, for the purpose of distribution, as occasion may require.

There have been received into the treasury since the date of the last Report, the following sums, derived from the undermentioned sources:—Donations from Auxiliary Societies, $5,810 89; donations from Bible Societies not auxiliary, $186 44; remittances from Auxiliary Societies, for Bibles, $15,387 8; remittances for Bibles, from Bible Societies not Auxiliary, $1,451 5; donations from Benevolent Societies, $5075; legacies, $140; contributions to constitute ministers Directors for Life, $270; contributions to constitute ministers Members for life, $2,741 24; contributions to constitute other individuals directors for life, $400; life subscriptions from other individuals, $570; annual contributions, $771; contributions by, or on account of, religious and charitable societies, to entitle them to the privileges of Members for life, $30; donations from individuals, $177 50.

(*To be continued.*)

NEW-YORK ORPHAN ASYLUM SOCIETY.

Summary of the Annual Report for 1820.

Mrs. Sarah Startin, No. 233 Broadway, Treasurer.

It is by no means through designed neglect that we have so long delayed noticing the last Annual Report of the benevolent and respectable Managers of this pleasing and highly useful charity; nor because we are unwilling to lend our feeble assistance to aid the helpless orphan. During fourteen years, "the hand of mercy, thus extended, has dried the tears of *three hundred and sixty-seven* fatherless and motherless children, upwards of *two hundred* of whom have been returned to the community, fitted to make useful members of society, with their minds stored with the word of God, which is able to make them wise unto salvation." During the past year, the conduct of the children has merited the approbation of their kind and affectionate guardians, and the "healthful appearance and smiling countenances" of *one hundred and thirty-nine* children, (the number now on the foundation) "evince that this is a work owned and blessed of the Lord." We are much pleased to observe, that they have been "storing their minds with scripture truth," and that their employment has been appointed in the most judicious manner, especially that of the boys, who have "cultivated the ground, which has yielded all the summer, and a part of the winter, vegetables used in the family."

The receipts, during the year ending April, 1820, from various sources, amounted to $8,434 21, and left bills unpaid to the amount of about $2000; for the discharge of which, and the future support of the establishment, the Board appeal to their fellow-citizens in the following strain:—

"What heart does not throb with the delightful anticipation of being the instrument of feeding and clothing these lambs? What parent, surrounded by his smiling offspring, but feels his heart

melt for those whose fathers and mothers have forsaken them, but whom the Lord has taken up? What Christian, while viewing these little ones, but seems to hear the voice of his Redeemer saying, 'Inasmuch as ye have done it to one of the least of these, my brethren, ye have done it unto me.' Is there a heart that has not experienced that it is more blessed to give than to receive? Let *all* eagerly press forward to cast their gifts into the treasury. 'Freely ye have received, freely give.' Blessed is that servant, who when his Lord cometh, he shall find so doing."

From a notice annexed to the Report, we make the following extract:—"Since the Report was prepared, and arrangements made for the annual meeting, it has pleased the Sovereign Disposer of events, to remove from the Board their beloved secretary, Miss ISABELLA W. OGDEN.

"To an intellect strong, prompt, and persevering, were added a highly cultivated mind, and a discriminating judgment, rarely to be found in one of her years; and a heart replete with piety towards God, and benevolence towards man. During six years that Miss Ogden filled the office of Secretary to this Society, she performed its various duties cheerfully, conscientiously, judiciously. From being actively engaged in these duties, she was called to encounter the last enemy, Death: the summons was unexpected, but it did not find her unprepared. 'She knew in whom she had believed, and was persuaded that He was able to keep that which she had committed unto Him against that day.'

"She immediately set her house in order—took leave of her relations and friends without a tear, and admonished them not to put off preparation for death to a dying hour. Like her Divine Master, she went about doing good, yet she lamented that she had done so little for the glory of God; obeying the precept, 'When ye have done all, say, We are unprofitable servants.'"

SUMMARY.

Great Osages.—We are happy to learn that the United Foreign Missionary Society have determined on sending out another mission to the west. The Great Osages, who live on the Missouri River, have sent to our government, requesting that such an establishment might be furnished for their nation, as has been sent to their brethren on the Arkansas. This request having been communicated by the government to the Board of the United Foreign Missionary Society, the Rev. Dr. Milledoler, was deputed to Washington, to hold a conference and make the necessary arrangements with the head men of the tribe. This conference resulted in a covenant, which was concluded on the 21st of last month, between the three principal chiefs (the chief, the counsellor, and the warrior,) of the Great Osages of the Missouri, on the one part, and the Rev. Dr. P. Milledoler, Foreign

Secretary of the United Foreign Missionary Society, on the other part.

Is there not in this an activity on the part of the heathen, in procuring the blessings of the gospel, to which ancient prophecy points in such words as these?—"The Gentiles shall *come* to thy light." "All they *gather themselves* together, they come to thee."

The reader will find light thrown upon these passages likewise, in the account of the Sandwich Islands, published in this number. Indeed we anticipate with great assurance and delight a day near at hand, when the reporter of facts concerning the readiness of the heathen to receive the gospel, may say in the highest strain of prophecy "Who are those that *fly* as a cloud, and as doves to their windows?"

At a meeting of the Synod of the Associate Reformed Church, in May last, the Rev. Dr. PROUDFIT, of Salem, (N. Y.) was appointed an *Assistant Professor of Theology* in the Seminary connected with that Church. We understand he has accepted of the appointment.

American Bible Society.—The Rev. JAMES MILNOR, D. D. has been elected "*Secretary for Foreign Correspondence*," in place of the Rev. Dr. Mason, resigned; and the Rev. SELAH S. WOODHULL, of Brooklyn, has been elected "*Secretary for Domestic Correspondence*," in place of the Rev. Dr. Milnor. Communications for the Secretary of Domestic Correspondence, should be addressed to him at *New-York*.

Dedication.—The new Presbyterian Church at Tompkinsville, Staten Island, was dedicated to the worship and service of Almighty God, on Sunday, the 23d of last month. The congregation assembled on this interesting occasion was large and respectable. The builing is very neat, and is commodiously situated for the attendance of a large number of persons, on the preaching and ordinances of the gospel.

The intelligence contained in the letter from Rangoon, which we publish in this number, is deeply interesting. After long and patient labour amid severe trials, the missionaries behold a few of the Burmans submitting to the power of the gospel;—the strongest encouragement to hope that this mighty empire, *full of the habitations of cruelty*, will soon become a subdued and obedient province of the Prince of Peace. In view of this encouragement to our hope, and of all those promises which should make "us hope even against hope," we urge every reader, at the present crisis, to call upon the mighty God.

Whilst our brethren are exerting their utmost efforts, and endangering their lives to make known the gospel, let us not fail to pray that they may be delivered from impending dangers, and be successful in their efforts to make the miserable Burmans the willing and the happy subjects of their Lord and King. And when can we better present our supplications on so interesting a subject than at the approaching monthly concert, which unites the hearts of our Israel in asking blessings for the heathen? When will the ear of the Lord God of Sabaoth be open, if not when the universal church on earth is sending up its united prayer?

THE CHRISTIAN HERALD.

VOL. VII.] *Saturday, August* 19, 1820. [No. VIII.

Miscellany.

ON ENTHUSIASM.

An Extract.

WHEN we hear of sudden and unusual impressions made on the mind, it is our duty to investigate and try the spirits of those who relate them; because it is possible for weak minds to be beguiled—and men may be very sincere even in very great errors: yet he who spurns with cold stoical pride, or self-righteous, formal apathy, every relation of people having received instant and soul-refreshing answers to prayer; he who smiles with contempt at the relation of his neighbours, when they tell a tale "of being for a little while almost in glory," while singing the praises of Jehovah, and of receiving repeated assurances of their acceptance in the Beloved, by passages of holy writ and verses of scriptural poetry being brought home in power to the mind—whosoever, I say, smiles with contempt at these relations, is in far greater danger of suffering through the coldness of his heart, and the superabundant caution of his head, than the others are, through the little extra heat of their imaginations, or their occasional warmth of heart and want of judgment. I now speak in reference to persons who really border on enthusiasm.

I must beg leave to express my undisguised sentiments on one glaring feature of the present times as seen in but too many societies of professors of the gospel—I mean that morbid sensibility of criticism, that overstrained and often affected and unscriptural delicacy of taste, which has entirely overstepped all legitimate bounds—and that coldness of heart which is often sheltered under the flattering guise and appellation of judicious proceedings, cautious language, sober-mindedness, &c. &c. Now, every man of common sense will allow, that judicious proceedings, cautious language, and soberness of mind, are really excellent things and very necessary in their place; but it is one of the evils of the age in which we live, that we are from time to time obliged to hear things called by improper names; and to behold men deceive themselves with some phantom or other which obtains current credit for a day, and then is succeeded by another and another. A few years ago, England was the theatre of a mighty work of God on the souls of men. In that great spiritual awakening which then took place, and ran, and had a triumphant course, notwithstanding all opposition, no doubt but there was danger of

some good men blending a little enthusiasm with their much heart-felt religion. That danger was seen and pointed out by many an elder now in heaven. The religious world heard the warning, and took the alarm in such a manner, that they have run into quite an opposite extreme; to escape the unpleasant heat of the torrid zone, they have fled to the extremity of the arctic regions. To shun the charge of enthusiasm and fanaticism, the greater part of our professors of the gospel have assumed so cold a manner, so stoical a language, so cautious, or rather suspicious a carriage, that the great world of ungodly men, and the little world of pious characters, can hardly distinguish whether these modern Christians are worshippers of Jehovah or of Baal. We can now scarcely find a hymn-book or a hymn in the English language of a few years' standing, however experimental and spiritual, which has not been garbled, and cut to pieces, and pruned away by our hyper-critics and *people of taste*, until that simplicity and fervour of devotion, which once charmed the spirits of our predecessors, is nearly or quite expunged. In our day, many professors of the gospel are in reality becoming intent on courting the world. They are determined to shun the cross; they show a melancholy desire to hold well with man, and to get to heaven by a fashionable route, and to be complimented all the way they go, as being the more enlightened members of society—a people of taste and refinement. To taste and refinement I have no objection, while they intrude not into the sanctuary to remove the language of the Bible, or to condemn the effusions of a heart, which, while it glows with love to God, would give it utterance in plain and scriptural language. But, alas! many of our modern professors are too judicious, too refined, too sober-minded, or, in plain words, too cold-hearted, and too little acquainted with that kingdom of God, which is within men, to tolerate the language of the Bible, or to enter on those subjects of conversation, which once were the delight of those who often met together to build each other up in their most holy faith.

ANSWER TO "A SLAVE HOLDER."

To the Editor of the Christian Herald.

SIR,

No benevolent mind can feel uninterested in the remarks of the "Slave Holder" in your last number, and I hope that they will receive that consideration which is due to so momentous a subject, and to the interesting quarter from which they come. Every one, however, must perceive, that the subject is of a very delicate nature, and that both in planning and doing, it requires no ordinary prudence and wisdom, to check or guide the career of zeal. The following remarks, which are suggested by a conversation on this very subject, with an excellent southern gentleman, may be considered as important. CLERICUS.

The plan of sending out missionaries to the slaves separately, if carried into effect, would be likely to be attended with great opposition from that part of the masters who are unfriendly to religion, and of consequence to prevent the easy access which every pious minister should have to the slaves of his congregation.

If the country could be provided with a sufficient number of pious ministers, they would be the most unobjectionable, and, on the whole, the most useful preachers to slaves. As no master, but one decidedly hostile to all religion, would object to any religious instruction which such an one might offer. In the want, however, of a sufficient number of settled ministers, the better way would be, in sending missionaries to the south, to make no stir about sending them to the slaves at all, but to send them out as perfectly unlimited missionaries, with an understanding that they were to pay a particular and prudent regard to the slaves. Indeed a northern missionary to slaves, might alarm even the best people at the south; and it would be very strange, if, in the exercise of unguarded zeal, he did not do a serious mischief. It should be one principle with him, to make his communications by permission, and if possible, in the presence of the masters. Fact does not seem to justify, altogether, the recommendation of your correspondent to having separate churches for slaves; since great numbers do in fact belong, as communicants, to the different churches throughout the south. The black communicants are often more numerous than the whites, and the line of distinction between the two, at the celebration of the Lord's Supper, is much less distinctly drawn than in most churches at the north.

The recommendation of your correspondent to inculcate obedience, is doubtless consistent with scripture, and it is not inconsistent with a due regard to the slaves; for in their present state, their emancipation could not be more fatal to the whites than it would be to their own best interests.

The spiritual interests of our slave population deserve, if on the one hand, as the above remarks suggest, our prudent, they do as certainly deserve our constant and zealous attention. Whatever may be the difficulties which a consideration of the subject may suggest, it is not required by prudence, that we arrest our feelings of compassion, but that we daily endeavour to discover the course in which compassion, and wisdom, and prudence, may proceed together.

REVIEW.

FOREIGN MISSIONS. *A Sermon, preached May 9th, 1819, at the Anniversary of the United Foreign Missionary Society, in the Garden-street Church, New-York, by* EDWARD D. GRIFFIN, D. D. Published by request, 1819. pp. 27.

It is much to be regretted, that so small a circulation is given to those single Sermons, which, like the one before us, are emi-

nently calculated to be useful. They are left to lumber the ware-room of the printing office, and the shelves of the booksellers, while hundreds require the very information and impulse which they are well fitted to afford. There exists a prejudice against publications of this sort which we think very unreasonable, but which has not been wholly without cause. There prevailed some years ago, the miserable practise (which has not wholly gone into its deserved desuetude,) of publishing almost every occasional sermon as a compliment to the preacher.—A wretched compliment it was indeed. Whenever a publication was thus brought forward, which was capable of affording to the public neither pleasure nor profit; and to the author, no other credit than that of having his name upon the titlepage of a book which was never to be read, and to mingle in the general heap of printed rubbish.

Thus *Sermons* have fallen into disrepute, and few purchasers are found for the best writings of the kind, except those who are immediately connected with the preacher or the occasion. From this fact, again it occurs that the price must be disproportionably high, in order that the few copies sold may defray the expenses of publication—the very plan to prevent an extensive circulation.

Admitting thus, in their full force, the reasons which have tended to prevent the circulation of single sermons, we are still disposed to assert, that an unreasonable prejudice prevails. It is unreasonable, because it totally disregards the intrinsic merit which many of them possess, and confines their influence to a very narrow circle, when often the subject is of momentous and general importance. It is unreasonable, for though some sermons of little merit may still issue from the press, it prevents, in many instances, the publication of those which meet the exigencies of the times, and thus confines the best labours, and even the results of years' of experience and reflection, to the audience before whom the discourse is delivered.

As to the nature of a sermon, there is surely nothing in it which should prevent its having, through the press, a ready access to the public mind. A clergyman can hardly (except for the very prejudice under consideration) adopt a better mode of presenting to the public the important productions of his pen. A sermon befits his sacred office. It has been composed in the serious retirement of his study, and under a weighty sense of his obligations as a minister of Jesus, and it has been wrought and consecrated with many a prayer. Why should prejudice check its progress and prevent its usefulness? Let it have its course, correcting as it passes from mind to mind, the current error, awakening the slumbering feelings, and impelling a reluctant community to the discharge of their duty towards God and their fellow-men.

These remarks we think no unsuitable introduction to the ex-

cellent sermon before us; for the limited circulation of which, no reason can be given, except the very prejudice we have been noticing, and on account of which, whatever may be their merits, according to the common phrase, "Sermons never sell."

We despair, indeed, at this late day, of persuading many to purchase the one now under consideration, though we are sure none would repent the purchase. We will, however, at least enrich our own pages, by making such extracts as seem to us to be best adapted to convince the wavering, and encourage the friends of *Foreign Missions* to enter upon, and persevere in a work so glorious as sending the gospel to the heathen.

Our author's text, *Go into all the world and preach the gospel to every creature*, "contains the command of the ascending Saviour," and, as he justly remarks, "it needs no comment; it carries on its face the obligations" of all, to "engage with all their heart in the great work of evangelizing the heathen, and plainly points" us "to the duty of becoming" the advocates "of the cause of Foreign Missions."

"After all the wonders which seven and twenty years have disclosed, perhaps here and there an individual may be found who is still hanging to the old objections against foreign missions. Let me find the man who has thus thrown himself between the Pagan world and salvation. You object to missions among the heathen: how then are five hundred millions of your brethren to be christianized without the gospel? It is inscribed on the foundations of Zion, that 'faith cometh by hearing, and hearing by the word of God.' For the scripture saith,—'Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?' Dream not that the heathen are to be converted in some unknown way without the gospel. Missionaries must go forth, bearing the word and ordinances of God. In this way alone the gospel was extended in the apostolic age. It has never advanced a single step without these means; it never will. After all the care which God has taken to give to the world a written revelation and a gospel ministry, and to honour these as his own appointed means, he will not work miracles to discredit what he himself has instituted. He will not bring on the millennium in a way to cast contempt upon his word and ordinances, and to darken that period with the error that these institutions are of no importance. He will slay the enmity of the heathen by no other weapon than, the sword of the Spirit, which is the word of God.'

"Do you magnify the difficulties of the attempt, and say, 'If the Lord would make windows in heaven,' success might be possible? I know the difficulties are great, much too great for human strength to overcome. The sottish ignorance, the inveterate prejudices, the long established habits of sin, the power of superstition, the paramount influence of false guides, and above all the dominion of the carnal heart, create obstacles which no intrinsic power of men or means can surmount. The unaided ministry of an angel could not avail. If we have nothing to rely on but our own strength, we must indeed resign the heathen to absolute despair.

But is the case altogether different from what we find at home? What pious minister assails the carnal heart of the most amiable and best instructed youth in his own strength? Who has power to raise the baptized dead? But when we look to the arm of God, success even among the heathen is possible. Has it not already been attained? By what means was the church extended in the apostolic age? By what means was one field of divine wonders laid down from India to Spain, from Scythia to Ethiopia? Was it not by the blessing of God upon missions among the heathen? And what have we seen in modern times? Have you never read of the labours of the Moravians? Have you never heard of the success of the Danish mission on the Coromandel coast? or of the Baptist mission in northern India? or of the mission of the London Society among the Hottentots of Africa? or of the wonders in the southern islands, where a nation has been born in a day? By ancient charter the heathen are given to Christ for an inheritance, and as eternal truth abides they shall be his, and his through the instrumentality of faithful missionaries. The times are hastening on. I already seem to catch the songs of new-born thousands in the eastern breeze, and hear them echoed from the western hills and the southern Andes. This earth shall present one vast altar, and all the space between it and heaven shall be filled with the incense of praise."—pp. 4—7.

"But you say, 'The time is not come that the Lord's house should be built; the time has not come to send the gospel to the heathen.'" To this remark Dr. G. answers, "*The time has come;*" and he then proceeds to illustrate and enforce the truth of this position. We have not space to follow him through the train of reasoning upon this general point, but must pass on to its more particular application to us.

"But you say, the time has not come for *us* to send the gospel to the heathen, because there are so many destitute among ourselves. In meeting you on this ground, I declare myself the friend of domestic missions. Let these noble charities proceed. Let them be carried forward with redoubled and ten-fold vigour; but let us not under this pretence stop our 'ears at the cry' of the heathen. Against this conclusion I enter my solemn protest, and support it by the following arguments.

"First, do you in your heart believe that it is the will of God that every neighbourhood in Christian countries should be supplied before a single messenger is sent to the heathen? Will you thus condemn the zeal of an Elliot, a Carey, and a Vanderkemp, which the God of heaven has owned, and which the universal church have applauded? But such is not the will of God. It is his settled purpose, as plainly expressed in his predictions, that an entrance should be made on preaching the gospel 'to every nation, and kindred, and tongue, and people,' before the fall of Babylon, and therefore before the degenerated half of the Christian world is purged of its great apostacy."—p. 9.

And again—

"Secondly, if you wish to see the gospel spread through the world, is it wise to confine your labours to a few favoured spots until those spots can receive no more? How would you do in other matters? If you wished to run over an extensive plain, would you place all your fire in a single

spot, or would you kindle it in different places and leave it to run from many centres? If you wished to propagate some rare seed through a country, would you cast it all into a single field, or would you scatter it in small parcels through the land? Let the gospel as soon as possible be planted at proper distances through the earth, and spread from a thousand centres until the circles meet.

"Thirdly, it is a maxim founded on the nature of man, on the principles of divine government, and on actual experience, that the more you do for the heathen the more will be done at home. When the public are roused by these noble examples, or warmed in these animating efforts, they will more naturally think of the destitute among themselves. When once their selfish stupor is broken, every object within their reach will feel the benign effect. You may calculate the same from the blessing of God. While you obediently care for other nations, he will care for yours and you. While you thus seem to pass by your own people for the Redeemer's sake, your people shall be saved. 'Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it.' 'He that watereth shall be watered also himself.' All this is fully supported by experience. When the Indian mission and that to the south seas were attempted in England more than twenty years ago, a loud cry was made that the charity of the country was exhausted upon strangers, while the pagans at home were neglected. But what has been the result? The friends of missions have had an opportunity to make the triumphant appeal, that since they entered on that generous course, more has been done for the destitute at home than had been attempted for centuries before. By domestic missions, by Bible and tract societies, and Sunday schools, an amount of instruction has been carried to the poor, altogether without a parallel in that country. If therefore my principal object was to promote domestic missions and the holiness of the churches, I would urge you to send the gospel to the heathen.

"But there is another view to be taken of this subject. I wish to see a spirit of foreign missions prevail because this will indicate a higher pulse of religion in the country. With very little sanctification we may pursue the ordinary round of duties at home. A thousand considerations of a private and personal nature may impel us to build up the church among our own people. Every head of a sect may wish to see his own kingdom extended by domestic missions. Leading men of every denomination may be zealous to enlarge their own church. But to go beyond all these considerations, and labour for an interest which can bring nothing to ourselves; to feel enough for *man* stript of every extrinsic circumstance, to find him out in distant regions, and to extend to him the most exalted of all charities; this requires something more."—pp. 10—12.

We must pass over many interesting and instructive pages of this able sermon, and now take leave of our author with the following extracts:—

"A simultaneous conviction seems to have taken possession of the government of the United States, some of the state governments, and many of the churches, that the time has come to make one great effort to bring the Indians to a participation of all the blessings which we enjoy. One fact has broken upon them all, that this work must be done soon or it will be for ever too late. We have got away their lands and spoiled their hunting grounds, and they must be speedily brought to till the soil or perish. This, how

ever, is not the fault of the white people. It was never the intention of Him who gave the earth to the children of men, that a whole continent should be perpetually held by a few scattered hunters, but that a denser population should draw support from its soil. We had a right, therefore, to enter upon this uncultivated wilderness, with due respect to the previous claims of its inhabitants. We had a right to enter it by purchase, and to bring it into a state to support hundreds of millions of the worshippers of God. But in mercy to the poor hunter, whose deer have fled or fallen, we ought to take him to our fields and teach him to cultivate the ground.

"This, I say, must be done soon, or it will be for ever too late. The poor hunter will have sunk into the grave of his fathers, and left the chase and the field to you. The tide of population is setting so rapidly to the west, (wave after wave sweeping further and further upon the shore,) that in a few short years there will not be a hunting ground left this side of the Pacific. Calculation on this subject will surprise you, while it discloses the sublime prospects of this rising empire. For 60 years before the last census, the population of the United States (exclusive of purchased territories,) doubled once in twenty-two years and a half. Let it continue to increase in the same ratio for 148 years longer, and it will amount to 926 millions, 160 millions more than are now supposed to be on the globe. This result is obtained, as any one may see, by only doubling the amount of the last census seven times. I well know that the ratio of increase must be diminished, whenever the population becomes so crowded as to render the air less pure or the means of support less easy. But what should lessen it while an extensive wilderness remains to receive the surplus of our population, does not appear. What therefore should lessen it until all the hunting grounds of the Indian are destroyed, we are unable to see. And if the same ratio of increase is to continue until the wilderness is generally reduced, the hunting grounds will all be taken up before our children leave the stage. Sixty years, in this proportion, would add 50 millions to our present population, and swell our number to 60 millions. And with the spirit of emigration and enterprise which characterizes our people, 60 millions would probably extend the border of cultivation to the Pacific. Six times our present number could scarcely fail to do this. Should nothing unforeseen check our progress, our grandchildren will make grave yards on the shores of the western ocean. The very generation therefore seems to have come, in which the Indians must be brought to cultivate the soil or be exterminated.

"Had we nothing in view but the temporal relief of the heathen, this would be a mighty object. Accustomed as we are to the enjoyments of civilized life, and surrounded with scenes of prosperity as far as the eye can reach, we cannot realize the wretched state of the savage—destitute of the useful arts, even of that which relieves the tortures of disease, destitute of every thing which bears the name of convenience, destitute of the social order and security which are bottomed on wholesome laws, of the hallowed delights of domestic life, of the enjoyments of refined intercourse and friendship, of the lights of science; depending for subsistence on the uncertain issues of the chase, often half famished, exposed to wintery storms, to lawless violence, to ferocious assaults, to pilfering cupidity; stowed in a wretched hovel, immured in smoke, unsheltered from the rain, bedded in 'th; the slave of the most polluting and furious passions, agitated by the ntoms of a gloomy superstition, ignorant of God, of all the solace of

the Christian hope, and perhaps besmearing the altars of devils with human blood. What a vast amount of human happiness would be produced, even in the present life, by only introducing into a single tribe the benign influence of Christianity and civilization, for the benefit of them, and their children, and their children's children to the latest posterity.

"But when we contemplate those heathen as immortal, the subject swells into a magnitude beyond the ranges of imagination. Every one of them will be an angel or a devil millions of ages after the funeral of this world. Each of them will experience happiness more than all heaven have yet enjoyed, or misery more than all hell have yet endured. To think of the perdition of one pagan soul, is enough to awaken the deepest sympathy of the whole human race. But to contemplate the ruin of the hundreds of millions now on the earth, whose numbers are to be renewed once in twenty or thirty years, what heart can fail to dissolve in grief and vehemently to cry out for help to God and man? The fashion of this world is passing away, the sign of the Son of man will appear in heaven, and you and all the heathen nations will be before his bar. Then, I ask you whether it will not appear of more importance to have converted a single pagan, than to have amassed the treasures of the Indies. I behold one of those heathen brought along in chains to receive his doom, and looking down to an eternal lake of fire. 'Ah me!' says he, 'and am I born to this?' He casts an eye of anguish on those who once composed the American Church, and raises his piercing lamentations: 'How *could* you see me perish? Why did you not sell your estates to send the gospel to me? Ah! you never felt the pains of damnation.' Indeed, my brethren, when we contemplate that scene, we know not where to stop. When we have given a few hundred dollars, we look over the immense pagan waste, and then again to the judgment, and ask, Why should I not give as many more?"—pp. 20—23.

"We have slept too long over this immensely important subject. The millions who are gone cannot be redeemed: those who are now on their way cannot be stopt: the many who must die before we can reach the fields of the missions, must die as they are, because we delayed so long. But by the bowels of Christ let no more time be lost."—p. 24.

Sayings written about 200 years ago by the Rev. T. Adams.

1st.—As pride is the highest sin, so it shall have the lowest fall; the proud scorn to be like men, and therefore make themselves like devils.

2nd.—As pride is the first step downward to hell, so humility is the first step upward to glory.

3rd.—Pride not only lifts men up above others, but above themselves, so that it is no wonder, that they should not know their neighbours, who have forgotten themselves.

4th.—Pride is like a cloth taken from a leper; it is stiff indeed, but only stiff with corruption.

5th.—Pride is odious in all, but intolerable in Christians.

6th.—Pride lifts a man up above himself, it is humility that throws a man out of himself, and lays him at the feet of his Maker.

7th.—It is the misery of greatness to be lawless, how many

had been good if they had never been great; all the soot in the house is to be found in the chimney.*

8th.— Hypocrisy in any matter is bad, but in religion it is abominable; there is no such a devil as he that looks like an angel.

9th.—Evil speaking discovers an evil heart, the same as the striking of the clapper doth a broken bell.

10th.—Presumption is like the fool's firework, which goes up with a blaze, but comes down with a stink.

11th.—Cato said, "that was a pitiful commonwealth when a trout was dearer than an ox:" so we may say, that is a lamentable state where a fiddler and dancer is better maintained than a preacher.

Illustrations of the Scripture from Hindoo Manners and Customs.

Mark xiv. 14. "Where is the guest-chamber." Respectable householders have a room which they call the stranger's room, and which is especially set apart to the use of guests.

Mark xiv. 20. "It is one of the twelve, that dippeth with me in the dish." In the east, persons never eat together from one dish, except where a strong attachment subsists betwixt two or more persons of the same caste: in such a case, one person sometimes invites another to come and sit by him, and eat from the same dish. It is highly probable, that the same custom existed among the Jews, and that the sacred historian mentions this notice of our Lord's "It is one of the twelve, that dippeth with me in the dish," to mark more strongly the perfidy of the character of Judas.

Luke x. 7. "Go not from house to house." It will be a great offence among the Hindoos, if a guest, after being made welcome at a house, were to leave it, and go to another.

Luke xviii. 15. "They brought unto him also infants, that he would touch them." When a spiritual guide or gooroo visits a disciple, the latter takes his child to him for his blessing; placing the infant before the gooroo, and forcing its head down to his feet, the parent solicits his blessing, which he gives in some such words as these:—"Live long;" "Be learned;" or, "Be rich."

Intelligence.

ENGLAND.—ANNIVERSARIES.†

From the Missionary Register.

The Anniversaries of the various benevolent societies, which are held in the metropolis in the month of May, increase both in

* We suppose alluding to the chimney being the *highest* part of the house.

† For an account of the Anniversary of the British and Foreign Bible Society, see No. V. of this volume, p. 132.

number and in efficiency. The truly Christian spirit, which we have noticed in former years, continues to gather strength; and, we trust, that as the years revolve, we shall be called to witness a steady increase of enlightened piety, and of charity unfeigned.

The Annual meeting of the societies which fall within the scope of our work, took place in the following order:—Wesleyan Missionary Society, Monday, May 1; Church Missionary Society, Tuesday, May 2; British and Foreign Bible Society, Wednesday, May 3; Prayer-Book and Homily Society, Thursday, May 4; Jews' Society, Friday, May 5; Hibernian Society, Saturday, May 6; Naval and Military Bible Society, Tuesday, May 9; Religious Tract Society, Thursday, May 11 (early); London Missionary Society, on the same day; African Institution, Wednesday, May 17.

WESLEYAN MISSIONARY SOCIETY.

Preparatory to the annual meeting of the society, the annual meeting of the Auxiliary for the London District was held on Wednesday evening, April 26th, at Queen-street Chapel. Sir Richard Ottley, late chief justice of Grenada, but now appointed a judge at Ceylon, was in the chair. Sir Richard opened the meeting by an address of some length, and replete with remarks in favour of missions, to which his past experience, and his future destination gave peculiar weight. He was followed by several other gentlemen.

Sermons were preached for the society, on this occasion, by the Rev. W. Ward, Baptist missionary of Serampore, on Thursday evening; by Dr. Clarke, on Friday morning; and by the Rev. Jabez Bunting, on Friday evening; and on Sunday, April the 30th, the usual annual collections were made, after sermons on the subject, in all the chapels of the Wesleyan Methodists in the London circuits.

The annual meeting of the society, took place on Monday, May the 1st, at the City-Road Chapel; Joseph Butterworth, Esq. M. P. in the chair. The Chairman, in opening the meeting, communicated some important facts, on high authority in India, in proof that Hindoo superstitions are giving way.

The Report was then read by the Rev. Richard Watson, one of the Secretaries.

Sir Richard Ottley, in addressing the meeting, referred to the accounts lately made public respecting the kingdom of Ashantee, in refutation of those who represented heathen superstitions as harmless and inoffensive. Of this people it is said, that, on the death of the King's mother, not less than 2000 criminals and 1000 innocent persons were sacrificed. A regular correspondence is supposed to be kept up with the invisible world, by dispatching one victim after another, to carry messages to any deceased relative: when the King wishes to send such a message,

he delivers it to a slave, and then kills him, under the notion that he will carry the message to the deceased; and if the King happens to have forgot any part of the message, he will send for another slave, and after committing to him the rest of the message, will dispatch him with the same inhuman indifference—for *the dark places of the earth are*, indeed, *full of the habitations of cruelty!*

The Rev. Richard Reece, of Leeds, gave a striking testimony to the power of religion, in maintaining loyalty and peace in dangerous times. Though the members of the society at Leeds and in the neighbourhood are upward of 4000, many of whom had been in great difficulties through the present distresses, and were surrounded by the infectious doctrines of infidelity and sedition, yet not one of them had committed his character as a Christian and an Englishman—not one of them had been seduced from the faith and hope of the gospel; but they had maintained a Christian spirit, in the midst of much obloquy and detraction from the disaffected and disloyal.

The two Christian Cingalese took leave of the society on this occasion; and have since embarked on board the Tanjore, with Sir Richard Ottley, and several missionaries.

The meeting continued upwards of six hours; but such was the variety of information communicated, that the interest of the large assembly was kept up to the close.

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CHURCH MISSIONARY SOCIETY.

Twentieth Anniversary.

The annual sermon was preached at St. Bride's Church, Fleet-street, on Monday evening, the 1st of May, by the Rev. Benjamin W. Mathias, M. A. from Mal. i. 11.

At 12 o'clock on Tuesday, May the 2d, the chair was taken at the annual meeting, at Freemasons' Hall, by the President, Lord Gambier.

In opening the meeting, the noble President adverted with much Christian feeling, to the deplorable condition of the human race, scarcely an eighth part of which had yet received the light of the gospel. He rejoiced, however, that we live in glorious days; for, within the last ten or fifteen years, greater exertions had been made, by means of Bible and Missionary Institutions, to extend the boundaries of Christ's kingdom, than had perhaps been before made for as many centuries.

The Report presented an outline only of the proceedings of the year, the details being unavoidably reserved for the press.

It appeared from this document, that the receipts of the twentieth year had exceeded those of the nineteenth by 2,000*l.*, and had amounted to 30,000*l.* and the expenditure to 31,000*l.* The Bristol Association had contributed 1,755*l.* 7*s.* 4*d.*; and the

Hibernian Auxiliary, 1800*l.* Of this last institution, the Lord Bishop of Kildare had become a Vice-President, and had declared himself its cordial friend.

From the address of the Bishop of Gloucester, we extract the following passage:—"My Lord—In rising to move that the Report be received and printed, I cannot but feel that I should much impair the interest which it has excited, by any lengthened observations of my own; conscious as I am, that a very large proportion of the audience around me have hearts accustomed to rejoice at missionary exertions, and which beat high with the hope of rescuing the captives of Satan, and extending the triumphs of their Redeemer. I shall therefore confine myself to one or two observations, which have struck me on hearing the Report that has just been read.

On hearing the Report, and meditating upon it, my eye has glanced from shore to shore, through India, the islands of the Mediterranean, and from the western coast of Africa to the West Indies and New Zealand. On the coasts of India we see the temple of idolatry beginning to totter to its base; and the rising of a college, destined, I have no doubt, to prove a main support of missionary exertions.

But the eye of the Christian may fix itself, with peculiar pleasure, on the state of the negroes in Sierra Leone. Discouragements and difficulties had attended the Society's exertions, in this first scene of its labours: but now we behold the first-fruits of these labours hastening to maturity; and that new creation, described in the scriptures, beginning to unfold itself in all its beauty. We see communities of negroes, rescued from slavery and sin, uniting together in harmony, peace, and love; exhibiting all the virtues of a sober, righteous, and godly life. Well may we say, *Happy is the people that is in such a case!* Happy the minister who has thus seen the fruits of his labour! Happy the three years which have produced and witnessed such a change! Would to God, that in every triennial visitation of my own diocess, I could witness such improvement! Well then may each of us exclaim, "If such be the fruit of missionary exertions, I will persevere in spite of every opposition and difficulty; God will accomplish His own work, in His own way—the Lord will hasten it in His time."

Mr. Cunningham illustrated the advantages which would arise from the employment of native teachers, when duly prepared in knowledge and by Divine grace, in the instruction of their countrymen, by a circumstance which had occurred to himself:—

"It had pleased Almighty God to bring an aged woman in my parish, who had been a great sinner, to see the error of her ways, and to seek mercy through her Saviour. Sometime after this, another woman was brought into much distress of mind on account of her sins; and, as I understood that she was ill, I inti-

mated an intention to visit her. 'No, sir,' said my aged friend, in whose hearing I had said this—'No, sir! let me go. You do not know so much as I do. You never was, I dare say, such a sinner as I have been. I can tell her what my distress was before the mercy of the gospel came to my relief, and that the grace of God has now rescued me, and that though I now stand on the edge of another world, yet I have a hope full of glory.' Such will be the strong appeal of the native preacher to his countrymen—'I, too, was once bound down by this superstition and idolatry; but the light of the gospel and the grace of Christ have delivered me, and may deliver you.'"

Mr. Wilson, in reference to the two Cingalese Christians from Ceylon, who were present at the meeting, said—"We not only hear, on these occasions, of missions and of missionaries, but the great object is brought before our eyes. The mind is led, from the representations here made, to view every man as lying in a state of sin and misery, and as having no hope but in one common Redeemer. The distinctions of colour and of country are forgotten. When, in this meeting, we behold two of the inhabitants of Ceylon, once leaders in idolatry, but now Christians and brethren, we identify ourselves with them—we are united—we are one. I know not whether these friends sufficiently understand our language fully to comprehend what I am saying; but if not, I hope some one will explain to them, that, in the name of this assembly, I request them to tell their countrymen, on their return to their native land, that, God being our helper, nothing shall prevent us from sharing with them that heavenly bread which the Giver of all good has showered down so plentifully around our habitations."

"Thank you, sir!" cried out one of these intelligent young men, who both perfectly understood Mr. Wilson's address to them.

The collections made at this anniversary amounted to 323*l.* 15*s.* 8*d.*—of which 191*l.* 7*s.* 2*d.* was contributed after the sermon, and 132*l.* 8*s.* 6*d.* at the doors of the hall.

PRAYER-BOOK AND HOMILY SOCIETY.

Eighth Anniversary.

The annual sermon was preached by the Rev. John Scott, of Hull, at Christ Church, Newgate-street, on Thursday morning, May the 4th, from 1 Pet. iv. 11. *If any man speak, let him speak as the oracles of God.*

The annual meeting was held on the same day, at the Crown and Anchor tavern. The chair was taken by the Rt. Hon. Lord Gambier, at 2 o'clock.

The issue of bound books, including Prayer-Books, Psalters, and Homilies, had amounted during the year, to 11,581: that of

tracts, comprehending Homilies, the Articles of Religion, and the Ordination Services, had been 34,714.

The receipts of the year were 1987*l.* 14*s.* 4*d.* and the payments 2006*l.* 11*s.* 4*d.* The society is under engagements to the amount of upwards of 900*l.*

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JEWS' SOCIETY.

Twelfth Anniversary.

The annual sermon was preached at St. Paul's Church, Covent Garden, by the Hon. and Rev. Gerard T. Noel, on Thursday morning, May the 5th, from Luke ii. 30—32.

At 2 o'clock, the President of the society, Sir Thomas Baring, took the chair, at the annual meeting, in Freemasons' Hall.

The Jewish children who are under the society's care having sung, as usual, both in Hebrew and English, left the Hall; when the President opened the meeting, and the Rev. C. S. Hawtrey, one of the Secretaries, read the Report.

The receipts of the year had amounted to 11,201*l.*; and its expenditure to 10,609*l.*

Mr. Solomon, in reference to the state of things on the continent, gave some satisfactory information to the meeting. "In Germany," he said, "the Jews themselves, though perhaps unconsciously, are labouring with us in this great cause. There are Jews of learning and talent, who are endeavouring to break the shackles which that people have so long worn; and this may be considered, not only as a great encouragement, but as an imperious demand on our future exertions.

"In my journeys, I never gave a Testament, until I was pretty well assured, that the person who requested it had no sinister end in view, but asked for the book with a sincere desire to read it. Some who had received copies, would return to me, a few days after, so well acquainted with both the Gospels and Epistles, as to induce me to think that they must have sat up all night to read them; and when to this I add the fact, that young Jews of talent would come to me in secret, to ask the explanation of difficulties, I consider that we have ground of the greatest encouragement in our labours."

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HIBERNIAN SOCIETY.

Fourteenth Anniversary.

Mr. Wilberforce took the chair, at the annual meeting of this society, which was held at the City of London Tavern, on the 6th of May.

The receipts of the year have been 4,683*l.* 0*s.* 3*d.*; and the disbursements, 3,387*l.* 16*s.* 8*d.*, including a balance due to the Treasurer, Samuel Mills, Esq. of 1,342*l.* 15*s.* 2*d.*—leaving a

balance due to him of 3,704*l.* 16*s.* 5*d.* Of this balance, the Treasurer has generously made a present to the society of 1,000*l.* thereby reducing the sum due to him 2,704*l.* 16*s.* 5*d.*

NAVAL AND MILITARY BIBLE SOCIETY.

Fortieth Anniversary.

On Tuesday, May the 9th, his Royal Highness the Duke of Gloucester took the chair, at this fortieth anniversary of the society, which was held, as usual, at the King's concert room.

The funds of the society had improved, it appeared, during the year. The Committee had entered on the year with a debt amounting to somewhat more than 980*l.* The income of the year having been 2,162*l.* and its expenditure 1,800*l.* the Committee had been enabled to reduce the debt of the society to somewhat more than 600*l.*

In the navy, 1200 copies of the scriptures had been circulated; and among the military, 4900 copies. A large proportion of these copies had been paid for, at reduced prices; and many satisfactory proofs were adduced of the benefits arising from this distribution of the word of God among our soldiers and sailors.

In asserting the value and importance of right feelings to the soldier, Mr. Wilberforce, with his wonted felicity of allusion to historical facts, reminded the meeting that, "The great Duke of Marlborough was not ashamed, at the moment when his soldiers were going into action, to call the chaplains to the discharge of their solemn duty in the field, in invoking the blessing of God on the army, at the head of every regiment; and, before he engaged in the battle of Blenheim, it is recorded that he received the sacrament of the Lord's Supper in his tent; not afraid of dispossessing his mind of every other consideration, while he adored that Saviour, who only could support him in life and in death.

"And shall it be said that we are afraid of disseminating the scriptures among our soldiers in the present day, lest we should render them less able to discharge their awful duties? Let that regiment answer, which was among the foremost in the dreadful conflict of Waterloo, and whose attachment to the scriptures is generally known!"

In acknowledging, on the part of his illustrious relatives and his own, a vote of thanks to the royal patrons of the society, the Duke of Gloucester said, "When in the service of my country, I have often witnessed the good effects which have been produced by the dissemination of the word of God among the soldiers. I have heard them, when dying, express their confidence in the merits of the Redeemer, and their hope of eternal life through Him! Their expressions have been such, as would have afforded a useful lesson to the most exalted characters."

LONDON MISSIONARY SOCIETY.

Twenty-sixth Anniversary.

The Sermons were preached on this occasion, by the Rev. Dr. J. P. Smith, of Homerton, on Wednesday morning, May the 10th. at Surry Chapel; the same evening, at the Tabernacle, by the Rev. Dr. Dewar, of Glasgow; on Thursday evening, the 11th, at Tottenham Court Chapel, by the Rev. R. Elliott, of Devizes; and on Friday morning, the 12th, at St. Clement's Church, Strand, by the Rev. W. Burrows, M. A. of Clapham.

On Thursday morning, the annual meeting was held in Queen-street Chapel; W. Alers Hankey, Esq. Treasurer, in the chair.

The Report was read by the senior Secretary, the Rev. George Burder; after which, resolutions were moved and seconded by several gentlemen, amongst whom we are pleased to state, was our fellow-citizen Divie Bethune, Esq. We shall give extracts from the speeches delivered on the occasion, in a future number.

The income of the year has been 25,409*l.*—exceeding any former year by 2000*l.*; but falling short, by 736*l.* of the year's expenditure, which has been 26,145*l.*

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RELIGIOUS TRACT SOCIETY.

Twenty-first Anniversary.

On the morning of Thursday, May the 11th, at seven o'clock, Joseph Reyner, Esq. Treasurer of the society, took the chair, at the 21st annual meeting, at the City of London Tavern.

From the Report, which was read by Thomas Pellatt, Esq. it appeared, that tracts had been issued, during the year, to the amount of 5,626,674; being an increase beyond the preceding year of 1,583,353. The loss on tracts supplied to hawkers, added to foreign and domestic grants, exceeds 900*l.*: and the society is under engagements for upwards of 1600*l.* toward the discharge of which the Treasurer is almost wholly unprovided with funds.

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AFRICAN INSTITUTION.

Fourteenth Anniversary.

On Wednesday, May the 17th, the fourteenth annual meeting took place at the Freemasons' Tavern; his Royal Highness the Duke of Gloucester in the chair.

The Report was read by the Secretary, Thomas Harrison, Esq. It was truly afflicting in its general tenor; as it gave plain indications that the cause of Africa must be contended for, inch by inch, against the cupidity and barbarity of men, who seem determined, at at all hazards, to maintain, to the last moment, the means afforded to them by this traffic, of enormous, but infamous

gains. By the influence and machinations of these men, the decrees of France, for instance, against this wicked trade, are rendered in practice little else than a mere mockery. Nay, while British philanthropists are obtaining at home the most humane regulations—and British officers, like Sir George Collier, are vindicating the honour of their country by enforcing her laws—and British Governors, like Governor Mac Carthy, are cherishing and blessing the victims rescued from rapacious and cruel hands—there are men who will calumniate them all, and will leave no effort untried to defeat that work of justice and mercy in which they are engaged.

Under such circumstances, the support of the African institution, which watches with unceasing vigilance, every opportunity of hastening the utter and irrecoverable destruction of this trade, becomes a sacred duty with every humane mind.

Sir George Collier was appointed an honorary Life Governor; as was Prince Hoare, Esq. whose Memoirs of the late Grenville Sharp, Esq. presented to the institution by the author, are likely to produce 500*l.* to the funds.

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SOCIETY FOR THE IMPROVEMENT AND ENCOURAGEMENT OF FEMALE SERVANTS, HATTON GARDEN.

The 7th annual meeting of this society, (instituted 1813,) took place on Thursday, April 27th, at the London Tavern. Previously to the arrival of the Lord Mayor, who is the President for the time being, the chair was taken by the late chief magistrate, Mr. Ald. Atkins. The Report, which was afterwards ordered to be printed, was read by the Rev. Mr. Watkins, the Secretary, to whom the society owes its formation. It contained much that is interesting both to employers and servants, and made a considerable impression on the meeting. Among other things, it adverted to the cruelty and *impolicy* of sudden dismissals, and the unfair suppression of character for *mere venial offences*, as it tended to occasion an increase of prostitution, and sent a female, with all the feelings of an injured person, into the very haunts of thieves and housebreakers. The Report stated the death of two friendless young women in consequence of it, that had come to the knowledge of the Committee; that during the past year many thousand appropriate tracts had been given to servants at the Registry; 88 servants had received Bibles on completing their first year's services, 151 servants had been rewarded with the sum of 281*l.* 18*s.* four had received gratuities on their marriage, and four had been assisted in affliction. It is stated that the society's tract, entitled "Friendly Hints to Female Servants," and another called "Maxims of Prudence," were much in request among servants, and that 20,000 of them had been printed, 18,000 of which were now probably in the hands of as many ser-

vants. Since the institution, 937 rewards have been bestowed, and the names of 430 females are on the books at the Registry, who will, by tarrying in their places, become entitled to the progressive and accumulating rewards of the society.

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PORT OF LONDON SOCIETY FOR PROMOTING RELIGION AMONG SEAMEN.

On Monday, May 8th, was held, at the City of London Tavern, Bishopsgate-street, the second anniversary of this institution.

The room, by 12 o'clock, was filled with a very respectable auditory of ladies and gentlemen, and at the lower end of the room many cleanly dressed seamen; and many weather beaten officers, either of the R. N. or the Merchant Marine.

The chair was taken by the Rt. Hon. Adm. Ld. Gambier, G. C. B. H. R. H. Prince Leopold, of Saxe Coburg, honoured the meeting with his presence.

The Report stated, that the truly important object of the society awakens perpetually increasing attention; that sailors were now more identified in Christian society than ever; more frequently seen in religious congregations; and inquiries respecting their moral and religious culture more common than at any period anterior to its institution. That the numbers of seamen attending the worship of God, varied according to the state of the river as to shipping. That when the Upper and Lower Pools are full of vessels, it is not uncommon to witness the spectacle of 60 ships' boats, conveying from 400 to 500 seamen to enjoy this inestimable privilege—a privilege in which many thousands have participated in the Floating Chapel during the past year, in addition to an increased number who resort to other places of worship. That there is now, decidedly, far less swearing among the men who are on board ships, and those who navigate the craft, than there was formerly; and that, consequently, it is manifest that there is a change for the better; and that there is a growing reformation among this class of our fellow-subjects.

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HOME MISSIONARY SOCIETY.

The first annual meeting was held at the City of London Tavern, May 15th, the anniversary being fixed a few months before the time, for the accommodation of the public who attended the other sacred festivities of the season. Sir Thomas Bell presided on the occasion. The large room of the tavern was thronged, and multitudes went away unable to obtain an entrance. The Rev. B. Rayson opened the meeting with prayer. The Rev. E. A. Dunn read the Report, which stated that upwards of 700*l.* had been received, and that six missionaries were admitted into the service of the society, for whom fields of labour were either occupied or designed, in Wilts, bordering on Berks, in Sussex, in Oxfordshire, and in Devon and Cornwall.

MERCHANT SEAMENS' BIBLE SOCIETY.

Monday, May 21st. was held the second annual meeting of this Institution, the Rt. Hon. Adm. Visc. Exmouth, in the chair. accompanied by a number of gentlemen, naval officers, and clergymen of different denominations.

The Report was then read by one of the Secretaries. It stated that 789 vessels had been visited and supplied during the last year, on board of which were near 8000 seamen. The issues of the Merchant Seamens' Society had, during the last year, been 1889 Bibles, and 2665 Testaments. The Report concluded by calling for additional aid, and stating that the East India Company had munificently made a donation of 200*l.* to the society.

SCOTLAND.

UNION OF THE SECESSION CHURCH.

The public will scarcely require to be reminded of that *proposal for Union* betwixt the two great branches of the Secession, which we had the pleasure of announcing in our last volume. The plan of union embraced the word of God as the only rule of faith and manners; the standards of the church of Scotland; the Presbyterial form of church government; the grounds of the Secession; the approval of the noble struggles of our forefathers for reformation; and pledged the United Synod to the preparation of a formula, and a common exhibition of their principles.

At the meeting of both synods, held in April last, these important papers were laid on the table of the respective courts, and were read as introductory to the great discussion. Never was there one in the Secession church more interesting and more critical. Religious persons of all denominations had taken a deep interest in this matter. The petitioners, who had conducted themselves in the interval with the most marked attention to the rules of good order, and had met often to supplicate the throne of God for guidance to their respective courts, had their eyes and their hearts toward the metropolis at this moment. Hopes and fears were excited in a high degree. Many thought that the former would be disappointed, as religious parties once divided, seldom unite, especially those who come into collision on the same scene, and approximate one another most nearly in principles.

In discussions so delicate and difficult—in a process so new and so important—it was not to be wondered at that some diversity of sentiment should have arisen, or that the proceedings should have ben slow; but the harmony was great, and the progress, though deliberate, was gradual. The basis was finally approved and sanctioned by both synods, the union of course is effected.

Thus have two great portions of the religious community, which had been separated for more than seventy years, been happily re-united; and a laudable example has been exhibited, which, it is hoped, will influence the feelings and the conduct of her denominations of professing Christians.

UNITED STATES.

CHEROKEE MISSION.—BRAINERD.

To the Editor of the Christian Herald.

SIR,

Since you have had the goodness to request of me any religious intelligence which I might be in possession of, and should deem worthy of communication from time to time; believing that both you and the Christian public would be pleased with the perusal, I send you the following copies of two letters, one of them addressed to the treasurer of "The Hartwick and Fly Creek Benevolent Society," upon the receipt of the second donation from the society; and the other to "Burlington Beneficent Society," both of which are in Otsego county, (N. Y.)

The "Hartwick and Fly Creek Benevolent Society," have heard the affecting story of our missionaries at Ceylon;—that for the want of funds, many of the youth in that benighted region, who applied for admission into the school, and entreated with many tears, were necessarily excluded! The society, though small, have undertaken to support and educate five; embracing (if consistent with the views of the A. B. C. for Foreign Missions,) *one female:* believing as they do, that the period is not far distant, when *females*, even in that land of moral darkness and death, shall not only cherish a lively interest—but take an active part, in rearing the temple of divine glory. Funds and names have been forwarded to the Treasurer accordingly.

Truly Yours, L. Beebee.

Brainerd, 14th May, 1820.

Respected and endeared brother in the Lord.

With inexpressible gratitude, your friends at Brainerd acknowledge the receipt of your very valuable box of clothing and precious letters, which arrived the 8th inst. with several others, in good order. As crowding business, and feeble health, renders it quite impracticable for father to write, he has referred it to me to answer the letters; and, although it would be more desirable to present them in his name, yet I trust they will be acceptable in this way, when I mention that the numerous cares, and weighty charge, which must necessarily devolve upon father, appears evidently wearing upon his constitution.

All the clothing you sent, will be very useful in our numerous family. In these, as in many other like expressions of Christian benevolence, we notice the kind hand of our Heavenly Guardian; who anticipates all the wants of His children, and richly supplieth them with every needed good. Indeed were it not for these seasonable supplies which are sent from time to time, so exactly suited to our necessities, we could not sustain our heavy burden; but must, long ere this, have sunk in our overwhelming cares, and the work have been greatly retarded. But the great Lord

of the harvest, He who has promised his Son the heathen for an inheritance, knows perfectly well how to accomplish his purposes—how to carry on his work from step to step; and will, by the mighty power of his arm, lead on the whole army of the redeemed people against all opposition, till he shall have ushered in that glorious day of millennial splendor, which has been long promised, and is now beginning to dawn upon the earth. The work here continues to prosper; and though at times we imagine an intervening cloud, yet again the light appears with increasing brightness, and we find from time to time, fresh cause to renew our confidence in God, and to persevere in the good work which he has given us in this our highly privileged station.

With respect to the school and congregation here, although we cannot say as in times past, we are daily surrounded with those who, with streaming eyes and anxious solicitude, are inquiring the way to life and salvation; yet we can say, the still small voice has not wholly left us. Two very promising youths were lately added to our church, viz. David Brown and John Arch, who appear to be entirely devoted to doing good among this people. D. Brown, who is a younger brother of Catharine, left us last week for Cornwall, (Conn.) where he expects to receive his education. We have now three local schools projected—two in operation, and a third about to be commenced. Brother Butrick is engaged in one at Creek Path, about 100 miles west of us. The call was so urgent there, that although brother B. was much needed here, it was thought best for him to go to commence the school, and to stay until some other teachers could be sent to take the place. Brother B. left us last April. As soon as he arrived there, the natives united and built a very comfortable house, and in less than two weeks after his arrival, the school was commenced. He has about 50 scholars, and more are wishing to attend. Br. B. thinks there will be a sufficient number for two schools, and that they will put up another house for the girls as soon as a female teacher can be sent. More than 100 attend worship on the Sabbath, and all appear very attentive: of several he has hope that a work of grace is begun in their hearts. The children appear well and learn fast. Some of them were spelling in three letters in less than three weeks, who could not speak a word of English. Brother John Arch, of whom I spoke, is with brother B. assisting as an interpreter, and also in teaching: brother John has been in school only about one year; he reads in the Bible and writes quite intelligibly. He is a young man. about 25 years old, a full cast Cherokee, who came from the thick shades of the forest. In many parts of the nation they are calling loud for schools and preaching to be sent among them. Oh, will not our ard? Come over and help us: the harvest truly is he labourers few. Truly it may be said of this wes- ess, "Here is a large field white to the harvest," for

it is not this nation only, but all of our red brethren, to whom missionaries have been sent, are calling, with open arms, for schools, and teachers to be sent among them. Dear sir, we are witnesses that God is hearing the prayers of Christians: and will not this encourage them to pray more fervently, that the great Lord of the harvest will send forth labourers into his harvest, till the knowledge of the Lord shall extend through every tribe and nation, and the whole earth be filled with his praise?

Yours in the best of bonds.

Mr. Albert North. SARAH HOYT.

The following letter to the "Burlington Beneficent Society," was enclosed in the letter from which the above is copied.

Brainerd, May 16th, 1820.

The sisters at Brainerd to their sisters of the "Burlington Beneficent Society," send Christian salutation, and present their most humble thanks for their kind expressions of love and benevolence, manifested in the very acceptable articles presented by them for the use of the school, which we received, with several others, in good order, on the 8th of May. But more especially do we feel that our humble gratitude, our praise and adoration, is due to our heavenly Father, who is so rapidly spreading a spirit of missions, a spirit of love and liberality among Christians of every name, and causing all to unite in the same work of love to perishing mortals.

Dear sisters, how highly privileged are we who live in this glorious day—a day replete with wonders! How admirably do we behold that heaven-born charity, that sweet unison of soul, that spirit of love and benevolence, so universally prevalent at the present day, stand against all opposition; winging its way to every dark corner of the earth, and bringing forward that glorious reign of the Son of Righteousness, when he shall have the heathen for an inheritance, and the uttermost parts of the earth for a possession.

The mission here continues to prosper; and a thirst for instruction appears now more and more prevalent in the nation at large. We have now three local schools established, and many more might be, if there were teachers to supply them. Let us have your prayers that the Lord will carry on his work, and increase it more and more. Did time permit, I could give you many interesting particulars with respect to the schools and mission at large, but I can only be brief and refer you to other means of information. We have a delightful task in teaching the dear children under our care in the various branches; but it is an arduous one, and requires continual application. My former most familiar friends and correspondents are almost wholly neglected by my pen, from a conscious regard to duty. In haste, on behalf of the sisters, I subscribe myself yours in the bonds of the gospel.

SARAH HOYT.

AMERICAN BIBLE SOCIETY.

Speech delivered at the Fourth Anniversary.

The Hon. John Cotton Smith, of Connecticut, on moving the adoption of the Report, spoke as follows :—

MR. PRESIDENT,

Before I submit the resolution which it is my intention to offer, I must be permitted to express the grateful sense which I trust we all entertain of the distinguished services rendered by the Board of Managers, as detailed in this highly interesting and eloquent Report; and to congratulate you, sir, and every friend of the institution, on its increasing prosperity. It is, in truth, a subject of humble and devout acknowledgment, that whilst the illustrious model of all Bible Associations has encountered, from the first, (with glorious success indeed,) an opposition as virulent in spirit as it was unprovoked in its origin; this society has been permitted, by a gracious Providence, to move on free and undisturbed. The cavils of enemies and the fears of friends have been alike subdued, and the American Bible Society presents to the world the cheering spectacle of harmony and christian fellowship amongst its members of various communions, and of perfect unanimity in the execution of its plans. That the society has a strong hold upon the affections and confidence of the religious public, could not be shown more decisively than in the liberal contributions to its funds during the past year—a year of almost unexampled pecuniary embarrassment throughout the country. It will be seen, sir, that no inconsiderable portion of these offerings were made by female hands. The fact may well awaken our gratitude, but not our surprize. Munificence like this comes from a quarter where it will ever be found, from that sex who were the early and tried friends of the blessed Redeemer; who not only beheld with ecstacy the triumphs of his mercy, but who adhered to him with unshaken constancy in his deepest humiliation, and who have been at once the ornament and support of his church to the present hour. The same benevolent spirit in the community at large, I doubt not, will continue, and from the same cause, a thorough conviction of the immense utility of the institution, whether regard be had to the sacredness of its design, or the wide extent of its operations. These, sir, let it be remembered, are not limited to a few districts, states, or territories, nor even to our own vast republic, which at length has oceans for its boundaries. No, sir; from the table which is here spread, the bread of life is to be dispensed to the destitute of the whole American continent, and surely a more diversified and interesting population cannot be found upon the globe. Whatever be the destiny of the people of South America, whether they

are to reach the dignified rank of freemen, or, after a few more struggles to relapse into colonial degradation, the Bible will be equally necessary to them. It is its divine excellence that, besides bringing life and immortality to light, it adapts itself with wonderful pliancy to every condition in which man can be placed. Is he free?—it restrains his strong tendency to licentiousness. Is he a slave?—it may not indeed break the fetters of bondage, but it will assuredly lighten their pressure. In a word, it teaches him, to use its own touching language, *in whatever state he is, therewith to be content*—the great end of all human pursuits! the sum of human happiness!

But the field of enterprise, which I own to you, sir, I am most anxious to see fully occupied by the Board, one on which they have already most happily entered, is the diffusion of the holy scriptures among the aborigines of our whole western hemisphere. I rejoice that light and hope begin to dawn upon a subject which has been so long involved in darkness and despondency. We have heard of the early exertions of our pious ancestors to reclaim the savage tribes, and of their great confidence in the success of those exertions; and although enough was done to demonstrate the practicability of the undertaking, yet we know that in the sequel their fond expectations were defeated. Similar attempts, successively renewed, were equally unavailing; until at last the revered names of Elliot and Brainerd, were rarely mentioned unaccompanied with a sigh, that piety so exalted should have been employed in a cause so utterly hopeless. Despairing, finally, of ever making our red brethren *Christians*, we seemed to have forgotten they were *men;* and Indian warfare, in the estimation of too many of our countrymen, was but another name for the chase of the wolf and the tiger. Sir, I bless God that these unworthy sentiments are now practically disavowed; that higher and nobler views are entertained, not by private Christians alone, but by the first authorities in our country; and particularly that he whom these children of the forest have been accustomed to style their *father*, is disposed to prove his title to the appellation, by extending to them, with a truly paternal hand, the blessings of civilization and religion. It is encouraging, nay sir, it is delightful, to perceive on their part an increasing disposition to accept the proffered boon. Who, then, that regards attentively the aspects of Providence, can doubt that this great scheme of benevolence is fast approaching the period of its accomplishment? And who can describe the full tide of happiness and glory which will flow from its consummation? Then, Mr. President, in the prophetic and sublime words of this sacred volume, then, indeed, "the desert shall rejoice and blossom as the rose,"—"the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands."

Summary of the Fourth Report of the American Bible Society.

(Continued from page 222.)

The whole number of Auxiliary Societies now officially known and recognized, is TWO HUNDRED AND SEVEN. In addition to these, several others have communicated information of their having become auxiliary, but not by official notification.

It will be recollected that an "*Auxiliary Society Committee*" was appointed previous to the last annual meeting, for the purpose of devising and suggesting means to promote the establishment, and animate the exertions of Auxiliary Societies; with authority to depute persons to attend meetings for these objects, and to open a correspondence with intelligent and influential persons, in different places, with a view of gaining such information as might enable them successfully to prosecute the above mentioned designs.

In execution of the duties of their appointment, the Committee addressed a circular letter* to various individuals, on the subject of the formation of Auxiliary Societies at, or in the vicinity of, their respective residencies. This measure has not, to any extent with which the Managers have yet been made acquainted, been followed by its desired effects.

The Managers are not willing to believe that this has arisen from indifference, on the part of those who were addressed, to the great cause in which we are engaged. The general pressure of the times, and the consequent diminished means of individuals, the rapid increase of local charitable associations, and the mode of address by letter, instead of the more efficient method of personal communication, may account for the unsatisfactory result of this preparatory proceeding. It was resorted to as an experiment, which, if successful, would have saved for the present, the expense of employing travelling agents for the purpose, and obviated the difficulty that has arisen in finding persons of suitable character, qualifications, and leisure, for so important and responsible a trust. On this interesting subject, however, the solicitude of the Board is undiminished. To accomplish, in their wished for and practicable extent, the great objects toward which the National Society should not cease to direct its aim, the multiplication of auxiliaries is indispensable. It is through their agency, principally, that the Parent Society must expect those supplies of a continually exhausting treasury, that will enable it to enlarge the extent of its operations to the progressively increasing demand for the Bible. It is almost entirely through the discoveries made by such societies, in their various districts, and their subsequent activity in the work of distribution, that the beneficent object of this institution can be thoroughly effectuated, and the precious boon dispensed where it is most pressingly required. Under these impressions, the Managers sincerely hope

* See Christian Herald, Vol. VI. pp. 702—704.

that the instrumentality of individuals, as agents in promoting the views of the society in various parts of the United States, may not be lost sight of; and to facilitate the prosecution of so promising an expedient, the Committee, charged with the subject, have been engaged in diligent inquiries after suitable persons to enter upon that service during the ensuing summer. It is greatly encouraging to the attempt, that the annals of the British and Foreign Bible Society continue to furnish such ample proofs of its efficacy, both in the encouragement of existing auxiliaries, and the establishment of new. After witnessing the most astonishing results of persevering activity and zeal on the part of the distinguished Secretaries of that institution, and other gentlemen, their associates at home, the Appendix to its Fifteenth Annual Report exhibits a splendid view of the still more enlarged success of Owen, Pinkerton, Patterson, and Henderson, in their extensive and laborious tours on the continent of Europe.*

The services rendered by these eminent men to the cause of Christian benevolence, and the advancement of the Redeemer's kingdom, can scarcely be fully realized, or appreciated at their just value. The same glorious rewards that have crowned their pious efforts, there is every reason to believe, will be reaped by similar functionaries in our country; and the expense which their employment may induce, will be more than remunerated in accessions to the number of the society's auxiliaries, in the renovated zeal of its present supporters, in the increase of its current revenues, and in the delight of seeing this work of the Lord more abundantly prosper in its hands.

With a view to the very important ends for which this Committee was formed, the Managers would respectfully, but loudly, call upon the friends of the Bible cause, in every part of our country where auxiliaries do now exist, to engage with activity and promptitude in their establishment. Has a district been so favoured by Divine Providence as to possess an adequate supply of the holy scriptures, or a competence of wealth exceeding any required expenditure for their procurement? Then let its inhabitants remember their less highly favoured brethren in other parts, and generously contribute to the common fund of Christian beneficence, that the consolations with which they are blessed may be sent into every destitute region, and into heathen lands. Is a district poor, and able but to a very limited amount to aid the general cause? Yet its people should not be discouraged from embarking, however small their means, in this work and labour of love. What these may not enable them to purchase, the liberality of more wealthy contributors will enable the Parent Institution to give: and thus, though auxiliaries of this description may not have it in their power to increase, materially, the pecu-

* See Christian Herald, Vol. VI. pp. 9, 52, 460, 627.

niary resources of the institution, they may greatly contribute to excite, within their bounds, a desire after the Bible; they may encourage the poor to contribute small sums, at stated periods, for obtaining it; they may add, by their communications, to the general stock of information, and become very useful agents in the grateful employment of distribution. It is fervently hoped that the friends of the Redeemer will not rest satisfied until a Bible Society be established in every county in the Union; nor until, in imitation of our European precursors in this glorious cause, Bible Associations be formed in every town, village, congregation, and extensive manufactory; which, by the collection of small contributions, and the enrolment of subscribers for Bibles, will rejoice to pour their free-will-offerings into the treasury of God. While, however, the Managers are urgent for new and more effective operations in this good work throughout our growing community, it would imply, on their part, an ungrateful deficiency of recollection, did they not avail themselves of the present opportunity to bear testimony to the commendable zeal of some existing auxiliaries, whose location does not admit of very large remittances; and also to the liberality of others, whose want of the Bible in their own districts being less, but their affluence greater, have shown themselves "ready to give, and glad to distribute" to the necessities of their destitute fellow-christians. To such of the present existing Auxiliary Societies as have been remiss in the collection or transmission of their revenues, it will not be deemed an offensive intimation, that the enlargement of the general plan of operation, and the regular and secure conduct of the business of the Parent Institution will, in a great measure, depend on the promptitude, perseverance, and energy, of its local assistants; and that it is the sums, however small, transmitted with punctuality by them, that will ultimately invest the general body with capacities equal to its wide extended sphere of action.

The more general practice of publishing their annual reports is also respectfully recommended to Auxiliary Societies; and it would give them increased interest and value, if, beside detailing its own transactions, each of these institutions were to embody in its report such information relating to the Bible cause, and such interesting occurrences connected therewith, as might be calculated to awaken attention, and incite to individual co-operation. The regular transmission of these reports, immediately after their publication, is a duty of so obvious a nature that it would not now be mentioned, if the Managers had not to regret many past instances of omission.

The Managers being persuaded of the expediency of a more general adoption of the practice of selling the holy scriptures at cost, or reduced prices, where there exist the ability and the in-

clination to purchase, have deemed it their duty to address a circular to all the Auxiliary Societies on that interesting subject. No discouragement was intended to be thrown, by this proceeding, on the pleasing exercise of Christian charity in their gratuitous presentation, where the means of purchasing in either of the above modes are actually wanting. In such cases, not only should the sacred volume be freely given, but assiduous endeavours used to seek out suitable objects for the reception of the invaluable gift. But, where there are conjoined the disposition and the ability to pay for it, either in whole or in part, the practice recommended presents a convenient method of obtaining the contribution of the individual to the great cause in which we are engaged, while he receives a full equivalent; no wound is inflicted on feelings, which are found not unfrequently to revolt at the idea of receiving the Bible as a gift; and the value of his acquisition is enhanced in his esteem by the manner in which it has been obtained.

The Managers feel confident that the Auxiliary Societies will find their efficiency increased by conforming to this recommendation; and it will contribute, in no inconsiderable degree to enlarge their general means of usefulness. Of the benefits of this plan there are multiplied proofs in the transactions of the British and Foreign Bible Society, by whose auxiliaries and their associations it has long been pursued; and the product of such sales now forms a most important item in the revenues of that grand institution. The Managers also availed themselves of the occasion then presented, to intimate to the highly esteemed bodies to whom their circular, just mentioned, was addressed, the immense advantages which had been experienced in England, and other places, from affording to the poor the opportunity of becoming subscribers for Bibles, by the payment of small weekly sums, until their contributions amount to the price of a Bible. A remarkable instance of success in the prosecution of this salutary mode of distribution, occurred in the operations of the Liverpool Ladies' Branch Bible Society, established on the 1st of January, 1818; which, besides a very liberal gratuitous circulation, numbered, in the course of 15 months from its commencement, no less than 8417 subscribers for Bibles and Testaments; of whom a considerable number had paid for, and received their Bibles at the cost prices. On this brilliant and successful example of female enterprise and exertion, the Managers ventured a respectful appeal to the condescension, patience, and perseverance of their amiable countrywomen; who have this additional encouragement to its imitation, that the same distinguished institution, in the period already mentioned, paid into the treasury of its Parent, a sum amounting, in our currency, to near fourteen thousand dollars. Have we not reason to believe that, under the auspices of female piety and zeal, great and permanent good may be achieved

in this way; and is not a pledge of Heaven's blessing to be found in the remarkable prosperity which has attended the past exertions of our pious female fellow-labourers in the promotion of the cause and kingdom of the Redeemer?

(*To be concluded in our next.*)

BROTHERLY CORRESPONDENCE BETWEEN CHURCHES.

The following plan of brotherly correspondence beween the Presbyterian and Associate Reformed Churches, was adopted by the general Assembly of the Presbyterian Church and the General Synod of the Associate Reformed Church, at their late meetings in May.

"1st. The churches are to remain entirely separate and independent.

"2d. Any member of either church may be received to communion in the other, on producing to the proper church officers sufficient evidence of a good and regular standing in the church with which he is connected.

"3d. It shall be permitted to the competent church officers, in any congregation, settled or vacant, of either church, to invite to preach in their pulpit, any minister or probationer who is in good standing, in either of the said churches, and who preaches in their purity the great doctrines of the gospel as they are stated in the common Confession of Faith, and have generally been received and taught in the Reformed Churches. But it shall be entirely optional to give or withhold such invitation, nor shall it be esteemed offensive or unkind, if the invitation be withheld.

"4th. A vacant congregation shall be at liberty to call a minister from either of the churches, according to the order established in that church from which he may be called; he conforming himself to the order of the church to which he shall be called; and in case of a congregation being formed of people from both, it shall be at liberty to put itself under the care of either, at its option.

"5th. Persons under censure, or process of censure, in either church, shall not be received in the other church while such censure remains, or such process is unfinished.

"6th. Any Presbytery or Synod, not formed by delegation, of either church, may invite the regular members of any similar judicatory of the other church, to sit as corresponding members; but should the invitation not be deemed expedient, the withholding of it shall not be considered as unkind or offensive.

"7th. The General Assembly of the Presbyterian Church, and the General Synod of the Associate Reformed Church, shall each appoint one minister and one elder, with an alternate of each, to sit in these judicatories respectively, with the privilege of deliberating on all subjects that may come before them, but not of voting on any.

"*Resolved*, That to carry into effect the last article of this report, this Committee of Conference recommend to the General Assembly and the General Synod, to appoint their delegates the year preceding."

MISSIONARY CHURCH.

A plan is on foot in the state of Ohio to organize a Christian community for the purpose of evangelizing some of our Indian tribes, without the particular patronage of a missionary society. General rules to regulate the association, communicated by the Rev. Joseph Badger, have been published in the Religious Intelligencer. The number of families wanted will soon be engaged. Several families have offered themselves for this service; two pastors, two physicians, one clothier, and four family farmers. The greatest difficulty that now appears in their way, is that of disposing of landed property. Many more than would be necessary for one missionary station, would be ready to go if their property was at command. They calculate, as soon as the ice leaves the waters of the Ohio next spring, to commence their voyage from Warren or Hartford, (Ohio,) in as many boats as they shall find necessary and convenient to carry their families, and provisions for one year; and, if possible, to be at the place of their destination so early in the spring as to plant gardens and raise a summer crop. The families constituting this community to be styled the *Missionary Church;* to form a body politic, for managing secular business; possess one common interest in all business relating to the mission; to have a clerk, for recording their secular proceedings, and the property put into common stock by each individual; to have a baker and brewer, and mechanics of various descriptions; two ordained pastors, two pious physicians, and one competent teacher of an English school, who shall learn the language of a foreign tribe, that he may preach to them. The establishment is to be west of the Mississippi, in some place suitable for introducing civil and religious improvement among the Indians, and collecting their children for school instruction. A church is to be organized, a well chosen library provided, and the concert of prayer observed. The society is to commence preparations as soon as the patronage of the President of the U. States can be obtained, and 15 or 20 families subscribe the articles.

Receipts by the Treasurer of the American Bible Society for the month of July, 1820.

To constitute Ministers Members for Life.—Rev. Ebenezer Philips, East Hampton, Suffolk co. (N. Y.) by the Ladies of his congregation, $30. Rev. Nathaniel Dutton, Pastor of the 1st Congregational Church, Champion, (N. Y.) from the Female Charitable Society of that place, $30. Rev. Eli Smith, of Hallis, (N. H.) by the Ladies of

that society, $30. Rev. Peter Holt, of Epping, (N. H.) by the Ladies of his society, $30. Mr. John Adams, principal of Andover Academy, by the members of the senior class, $30.

Donations from Charitable Societies and Individuals.—The Ladies of East Hampton, Long Island, $2 50. "A Friend to the Society," $1. "An unknown Female," in Newport, $5. The Windham co. Charitable Society, (Con.) $3. Col. Perry Averill, Washington, (Con.) $3.

Donations from Auxiliary Bible Societies.—Kentucky Bible Society, $4. Hampshire Bible Society, (Mass.) $150. Caledonia, (N. Y.) Female Bible Society, $21 20, and $30 for Bibles. &c. New-Brunswick Auxiliary Bible Society of Young Men, $50. Petersburgh, Va. Bible Society, $60, and $100 for Bibles, &c. Mesopotamian Bible Society, in the forks of Youghkioghany, (Pa.) $75.

From Auxiliary Bible Societies, for Bibles and on account.—Rockingham Auxiliary Bible Society, (Vir.) $168. Caledonia Bible Society, (N. Y.) $48 80. Fairfield co. (Con.) Bible Society, $17 39. Otsego co. Bible Society, (N. Y.) $80. Cumberland co. (N. J.) Bible Society, $25. Fairfield co. Bible Society, (Con.) $69 59. Georgia Bible Society, $500. Individual members for Bibles sold this month, $44 14. Rhode Island Bible Society, not auxiliary, $254 84. Female Missionary Society, Bethlehem, for paper sold at cost to print the Harmony of the Gospels in the Delaware Indian language, $85 25. Total, $1939 71.

W. W. WOOLSEY, Treasurer.

The issues from the Depository during the month of July have been 2274 Bibles, and 1447 Testaments. Total, 3721—Value, 2522 96.

J. NITCHIE, Agent A. B. S.

OBITUARY.

Died, at Snow Hill, (Md.) on the 27th of July, in the 30th year of her age, Mrs. SARAH DUFFIELD, consort of John P. Duffield.

Seldom have we committed to the records of the deceased the name of an individual whose loss has been so severely felt. She was remarkable for her benevolent temper and engaging manners. But though possessed of many natural excellencies, she was far from relying on them as a ground of acceptance with her God. Divine grace early dawned on her mind, and taught her to flee for refuge to the hope set before us in the gospel of Christ.

Some time before her death, the church of which she was a member, had been vacant. During this period, the kindness she displayed towards the ministers sent as occasional supplies, will long be remembered with gratitude.

Her closing hour exhibited the strength of her faith in Him, who is the resurrection and the life. When asked by the attending minister whether Christ was still precious, in the prospect of death? she replied—"The chief among ten thousand, and altogether lovely." Have you any dependence for eternity, but the blood of a Saviour.—Her reply was—"His blood alone." Thus reclining on the bosom of her Saviour, she met death with tranquillity.—What a rich consolation to us who survive.

On the following day her remains were conveyed to the Presbyterian Church, where a discourse was delivered, by the pastor, from Rev. xiv. 13. "Blessed are the dead who die in the Lord; from henceforth, yea, saith the Spirit, they rest from their labours and their works do follow them." [*Communicated.*

THE CHRISTIAN HERALD.

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Miscellany.

From the Evangelical Magazine.

REFLECTIONS ON THE LATE MEETINGS IN MAY, &c.

To the Editor.

SIR,

THE spirit with which the recent anniversaries of various religious and benevolent societies have been kept up year after year, is highly honourable to the state of religion in this country, and promises the most beneficial effects, both to the church and to the world. Having witnessed some of these, and having read the accounts of others, I beg leave to offer to your readers a few reflections, with a view of improving the privileges which we so lately have enjoyed.

The first circumstance which attracts my attention is the *unity of design* which pervades these societies—namely, the spread of religious knowledge. Whether there be Bible Societies, Missionary Societies, Tract Societies, or School Societies—all have this great and important object—to enlighten mankind in the knowledge of salvation, and to spread the great fundamental truths of the gospel. Every work of God commences with shedding down light, and is continued by its diffusion. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And it is by the preaching of the word of God, attended with a Divine power, that he hath "shed forth this which we now see and hear." Our duty is in every way to diffuse knowledge: it is God's work to reflect that knowledge internally on the heart, and that from the face of Christ, who is the "Sun of righteousness."

2. I would remark the *extent* and "*diversity* of operations" carried on by these societies. It is not by one means, but "by *all* means," that they seek "to save some"—to save all—if it were possible. Thus one society gives the scriptures—another says, "How readest thou?" And if the answer be, "I am not learned, I cannot read,"—the teacher presents a spelling-book—sits down by his pupil, and patiently deals out to him the first elements of knowledge. He now begins to read, and another messenger of mercy puts the question, "Understandest thou what thou readest?" And if the answer be, "How can I, except

some one teach me?" then he "begins at the same text, and preaches to him Jesus."

Or, perhaps, this benevolent man has not "the tongue of the learned," then he puts into his hand a religious tract, and this dumb interpreter points out to him the way of eternal life.

Or, it may be, the order is inverted: a missionary goes forth with the Bible in his hand, and shows it to the heathen—translates it into their language—impresses its truth upon their conscience—and exhibits Him, who is promised to be, not only "the glory of Israel," but "salvation to the ends of the earth."

3. I observe the harmony of principle among them. Their object is not to make proselytes to a sect; not to serve a party, nor to spread a favourite sentiment; but to support and propagate primitive Christianity; the simple, but important truths of scripture. With this view the Bible Society rejects every note and comment; the School Societies confine their instructions to the Bible; the Tract and Missionary Societies avoid every controversy on which evangelical Christians are divided.

4. I would notice the *variety of objects* to which the public benevolence is directed. Some confine their benevolence to their own country; others push their exertions to the antipodes. Among the former, some direct their attention to children, others to adults; some seek the conversion of sailors; others carry instruction to the army; and yet others penetrate the asylums of human misery, and the abodes of crime—"to proclaim liberty to the captives, and to bind up the broken-hearted." In foreign countries the objects of mercy and benevolence are no less varied: the sophisticated Hindoo, the degraded Hottentot, the oppressed Negro, the long-neglected Jew—all, all become in turns, and to different societies or individuals, the object of the kindest sympathies—the most benevolent and disinterested exertions.

Among other countries I cannot but rejoice that considerable exertions are directed to the instruction of neglected Ireland, and to the Highlands and islands of Scotland, where, till lately (though our immediate neighbours) the inhabitants had so much reason to complain—"No man careth for my soul!"

5. I remark the *connexion* of most of these societies, and the re-action which takes place between them. It is very true that their pecuniary interests may sometimes interfere; but the manner in which they stimulate and assist each other is far more remarkable. It was the Bible Society which first taught Christians to be generous on a large scale—to do good by wholesale: but for this it is not likely so much would have been done for missions. Missionary Societies have stimulated each other. Churchmen, Methodists, Dissenters, have "provoked each other to love and to good works." But there were some Christians whose scruples happily prevented their engaging in missions—I say their scruples (however unreasonable they may appear) *hap-*

pily prevented them from uniting with their fellow-christians, because by this means new paths of Christian charity were traced out. The horrors of slavery harrowed up their feelings, and they rested not till the slave trade—till domestic slavery—received its death-wound, and the shout of liberty reached the shores of Africa. This was not enough. They looked into the dungeon of the criminal; they saw that "the iron entered into his soul;" they heard the sighing of the prisoner;" they visited the fatherless and the widow in their affliction. "They were eyes to the blind and feet to the lame;" and "the blessing of him that was ready to perish came upon them." They blended the objects of their benevolence; they carried the Bible and the spelling-book with them wherever they went; and with the latter they furnished the ability to read the former. Schools also were promoted and conducted on a large scale by means of the Lancasterian system. Benevolent Churchmen were again "provoked to jealousy;" they were alarmed lest the majority of the nation should become Dissenters. The National Schools were established, and more than a double number of children are now taught. Religious instruction, which was growing out of fashion in our schools, is now incorporated in all, especially for the lower classes.

6. These societies have called forth *energies* altogether new and unprecedented. The system of Sunday Schools has formed thousands of gratuitous teachers; the plan of "mutual instruction" by means of monitors, has done the same; and there are now probably more teachers than there were scholars fifty years ago. The Auxiliaries to the different Bible and Missionary Societies have trained thousands to the work of benevolence and charity; and the employment of females, in particular, in these blessed services, has created a *power* in morals analagous to the steam engine in mechanics—there is no limiting its effects. Charity is become the daily occupation of ladies, many of whom formerly supposed they were born only to dress and dance for the amusement of the other sex. The system is spreading into India, and through the East, and must produce a revolution in society, the effects of which cannot now be calculated.

I conclude with remarking the more immediate influence of these societies upon the *religious* world. It must always be remembered that the best effects of the best institutions must depend on the Divine blessing. "Paul may plant and Apollos water;" and it is unquestionably our duty to plant "the rose of Sharon" in every country in the world. The waterer must follow the planter; for it is a sad mistake to think that we must sit at home, and water only with our prayers. We should imitate the ancients who "watered with the foot," and, by a tedious and laborious process, direct the streams of the river of life in rills of mercy through every land and clime. The first natural effect of

these institutions, therefore, is to promote activity and industry in doing good—and God is wont to bless the diligent.

Another effect, no less certain and unequivocal, is the promotion of Christian love and unity of heart. Persons embarked in the same cause—drawing in the same yoke—naturally cleave together. How many Christians have been delighted and astonished to find those in zealous co-operation with themselves, whom they had weakly supposed to have no zeal for God, or benevolence to man—merely because they did not know them.

The influence of these unions extends still farther. Bigots have been employed for ages in endeavouring to reduce all Christians to one standard of faith, and they foolishly supposed that prisons, racks, and flames must do this. But these institutions all lead to uniformity of faith—the Bible Society more especially. The grand difficulty has been hitherto to produce a standard, to which all might conscientiously subscribe. All the creeds and catechisms in Christendom have been tried in vain—the Bible Society has found that standard in *the word of God.*

Lastly. The wisest heads have been long employed in calculating prophetic dates, and in marking the commencement of the millennium. The members of these institutions have done more and better; they are anticipating—they are introducing it: for when "the earth is full of the knowledge of the Lord, as the waters cover the sea"—then is the *millennium.*

Extracts from the Speeches delivered at the Annual Meeting of the London Missionary Society, held on Thursday, May 11th, at Queen-street Chapel.

Rev. Dr. Bogue moved the first resolution—"That the Report now read be accepted and approved, and printed at the discretion of the Directors; and whilst this meeting acknowledges with devout gratitude to God the measure of success vouchsafed, in the past and former years, to the efforts of this society, it congratulates, with the utmost cordiality, all kindred institutions, on the success which has also attended their respective endeavours."

"The union of Christians of various denominations," said br. B. "gave an impulse to the operations of this society, which it could not otherwise have received. At first many ridiculed or opposed our design, but in these 25 years there has been that gradual progress in the human mind towards the missionary cause, which could not then have been conceived. There is not a denomination of evangelical Christians that has not a Missionary Society. They have chosen indeed to go out by tribes, rather than with the general body, to conquer the land; but in whatever way they go forth, if the land be but conquered, we rejoice. It gave us great pleasure to hear that there are missionaries now in the

four quarters of the world, and the report has informed us how they are engaged. Some are learning the languages of those countries; some are preaching the gospel, or conversing with the natives from day to day; others are teaching children; others are engaged in translating the scriptures. This is another thing in which great progress has recently been made. During the 17th century, I know not that we shall find any engaged in this work; the 18th commenced with the translation of the scriptures into the Tamul language, by the Danish missionaries; but in the last few years, more translations of the holy scriptures have been completed, than perhaps in as many centuries before."

After alluding to the translations of the scripture into several other languages, he said—"But that which excites the greatest attention, and may be called the glory of our society, is the translation of the whole of the scriptures into the Chinese language. It must afford you great pleasure to hear that they were completed in November last; and thus is presented to one third of mankind, in a language they can understand, the pure word of God! It may astonish us that for 1800 years this work was never attempted, in a language spoken by so many millions of people; but now they have the scriptures and missionaries; and we may expect that Divine Providence will open that vast empire to the gospel of Jesus Christ, and this ought to be the subject of fervent prayer among all the disciples of Christ.

"In the South Sea Islands the appearances astonish us. There is much in Providence to astonish us, and much of Divine power and grace to be observed; praying in secret; praying in families; reading the scriptures; seeking advancement in knowledge; more than 6000 people able to read; these things are truly wonderful! A system of morals has succeeded. An abandonment of every thing indecent, and with all this, there is a portion of the people who are made the partakers of the true grace of God, and this is the great object we have in view in every mission.

"There is one thing I ardently wish for, and that is a more abundant effusion of the Spirit of God, to accompany every missionary labour among the heathen. We still want, how much shall I say? of that sacred unction which accompanied the labours of the apostles. Far would I be from despising 'the day of small things;' I rejoice at what has been done in Otaheite, South Africa, and other places; but I wish to see more. Let Christians be more in prayer, relying on the promises and faithfulness of God, and we may expect far greater things than we have yet seen. What a great thing it will be, when God pours out upon the millions of Hindoostan, the healthful spirit of his grace! I may not live to see it, but I have no doubt that in some future meeting, some one will have to move the reception of a Report which shall inform the society that hundreds and thousands are turned to God, and

are adorning the doctrine of God their Saviour, by a life becoming his gospel."

The motion was seconded by Rev. J. Leifchild, who said, "When Henry Martyn left his native shores, and broke through all the ties of interest and affection that bound him to this land, to preach Christ among the heathen, with what propriety could he repeat these lines, when stepping into the vessel—lines which have so often been sung under this roof—

'I all on earth forsake,
Its wisdom, fame, and power;
And Him my only portion make,
My shield and tower.'

"When we compare our conduct with his, and with that of some of your own missionaries, what is it we do or can do for the missionary cause? As far as my observation extends, and certainly as far as my experience goes in my own neighbourhood, I must express the conviction I feel, that your cause is much indebted to the zealous efforts and unwearied assiduities of Christian females. The lower classes sometimes stimulate the higher. At a village in the county, where it fell to my lot to advocate the cause, a female servant was so much affected with what she had heard of the condition of the heathen, that she could not sleep all night; and in the morning deposited her savings on the breakfast table, with cries and entreaties that I would accept of it. Her mistress assured me she should be no loser, and was stimulated by the conduct of her servant to double her own contribution. Sir, if there be a heart here unaffected by your report, assuredly mine is not that heart. O what glorious days has it made us to feel that we live in! The destruction of heathenism and idolatry in the earth is actually begun. Speedily may it be consummated! May what took place recently, at a village near Amboyna, be soon repeated all over the heathen world! At the advice of a Christian in high station, they sailed from the shores with their idols in the box where they had usually been committed during the night for repose, and attaching an immense weight to it, they sunk it like lead in the mighty waters! And as it sunk, they sung, 'O give thanks to the Lord, for his mercy endureth for ever.' So perish all the gods of the heathen!"

The Rev. Mr. Smith, of Rotheram, said, "Enoch prophesied of the last day, and Noah preached righteousness for 120 years. The scriptures were read in the Jewish synagogues every Sabbath-day, and priests and prophets instructed Israel to fear the Lord and keep his commandments. Jonah, and other prophets, made occasional excursions to preach the preaching that God had bidden them; but the genius of Judaism was seclusion. And well and wisely was it so appointed; for the light of the gospel was too feeble to bear expansion, and it would have been extin-

guished by extension; the Jewish people never came into contact with idolatry without being contaminated by it; and thus the salt of the world lost its savour, and the light of the world was quenched in darkness.

"But when the predictions of the Old Testament were fulfilled in the coming of the Messiah, and the gift of the Holy Spirit, the ministry of mercy was not confined to the lost sheep of the house of Israel, but God made his name glorious to the ends of the earth. The harbinger of it came preaching the gospel of the kingdom, and the character and work of our Lord is expressed in one important sentence—he went about doing good, he taught in the synagogue, and he preached the gospel. He did indeed confine his ministry principally to the lost sheep of the house of Israel, but he rejoiced in spirit when men came from afar to hear him; and considered it as a pledge that his Heavenly Father would give him the ends of the earth for his possession—that he should see the travail of his soul and be satisfied.

"The last orders he issued to his disciples as he was about to be taken up, were, 'Go into all the world and preach the gospel to every creature;' and all who would avoid his power or share his mercy, ought to pay much attention to his last command."

Joseph Butterworth, Esq. M. P. for Dover, seconded the motion. He began by congratulating himself and the Wesleyan congregation usually assembling there, on their meeting the London Missionary Society in that chapel, observing with pleasure, that the prejudices on both sides, which would once have prevented such meeting, had subsided. He remarked that the great power and influence now possessed by this country ought to be employed for the promotion of some great object—such as the society, then assembled, had in view; and that the colonies belonging to this country, which had been sadly neglected, ought now to be considered. He adverted particularly to the East Indies, and the cruel superstitions which still prevail there, and which had lately increased rather than diminished, 900 women having been burnt in the last year, which exceeds the number of preceding years. It was however consoling to learn that some of the prejudices of the natives were giving way, and that there were various symptoms of improvement.*

Mr. B. then recommended liberality in the support of the society, and, noticing a hint which had been put into his hands advising persons to remember the institution in their wills, he exhorted them rather to become their own executors, and to do as much good during their lives as they possibly could; but if not able to do this as they wished, then to do some good at their death.

The Rev. Richard Watson (a minister of the Wesleyan con-

* See remarks on "Prospects of Christianity in India," in C. H. for July 14th, p. 197. Vol. VII.

nexion) then moved the third resolution, viz.—"That as the most important benefits have resulted to this and other institutions from the formation of Auxiliary Societies—of associations in congregations, and of associations among ladies and young persons; the further formation of such societies and associations, wherever practicable, be most earnestly recommended to the friends of this society in every part of the united empire, and in other countries."

Mr. Watson commenced by observing that he laboured under the disadvantage of a cold, but said, "On such an occasion as this, I should think there is criminality in silence, and while a man has a voice to speak, however harsh or dissonant that voice may be, he ought to lift it up in praise to God, and in exhortation to his people, to prosecute this glorious work. It has been said, there is no rivalship among the missionary societies, I think what we have seen to-day, is a proof that there is at least no rivalship at *head quarters;* nor is there any at the different stations to which the missionaries have been sent, but they all exhibit a most edifying example of Christian love and unity; thus constraining the heathen to say, 'See how these Christians love one another,' and I do think that the spirit now displayed by the missionary societies, is the most encouraging proof of the coming of the kingdom of our God and Saviour. If that kingdom have originated from the God of love, and is carried into effect by Jesus Christ, who so loved us that he gave himself for us, then its most prominent feature will be the love of the brethren."

Afterwards adverting to the South Sea Mission, he said, "We find, in every connexion, persons ardent to carry on this great work; and ardent minds are too frequently impatient minds. There are persons who suppose that we have only to go into the land to possess ourselves of it; but there are many circumstances to try the patience and faith of the saints. The ultimate success of this mission may therefore encourage future missionaries patiently to persevere, though early success may not attend their labours."

In the course of this address, Mr. Watson noticed the objections which some persons urge—one of which is that of *novelty.* In answer to which, he observed, that although there may be some novelty in the mode of our proceedings, yet that the very same principle which has produced these exertions in our day operated in the minds of our predecessors; but they had other employments; they were called to settle the churches, and to establish them in their faith: but who that reads the spirit of the fathers of the Christian church does not see that that same spirit would have carried them as wide and as far as the various institutions among us. I remember Baxter says that he should not have regretted that so many godly ministers had been turned out of their churches, if they could have found access to the heathen

world; and with respect to the sweet singer of our modern Israel, Dr. Watts, I will appeal to you who are best acquainted with him, whether he ever strikes his lyre with so vigorous a hand as when he pours out, in the full tide of his verse, the sublimity of his hopes on this subject. Poets were once called prophets, and there are two lines of Watts which occur to my mind that seem to be almost prophetic—

"The islands of the southern sea
Shall stretch their grateful hands to thee."

The Rev. Dr. Collyer, who seconded this motion, referring to the future prospects of the society, said, "Whilst some who have been ardent in the missionary cause have fallen, how pleasing is the hope that others are rising up to fill their places! And whilst we perceive on the faces of some around us the rapid advances made by time, and every year seems to go for more than *one* with them, we cannot see, without regret, the chariots descending, which shall bear away our fathers; but this is the strongest argument, if there be one argument stronger than another, that those who may survive should prove themselves worthy to tread in their steps, and to follow their example."

Rev. Mr. Knill, a missionary who laboured in India, but was obliged to return on account of his health.

"My dear Christian friends,—I would wish to transport you, in the feelings of your mind, from this sacred place, to that land of idolatry whence I came. In Madras there are 300,000 precious souls all given to idolatry: but I was forced to quit that interesting field of labour for one which was considered more salubrious. As I was travelling, about 200 miles from Madras, I halted one evening at a place where I intended to remain that night. All around me was favourable to meditation, and my heart was drawn out to the Father of Spirits. I took a walk along a path which led to a temple; the officiating priest was performing the duties of his office—lighting the lamps, and decorating the image, to receive the adorations of the people; the image, which was stone, was the figure of a bull; it was painted black, and adorned with flowers. I stood amazed to think of the awful state of apostate man; and while I was thus meditating, I heard a great noise; and turning my eyes towards the place whence it came, I perceived the element as it were all in a blaze! I soon saw that it proceeded from a multitude of persons who were approaching that place. There was a great number of men, women and children, ten or twelve thousand, I think; some leading sheep, some goats, and some lambs. I immediately discovered that they were going to sacrifice in another, a larger temple, which exhibited at once every thing grand in its formation, and every thing that could degrade the mind. There they sacrificed the animals which they had brought, and then returned to their families, who had kindled about a thousand fires on this large

plain. There they took their victims, that they might 'eat and drink, and rise up to play.' I felt for them; I prayed for them; and I vowed to the Lord that if health and strength were afforded to me, I would labour with ten-fold diligence to make known to this people the riches of the grace of Christ. Oh, my friends, we must go to some idolatrous country to see the value of the gospel and its effects upon the character of man. I know not that there was one Christian within 200 miles of this place."

Mr. Knill proceeded to give an interesting account of the schools at Travancore, of the reflections of some elder people, who said there were none of these good things when they were young, and of the happy death of a converted Hindoo. And then added, "O I have seen enough to fill my soul with rapture till the day I shall close my eyes on all terrestrial scenes. Col. Munro has been a great friend to Mr. Mead and the mission, and I rejoice in it. We mentioned to him that we were desirous of increasing the schools, but we could not do it without assistance. A piece of ground was pointed out as being desirable, and he kindly obtained it for us. This will be sufficient, when drained and cultivated, to support a great number of children. And were it in my power, I would gladly lay down £100 to carry this design into execution, and think it the happiest moment of my life; but for my part, I must say, 'silver and gold I have none,' but if I had 1000 lives I would consecrate them all to this work. Perhaps, my friends, I shall never see you again. Oh pray that God may keep me humble, make me useful, and fill me with love to precious souls."

Rev. Mr. Collison then read a letter from a gentleman, who having perused an article in the Missionary Quarterly Chronicle, referring to the above donation of land, and the need of money to cultivate it, had most generously sent to the society that very sum which Mr. Knill had mentioned. A bank note for £100 was then presented by Mr. Collison, from his friend, to the Treasurer. This information being totally unexpected, produced a very delightful effect on the meeting, and a vote of thanks was given with heartfelt gratitude to the unknown benefactor.

(*To be concluded in our next.*)

REVIEW.

A Sermon *in vindication of the Religious Spirit of the Age; preached April 9th, 1820, in the Middle Dutch Church, New-York, on the Anniversary of the New-York Missionary Society. By* Alexander M'Clelland, M. A. *Pastor of the Presbyterian Church in Rutgers'-street.* New-York: published by the Society, 1820. pp. 35. 8vo. 25 cts.*

To administer keen, sarcastic, and deserved rebuke to that class of the community whose officious effort it is to cramp the ex-

* The profits arising from the sale of this Sermon, are to be devoted to Missionary purposes.

ertion, and slander the good sense, of those who are devoted to God's glory, in the dissemination of his truth; and, at the same time, so to conciliate some polite and sage-like sceptics, as to secure their *passive*, if not their active, assistance in the diffusion of divine light, by showing them that it is not excessively *ridiculous* to think the globe shall be Christendom;—is chiefly the design of this "Sermon."

Candour must constrain the very enemies of Christian enterprise to acknowledge, that this "vindication of the religious spirit of the age," is supported by principles and analogies which a sound and generous mind will not venture to reject; that it discovers a considerable acquaintance with the nature and history of man; and plainly shows, that pungent wit is not the exclusive property of the Infidel.

The discourse has certainly a respectable claim to original matter, beauty of arrangement, unity of design; perspicuity, strength, and elegance of expression.

To say, however, that it is interwoven throughout with as much of the finery and *finesse* of a *Novel*, as might at any time be expected in a *Sermon*, is to state *one* quality it has with which some old fashioned Christians, not over captious either, would be dissatisfied. To say, moreover, that it brings forth "the grave polemic" from amid his "stupendous tomes," and points at him as "the kindler of sectarian feuds," the filler of "the whole city of Zion with confusion"—and then scourges the "learned disputatious divine," as a "firebrand of the church;"—is to mention *another* particular, which even some *charitable* Christians would not consider a recommendation. They might ask: "Has not the 'grave polemic, in days of yore,' been a champion of *truth*, and done *something* toward handing it down for present circulation in its *purity?* When man and Satan combine to corrupt the doctrine and worship of God, can the church derive *no* advantage from him who, *knowing* the nature and design of the gospel, and zealous for his Redeemer's honour, dares to front the advocate of error; and, like a *Christian* Demosthenes, is able to 'seize the connexion and opposition of ideas; mark with precision the main point of a disputed question; discover the mazes in which it has been involved; define his terms, apply the principle to the question, and the consequences to the principle, and then break the threads of sophistry, in which perfidy would entangle ignorance?' Is it so, that such men as put themselves into the ministry, after a preparation of twelve or eighteen months, and the substance of whose preaching is *not* Jesus Christ and he crucified, but a narration of what is transacted in the religious world; and who, truly, are so 'inferior in the art of syllogizing' as scarcely to know what a syllogism is;—is it so, indeed, that *they* 'do more for God and man in *one day*,' than did such men as Calvin and Owen, 'in a long

and busy life?' And because some controvertists have 'darkened counsel by words without knowledge,' and even done worse, must therefore the Preacher's pen, like a 'besom of destruction,' sweep away *all* polemical divines into one common perdition?"

It is freely admitted, that disputation in matters of religion, has done much to create and continue sectarianism; and thus awfully to alienate the affections of those who have "one Lord, one faith, one baptism;" and to produce a fearful illiberality of heart and hand, in the distribution of Heaven's treasure. It is as readily granted also, that many at this hour blunder most egregiously on the subject of ministerial duty, in cherishing greater eagerness to cut off the ear of the high priest's servant, than to feed the sheep and lambs of Jesus Christ.

But it is likewise thought that He, who qualifies his servants with *various* gifts for the perfection of his church, has used some of his own members as polemics, and thus, as "instruments of *righteousness* unto God;" and will cause them to "shine as the brightness of the firmament, and as the stars for ever and ever."

It is neither safe nor modest, even for the head to say to the feet, "I have no need of you."

The Sermon contains another sentiment, which it might not be improper a little to amplify, and somewhat to guard: viz. that the spirit now working so powerfully among the children of Zion, plainly signifies that "the time to favour her, yea, the set time is come;" and that their present excitement better reveals their duty, than do "whole libraries of apocalyptic and chronological dissertations." Very true. It is one of the well known marks of the divine economy, that Jehovah gives blessings to those in whom the ardent desire for them is kindled and burning. He himself imparts this desire, as the pledge of coming consolation. Now it is just this characteristic of divine providence that seems to be utterly neglected by men, who seek to shelter themselves under *prophecy*, when they are pressed to give a reason for not taking part in the enlightened, benign, and successful crusades of modern Christendom. And this species of subterfuge is precisely the same with that, which these very men condemn in those who, when urged to make their "*calling* and election sure," turn about the exhortation, and say, it should be "to make their *election* and calling sure."

At the same time, the glorious things spoken in prophecy concerning the city of God, require to be studied, and compared with the course of his providence; in order to see what scriptures have been fulfilled, are now accomplishing, or remain to be filled up. And the knowledge thus obtained will do much rightly to regulate and encourage efforts to evangelize the earth; and will be a very good companion for zeal, on a missionary tour.

To conclude. This Sermon is recommended as an inge-

nious and spirited defence of the religious enterprise of the day; and, notwithstanding the objections which might warrantably be made to some of its peculiarities, is far more worthy the attention of those, who have hitherto been unfriendly to the cause it vindicates, than all the "stones, plants, and cockle-shells" that could be scraped together—than all the lugubrious "predictions" of doubt and fear.

Intelligence.

ENGLAND.

SOCIETY FOR PROMOTING THE ENLARGEMENT, AND BUILDING, OF CHURCHES AND CHAPELS.

An adjourned general meeting of the above society was recently held at their rooms in Lincoln's Inn Fields, and was numerously and respectably attended.

His Grace the Archbishop of Canterbury took the chair, supported by Lord Kenyon, the Bishop of Landaff, Sir James Langham, the Hon. Ph. Pusey, Archdeacons Cambridge and Watson, and several other clergymen and gentlemen.

The Report of the last year's proceedings was then read by the Rev. W. J. Rodber, the Secretary. After noticing the exertions and progress of the Society, it stated, that 241 applications had been received; 120 were under consideration; not within consideration, 10; 111 grants had been made for enlarging, building, repairing, and giving free seats; the grants amounted to 29,347*l.* and increased accommodations had been given for 36,557 persons, of which there were 26,336 free sittings. The following is the present state of the funds:

Stock in the public funds 48,955*l.* 15*s.* 2*d.* Three per cent. consols, 68,548*l.* 14*s.* 3*d.* Ditto reduced, 3,503*l.* 18*s.* 2*d.* Balance of Treasurer's account, 1,403*l.* 18*s.* 8*d.* Donations unpaid, 1,216*l.* 1*s.* 0*d.* Grants ditto, 25,852*l.* 0*s.* 0*d.* Amount of disposable assets, 25,763*l.* 14*s.* 4*d.*

The Report concluded by noticing the great good the society had already done, and the increased measures in contemplation.

The Archbishop of Canterbury moved, that the Report should be referred to a Committee, to consider the means of giving it publicity.

BRITISH AND FOREIGN SCHOOL.

On Monday, June 12th, the Marchioness of Landsdown, the Countess of Derby, Dowager Lady Sitwell, Lady Laura Fitzroy, Lady Isabella Blackford, Lady Charlotte Seymour, Lady Mary Stanley, Lady Johnstone, attended by Mrs. Fry and Mr. Clauswitz, Charge d'Affaires from the King of Denmark, the Duke of

Somerset, Lord Euston, Sir Alexander Johnstone, &c. visited the Central School of the British and Foreign School Society, and paid great attention to the different operations of the system for upwards of two hours. The whole party expressed great satisfaction with the good order and progress of the children, who were particularly examined on their acquaintance with the holy scriptures.

General Statement of Schools in England.

Endowed Schools.—New schools, 302; children, 39,590. Ordinary schools, 3865; children, 125,843. Total revenue, 300,525*l.*

Unendowed Schools.—New schools, 820; children, 105,582. Dames' ditto, 3,102; children, 53,624. Ordinary ditto, 10,360; children, 319,643.

Sunday Schools.—New schools, 404; children, 50,979. Ordinary ditto, 4,758; children, 401,858. Total, 931,686.

[This account we understand to be exclusive of the National and British and Foreign Schools.]

INDIA.—SERAMPORE COLLEGE.

We have the high gratification of learning, that, on the 19th of June, a sum of £5000 was voted by the Committee of the British and Foreign Bible Society, in aid of the translation fund of the Calcutta Mission College, under the direction of the Lord Bishop of that diocess, and which will be applied to that noble object exclusively.

Serampore College, embracing, among other very important objects, a plan for increasing the Native Missionaries in India.

The population of Hindoostan, it is supposed, amounts to not less than one hundred and fifty millions, of whom more than sixty millions are British subjects. With the exception of a few heathen, but recently converted to Christianity, all these are "lying in wickedness," and destitute of Christian teachers! The care of these sixty millions, in particular, naturally devolves upon British Christians; but what has hitherto been done for them? At present, there does not exist in India one Christian teacher for each million of souls! notwithstanding the express injunctions of our blessed Lord—"Go ye into all the world, and preach the gospel to every creature."—"Go teach all nations."

It is further evident, that, by their own individual exertions, British Christians never can teach all these tribes, speaking as they do more than fifty different languages, or dialects. If only half the sixty millions could be brought under instruction, and giving five hundred souls to each missionary, this would require not less than *sixty thousand;* but where shall sixty thousand missionaries be found? and if they could be found, from what funds could they be supported? If, therefore, the great body of the

people in India are to be turned from idols to serve the living God, it is manifest that this must be accomplished by the *natives* who are converted to the Christian faith, and that upon *their* shoulders, as far as human agency is concerned, the great burden of this blessed undertaking must rest.

In these circumstances, Dr. Carey and his brethren have for some time past been very anxious to establish a seminary, wherein the case of *native* pastors and *native* missionaries shall be properly met; and trusting in God that they should not be disappointed in their desires for completing the design into which they have been gradually led, the ground for the erection of the requisite buildings was purchased in 1818, after the plan, published all over India, had received the sanction and patronage of the Most Noble the Marquis of Hastings, the Governor General; His Excellency Jacob Krefting, the Governor of Serampore; and other public characters. To this undertaking, the Serampore missionaries, Carey, Marshman, and Ward, have devoted 20,000 rupees, or 2500*l.* sterling from the proceeds of their own labour.

The peculiar fitness of native preachers for the work in view, can hardly be appreciated without considering the difficulty of acquiring a foreign language, so as to be able to become a *persuasive* preacher in it; without referring to the heat of the climate, which in a great measure incapacitates an European for very active services in the open air, and without considering that the only way, for many years to come, in which the spiritual wants of this vast population can be met, must be by numerous and constant *journeys* among them. From what treasury could places of worship be built all over India? and if they existed, who should, or who could persuade the heathen to enter them? But the native preacher under a tree, or even in the open air, can address the people for hours together, without feeling more fatigue than what attends similar labours in England. He can also find ready and unlimited access to his own countrymen; he can subsist on the simple produce of the country; he can find a lodging in almost any village he may visit, and he knows his way to the heart as well as to the head of a native without difficulty. On the other hand, the European cannot travel without carrying along with him his food, and that wherein he may sleep, as there are no public inns; so that a boat or a palanquin becomes necessary. Hence the expense of travelling to an European is very considerable; while the Hindoo preacher, subsisting on from seven and sixpence to ten shillings a week, *including travelling charges*, will find that amply sufficient to carry him all over the country. For the improvement, therefore, and suitable qualification of such important and essential instruments as these native missionaries, the doors of this institution will ever be open, and it remains with the public to say how many shall thus enter.

Besides the improvement of converted natives who may be selected for the work of the ministry, or for missionary employment, Dr. Carey and his brethren hope that some of these pious Hindoos may be capable of acquiring a higher education; and that after becoming good Sûngscrit, as well as Hebrew and Greek scholars, they may be successfully employed as translators of the divine word into languages, with the structure of which they will be perfectly familiar.

It is also intended, that a respectable but inferior education should be given at this college to a number of the children of converted Hindoos and Mussulmans, so as to qualify them for stations in life by which they may procure a decent livelihood, and rear and educate their families. Hereby some amends may be made to their parents and themselves, for the deprivations to which they have been subject by the loss of cast; and thus will be wiped away the dreadful reproach common throughout every part of India, that the Feringees (the Christians) are sunk the lowest of all casts in vice and ignorance.

And, lastly, this college is proposed to be open and gratuitous to all denominations of Christians, and to as many heathen scholars as choose to avail themselves of its exercises and lectures, provided they maintain themselves.

It will be remembered, that the European missionary is, *at present*, as absolutely necessary as the native; for, without the advice and superintendence of the English teacher, the native, in his present infant state, would be able to accomplish little or nothing: but still it is upon native preachers that the principal part of this work must ultimately rest. To enable, therefore, the Serampore missionaries to send out as many *such labourers* into the immense field in view, in the best possible state of *preparation*, is the purport of the present appeal to British Christians.

The peculiar fitness and value of a native missionary has been already stated; how important then that he should go out furnished with such a competent degree of knowledge as to qualify him for enlightening and persuading his countrymen to flee from the wrath to come! The object is not to make him a learned man, but to furnish him with the first principles or elements of such knowledge as a young heathen, however acute, does not possess. In one year only, not a few may be considered as ready for their work, and the whole expense, both of board and education, at this institution, will not exceed *ten guineas annually!* In what way, then, or to what nobler object, could a person appropriate such a sum, and receive from its application a higher gratification? Nor is there any reason why such a gratification should be confined to the individual who is able to afford ten guineas annually. Ten persons uniting together, and subscribing annually one guinea, may share in the same enjoyment. The smallest sums indeed will be gratefully accepted, and applied

immediately as the subscribers may direct, either to the education of native missionaries, the purchase of suitable books, or the expense of the premises.

By the value, therefore, of all the exertions hitherto made; by the importance of all the translations; by the sufferings of all those victims of superstition, destroyed annually on the funeral piles, in the graves for the living, in the rivers, under the wheels of the car of Juggernaut, and on the roads to the sacred places all over India; and by the sufferings of all those children who are smothered, strangled, or thrown into the mouths of alligators by their mothers; yea, by the cries of all these millions, *perishing* without Christ and without hope, are British Christians called upon to assist in this, it is conceived, immensely important undertaking.

Donations and subscriptions to this institution will be received by Messrs. Praed and Co. Fleet-street, London.

UNITED STATES.

SYNODICAL REPORT ON THE STATE OF THE CHURCHES.

General Synod of the Reformed Dutch Church in North America.

The Committee on the state of the Churches report:

That, from the Minutes of the Particular Synods of New-York and Albany, and from the free conversation on the state of religion, it appears—That the pure doctrines of the gospel, as held by our standards, are generally maintained, and regularly and faithfully preached—that there is particular attention paid to the instruction of youth in the principles of our religion—that family visitation is faithfully attended to by many of our ministers—that there is a very encouraging attendance upon public worship and other means of grace—that the number and influence of prayer-meetings and Bible classes have considerably increased—that family worship and other private duties are better observed than formerly—that there is an increasing attention to discipline—that the standard of piety is gradually rising—that professors of religion are walking more worthy of their vocation—that Christians of various denominations are more closely united in the kindly feelings of gospel good-will—that the monthly concert of public prayer is regularly observed in many congregations—that there is in a few places a more lively interest felt in behalf of Missionary and Bible Societies—that there are more earnest prayers and more liberal exertions made for the extension of the Redeemer's kingdom at large—that the regular dispensation of the gospel has a very perceptible influence upon the world in many places, to check their vices and their vain amusements—that during the last year a goodly number of sinners have, to all appearance, become savingly converted—and that the general pros-

pects of our church are in many quarters very particularly encouraging.

From this general view it appears, that the Dutch Church was never in a more prosperous state in this country; that it never had brighter prospects; and, therefore, that its members have never been more loudly called upon to observe and acknowledge, that the hand of God has been stretched out in their behalf.

It is particularly incumbent on us to notice the increased attention which is paid to family worship: this duty has heretofore been neglected to a very shameful degree in many of our congregations. It is pleasing to observe that an evident change for the better is now taking place. In some congregations two-thirds of the families of professors now regularly worship God morning and evening. In a few congregations the proportion is still greater; and in one, all the families of this description but two, are entitled to this commendation.

It is also pleasing to observe, that Bible classes are multiplying and attracting more general attention. It has been found by experience that this mode of instruction is peculiarly calculated to interest the minds of young people, and to induce the attendance of many who would turn away from other modes; and in many instances it has actually been productive of the happiest results. When we add to this the consideration, that by this method we draw instruction directly from the fountain of religious knowledge, which God himself has opened, we earnestly pray that these institutions may meet with still more extensive patronage.

Prayer meetings and family visitation, have also been remarkably blessed, and have given clear indications of God's presence with us. In attending to the latter duty, it has been found very useful for the minister sometimes, to go unattended by an elder, and to speak to the members of each family one by one. Such a mode of address, is peculiarly calculated to come home to every heart. There is no throwing it off upon others, or merging of one's self in a whole community, and thus escaping as an individual. There is a great point gained, when you make the *individual* feel that religion is his own personal concern. It has also been found useful, to hold meetings expressly for the purpose of conversation and prayer, with such as are in any degree anxious about their spiritual state; or are willing to confess that they are seeking salvation.

Among the causes of gratulation on the state and prospects of the church, your Committee dictinctly recognize those frequent revivals of religion which are breaking forth in various parts of our land, and within our own borders; and in which, considerable numbers are in a short time brought from the darkness and thraldom of sin, into the light and glorious liberty of the children of God. When we hear of such things, we are powerfully reminded

of the promise, "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring;" and we are, before we are aware, thinking of those events of the day of Pentecost, which were the actual first fruits; and the earnest of that great harvest of souls which God shall gather to himself in the latter days. Considering these revivals in this connexion, they open a glorious field to our view, and place us under very special obligations to praise the Lord, and congratulate one another on what we are living to hear and see. If the angels in heaven feel such an interest in our concerns as to rejoice over a sinner when he is brought to repentance, should not we rejoice at the conversion of a multitude of our neighbours and brethren? Yes, let us "praise the Lord for his goodness, and for his wonderful works to the children of men!"

But, though "the Lord has done great things whereof we are glad," yet our joy is abated by the coldness and barrenness of many professors; by the unhappy distractions and keen animosities existing in one of our classes; and especially by the awful fact, that to all appearance, a vast majority of the people of our several congregations are yet in an unconverted state; and therefore, under the curse of God and exposed to his eternal wrath. Their case is the more affecting, because they are brought very near to the kingdom of heaven; they are living within the call of the Saviour. But they *will* not come to him that they may have life. Many are deaf to his call, and wholly indifferent to his admonitions. They have forgotten their Maker and neglect his service, though they have grown up under the means of grace, and have always dwelt in the midst of such as are living and faithful witnesses for God. Is not their case most awful and deplorable? Will it not be more tolerable for Sodom and Gomorrah in the day of judgment, than for many who belong to our congregations and frequent our churches? Let us more faithfully and habitually view the case as it really is. Let us measure ourselves not so much by human judgment, as by the standard of divine truth; let us view our congregations in the light of God's word; and we shall see abundant reason to weep day and night over the slain of the daughters of Zion! Let us pray, and preach, and act, and labour as if we were in earnest over this immense interest; and as if we really believed and felt, that we are fellow-workers with God, to save the souls of our people from destruction.

The Committee have also prepared, and herewith present, certain resolutions connected with the state of the churches, for the consideration of the Synod.

All which is respectfully submitted.

By order of the Committee.

PHILIP MILLEDOLER, Chairman.

New-York, June, 1820.

Resolved, That all the ministers of our church be requested to set apart and observe one hour (from 11 till 12 o'clock, A. M. on Saturday,) in each week, for the purpose of praying in concert for the more copious effusion of the Spirit upon the ministry of reconciliation, and upon every other department of the Christian church.

Resolved, That each classis be requested to hold, at their stated meeting, immediately preceding the annual meeting of the General Synod, a free conversation on the state of religion in their congregations; and that on some day of such meeting each classis, as such, spend one hour in special prayer in behalf of the interests of vital religion within our bounds.

Resolved, That the statistical reports of the state of our churches be henceforth rendered once in three years.

Whereas serious divisions exist in one of the classes within our bounds—and numbers of persons are still found in all of them who habitually neglect the great salvation—therefore,

Resolved, That the last Thursday of September be set apart and observed in all our churches as a day of humiliation, fasting, and prayer.

Pastoral Letter on the Missionary Cause.

BRETHREN, BELOVED IN THE LORD,

Glorious promises are on record for the prosperity and glory of Zion. All her concerns are dear to her God. He will cause her to be built up, and make her children to flourish like the palm tree. The Lord has already done great things. Where churches have been planted, he has blessed his word and ordinances to the conviction and conversion of sinners, and the strengthening and comforting of his people. He has thus lengthened the cords and strengthened the stakes of his heritage. He has done more—he has, within a few years, commissioned and sent forth to the perishing, many faithful and devoted servants. He has planted his standard in China, in India, in different parts of Africa, in the wilds of America, and in the islands of the sea. He has stirred up his people to labour and pray for the advent of *that day when one shall say no more to another—know the Lord, but when all shall know him, from the greatest even unto the least.* These glorious objects are to be effected by the agency of the church and people of God, under the sanctifying influences of the Holy Spirit. This is beginning to be felt with uncommon weight by them. The different sections of the church of God in this country have claimed a share in this work. Six establishments for evangelizing the world already exist among us:—"The American Board of Foreign Missions"—"The United Foreign Missionary Society"—"The Baptist Board"—The Moravian, and the Methodist—and last, though by no means least, the "American Bible Society." These are intended to send the bread of life to the perishing, and to

cause the healing waters of the sanctuary to flow to all people. One of these, the Reformed Dutch Church, constitutes a part. We have connected ourselves as a denomination with "The United Foreign Missionary Society."

All the denominations in our country are also engaged in extending their bounds in this favoured land, by the truly Christian work of bearing the unsearchable riches of Christ to the destitute. In this work our church has also borne a part: some of our ministers have laboured individually in this field, and the church has from time to time sent forth others. Much still remains to be done. Many districts of our country, more or less extensive, are yet in a destitute state, not only on our frontiers, but in the immediate vicinity of populous districts, and in the near neighbourhood, where churches have been long established, These things ought to be so no longer. It is high time to awake. Our duty to God and to our fellow-creatures requires that we should lay these things to heart, and *feel* and *do* more for the perishing. Our circumstances, as a church, require that we should thus labour to extend and strengthen ourselves, and spread pure and undefiled religion. The opportunity will not long be afforded us at home. The ground will soon be occupied by others, and we shall be left to unavailing self-upbraidings and regrets. Better things however are hoped. The Lord has richly watered us, and we, it is hoped, will soon water others. Much may be done by the faithful and liberal use of the means with which the Lord has blessed us. Let not the appeal be made in vain.

Your fathers and brethren, in General Synod assembled, have had the subject under serious and prayerful consideration. They have adopted a plan which will be sent to you; and for the execution of which your prayers and exertions are specially and earnestly solicited. Consider the subject attentively and prayerfully, and act accordingly. Remember what Jesus has done for you. Remember also the worth of immortal souls; and have compassion on them that are ready to die; and remember that they must die *soon*, unless they are rescued. Count it an honour to be fellow-workers with God, and be instant in season and out of season, always abounding in the work of the Lord, forasmuch as ye know that your labour will not be in vain in the Lord. And now, may the great head of the church multiply unto you grace, mercy, and peace. Amen.

AMERICAN BIBLE SOCIETY.

Speech delivered at the Fourth Anniversary.

The Rev. Thomas Lyell, Rector of Christ's Church, New-York, on seconding the motion made the following remarks:

I second the motion, sir, and beg leave to remark, that the society whose fourth annual course, labours, and successes, the

report just read so faithfully and eloquently records, needs not the praise that cometh from man. No, sir, the approbation of that Almighty Being whose favour is the life and glory, the strength and excellence of every system of benevolence to mankind, is so distinctly seen, and rests upon its work of faith and labour of love with a smile of approbation so cordial and exhilarating, that any eulogy of mine would be superfluous, even were my lips now touched for the purpose with a live coal from the altar.

There was indeed a time when the Bible cause, transcending as it does, every other in the benevolence of its design, the grandeur of its career, and the glory of its achievements, seemed to appear in an attitude of dependence, and to ask, with some solicitude, the aid of warm-hearted and enlightened eloquence. Nor did it ask in vain. The friends of the general and universal diffusion of the scriptures—of the scriptures alone—of the scriptures without note or comment, appeared before the public, and instantly the public esteem was conciliated; and so conciliated, as to enlist in the noble cause not only its eloquence and its talents, but its rank, its influence, and its wealth. Kings and princes became its fathers and patrons, and queens and princesses adopted it, as did the daughter of Pharoah the infant law-giver of Israel, for their own. Its fame spread and its praise was celebrated, not only throughout all Europe, but among distant nations, who heard in quick succession (for the designs of mercy move with celerity) the joyful tidings, "Arise, shine: thy light is come, and the glory of the Lord is risen upon thee." Yes, sir, the pleasing employment of eulogizing the Bible cause, instead of being confined, as it was sixteen years ago, to a few individuals only, is now performed by grateful nations, who, in not less than one hundred and twenty different dialects, are daily rising up and calling its abetters and friends blessed. Contemplating the origin of the most benign and stupendous plan ever adopted since the day of the incarnation of the Son of God, for the benefit of mankind, we are constrained to ask, "Who hath despised the day of small things?" And turning our attention to its astonishing progress and glorious results, to exclaim with admiration and joy, "What hath God wrought?" We know that the work is the Lord's. If its progress proves this, as most unquestionably it does, so also does its origin. Yes, sir, its rapid progress; its vast extent; its powerful patronage and almost incalculable resources, do not more fully, than its humble origin, demonstrate that the work is the Lord's. It is highly interesting to look back to the rock whence, as a society, we were hewn, and to the hole of the pit whence we were digged. We now find, and rejoice to find, in the train of the Bible cause—a cause which *knows nothing*—aims at nothing—desires nothing, but to make the light of the gospel of Christ shine into all nations on the face of the earth—we now find, warm-enlisted in this cause, the wisdom, the might, the nobility, the

royalty of almost the whole civilized world!—But with whom of the wise, the mighty, the noble, or the royal, did it originate? Whence did that exuberant stream of benefits which is now refreshing and fertilizing the moral world, and causing it to bring forth the fruits of good living to the praise and glory of God—with whom did it take its rise? From whose lips dropped the first suggestion—a suggestion to which angels listened with ecstatic joy—of repairing, by the universal diffusion of the scriptures, the wastes of many generations—of making the wilderness and the solitary places of the earth glad, and of causing the deserts to rejoice and blossom as the rose? From whom the God-like design of furnishing an abundant supply of the balm of Gilead—of the leaves of the tree of life for the healing of the nations;—of sending to their relief that admirable remedy which is able to recover them from the moral maladies under which they were labouring;—of delivering them from the smart, and soothing the anguish, inflicted by the ferocity of the passions, the cruelty of superstition, and the relentless and sanguinary enactions of idolatry?

With whom, suffer me to repeat, originated the plan—a plan which as far exceeds in glory every other devised by man, as the light of the sun does that of the moon—of effectually ameliorating the condition, and advancing, even to heaven itself, the interests, not of a few men, nor of a few nations only, but of all nations, and kindreds, and tongues, and people? For every voluntary association, which has for its object an amelioration of the state of mankind, we must look, sir, to the gospel; and as far as my recollection serves, to the gospel alone;—the Pagan and Mahomedan world exhibiting no similar institutions.

Now since the promulgation of the gospel, every scheme of benevolence has been so contrived as to make the hand of God perfectly visible, as to leave an astonished world to look in vain for an adequate cause, for a spring or impetus of sufficient power to originate and give perpetuity to its operations, if they look below the will of Him who doeth whatsoever it pleaseth Him in the armies of heaven and among the children of men.

Whatever it may have pleased the Almighty to do since its organization, in making the nations tributary to its prosperity—in causing kings to come to its light, and princes to the brightness of its rising, the origin of the Society for the universal diffusion of the Holy Scriptures, to enlighten and convert a benighted and guilty world from the error of its way, was humble. Who could have supposed that *in England, of all places on the earth*, a Baptist preacher—pardon me sir, I mean—those who know me know I mean no disparagement of that or of any other denomination of Christians; and even those who know me not, know that it is impossible for any one who rises in this place in behalf of the Bible cause, to have the temerity to attempt any disrespect to the man whom God hath delighted to honour, and whose praise is engra-

ven on tablets more durable than brass, and less destructible by far than time itself; and yet, I repeat, who but God, who seeth not as man seeth, would have selected for such a purpose one who was comparatively unknown?

True, he was qualified, but in what did his qualification consist? Not in wordly greatness, power, or rank, but in that which has never failed to distinguish or characterize this society. I mean a benevolence the most warm, and diffusive, and impartial —a benevolence which, overlooking sectarian limits, embraced in its arms the whole family of man. A benevolence as expansive in its range, and as free in its offers, as the love of heaven which inspired it; which, in its eager course, delighted to mingle with every kindred flame, until the brightness of its beams should illuminate and cheer, as they do at this moment, the inhabitants of the world. When the Bible, sir, was to be circulated among all nations, it pleased God, it would seem, to make the crooked ways straight, and the rough places plain; to exalt the valleys and level the mountains; to break down, at the very commencement of the work, the walls of sectarian partition and of national prejudice—to unite men of all climes, and Christians of all creeds. In every thing belonging to this business the hand of God is seen, and the efforts which have been made and are making to evangelize mankind, tend to increase, among Christians themselves, that unity and Godly love, without which, whatever may be our pretensions, our religion is vain. Yes, sir, Christians of every name, sect, and party; and clergymen of all ranks and orders, "The lawn-robed prelate and plain presbyter, who erewhile stood aloof as loth to meet together, mingle here like kindred streams which some rude interposing rock had split." And the reason, sir, of all this is, that the friends of the Bible cause meet together, not as members of any temporal community, but as the subjects of that universal kingdom in which all temporal distinctions are lost: not to settle articles and creeds, and confessions, and catechisms, and ceremonies of religion. No; in the business in which we are engaged there is neither barbarian, Scythian, bond nor free; neither Romanist nor Protestant; Churchman nor Dissenter; Arminian nor Calvanist; but Christ is all in all. Were I not apprehensive, sir, that it might appear presumptuous, and be considered as exceeding the bounds of the privilege allowed on this occasion, I would say, before I sit down, let us never forget, in the midst of our prosperity, that God who permits us to share the honour of making his way known upon earth—his saving health unto all nations, is a *jealous God*, and will not give his glory to any man, nor to any society of men.

But pardon me, venerable sir, I did not rise for the purpose of instructing this enlightened assembly, but to express sentiments of congratulation. Of these my heart is full.

I congratulate you, sir, on being permitted to preside on this

occasion. I congratulate the society at large, on the things which have come to pass in these days. I congratulate kings and potentates, statesmen and warriors, philosophers and patriots, bishops and their flocks, ministers and their people, in being permitted to be co-workers with the God of love in breaking down the kingdom of Sin, Satan, and Death, and in establishing on its ruins the kingdom of the Redeemer.

Summary of the Fourth Report of the American Bible Society.

(Concluded from p. 264.)

Although the privilege granted to the Kentucky Bible Society to dispose of their Bibles to any societies in the neighbouring states, until the 1st of January, 1821; and the request made by other auxiliaries, to purchase there instead of resorting to the general depository in New-York, was considered a reasonable accommodation, owing to the perplexing state of the circulating medium of the western states,

"The Managers are confirmed in the belief: that the facilities which they now possess, in the purchase of paper of a quality best adapted to their purpose, in the superior skill of the workmen employed in the use of their stereotype plates, in their bindery, and other departments of the general establishment, and in the pecuniary savings that can be made in a business conducted on so extensive a scale; enable them to furnish Bibles and Testaments of a better quality, and proportionately at a cheaper rate, than is practicable on the part of any one of its auxiliaries."

It having been stated by a Bible Society in one of the southern states, that the booksellers in New-York would furnish Bibles on better terms than the National Institution, the Managers took measures, by furnishing specimens, to remove this mistaken impression. "The society alluded to were at once satisfied that the superiority of our Bibles, in the size of the type, in paper, printing and binding, was more than an equivalent for the nominal difference of price." If "similar misapprehensions have elsewhere obtained," it is hoped that what is here stated will be sufficient to remove them.

Among other reasons, that of giving the society a "local aspect," by its becoming the corporation of a particular state, has prevented the Managers from applying to the legislature of New-York for an act of incorporation.

"With a view to encourage the purchase and distribution of the sacred volume by religious and charitable societies, the Managers have recently determined, that any institution of either description, paying thirty dollars at one time into the Treasury of the American Bible Society, shall be invested with the privileges appertaining to membership for life."

The subject of providing more suitable apartments for the Depository, in which the business of the society can be more conveniently conducted, has received its due share of the attention of the Managers.

The Bible Society of Philadelphia have expressed to the Board the "most friendly sentiments toward the National Society, and" proposed "the interchange of correspondence."

"To this suggestion the Managers listened with great satisfaction, and transmitted to their brethren in Philadelphia a suitable and obliging letter. Although opinions varying from those of the American Bible Society, as to the best method of accomplishing their common object, have hitherto prevented this first and most efficient of the members of the Bible family in the United States, from assuming the character of an auxiliary, yet the Managers feel assured that no hostile motives have prevented this desirable measure, and they are highly gratified in the opportunity afforded, by this acceptable commencement of epistolary intercourse, to remove any suspicion of that kind which the circumstance of the independent character of the operations of the Philadelphia Society may have occasioned.

"The Managers, however, express their increased anxiety for a thorough and entire union of the friends of the Bible throughout our country, and their painful regret that there should exist even the appearance of disunion among them. It is known to the members of the American Bible Society that, at the period of its commencement, besides the very active society at Philadelphia, there were one or two others, which not only distributed, but had commenced the printing of Bibles, and given them no inconsiderable circulation in various directions. The restrictions imposed on auxiliaries, by the Parent Society, were apprehended by them to be of such a nature, as, if conformed to, would tend to cramp their efforts, and abridge their usefulness; and they chose, therefore, to continue their labours in their accustomed way, rather than encounter the risk of diminishing their activity, and lessening their sum of contribution to the common cause.

"It has been thought by the Managers that, without deciding on the reasonableness of these fears, it is a subject well deserving the consideration of the society, whether any material disadvantage would occur to its operations by such a relaxation of the terms of union, in favour of pre-existing societies, engaged at the time of the formation of the National Institution, in printing, publishing, or issuing the sacred scriptures, as would allow them still to prosecute their labours in the mode deemed by them most beneficial. It is believed that it is practicable so to modify the constitution as to remove any rational objection on the part of those societies to the measure of becoming auxiliary to this; and, at the same time, not to subject the general operations of the latter to any material inconvenience or obstruction.

With this view, and with feelings of great deference and respect for their constituents, the Managers recommend to the society, so to amend the constitution, as to warrant the admission

of the above-mentioned societies as auxiliary, with such variations from the present prescribed terms, as a majority of two-thirds of any future Board of Managers may deem expedient and just.

"So signal a manifestation of candour and conciliation on the part of the National Society, the managers trust, cannot fail to be met by corresponding sentiments and feelings in the breasts of the conductors of these respectable and pious coadjutors, and the result will be propitious to those important interests which they are alike anxious to promote."

"The harmonious arrangement which has been accomplished between the New-York Bible Society and the Auxiliary New-York Bible Society, for an union of their future labours," is next noticed in the Report.

"Marine Bible Societies" are earnestly recommended to the favourable notice of "those who enjoy the benefits of the seamen's toils and perils, those who, from their immediate connexion with them have an interest in their correct and orderly deportment, and more especially of those who desire the eternal happiness of that portion of their fellow-creatures."

The effects of Juvenile Bible Associations. "in restraining vicious habits—in beginning life with its most honourable employment," and laying "the foundation of enlarged philanthropy, as well as solid piety, at a maturer age," are clearly stated in the Report; and the Managers express a high degree of gratification in "the generous sentiments and pious feelings evinced in the Annual Reports of their young auxiliaries established in Nassau Hall, (Princeton,) and Jefferson College, (Washington, Pa.)"

"And it gives them pleasure to add, that the students of some other of our colleges have manifested their attachment to the American Bible Society, and their affection for their instructors, by contributing and transmitting the sums requisite for constituting several of them Members or Directors for life."

The course of our labours leads us to give a more detailed account of the great work of distributing the word of life by societies in foreign lands, than is here presented in the Report, which renders the insertion of this part of the able and highly interesting document before us unnecessary.

"The Managers desire to conclude this extended communication with renewed felicitations to their fellow-members of the society, on the prosperous state of the noble cause in which the Christian world is now so extensively embarked, and on the encouraging prospects of that portion of it which is confided to the American Bible Society and its auxiliary institutions. In the retrospect of the first impulse given to this cause in the origination of the British and Foreign Bible Society, only sixteen years ago, may it not be asked, who could have believed that in the period which has intervened, such 'great things' would 'have come to pass?' Who can now believe, that, unblessed by Him, who 'is the Governor among the nations,' and 'ruleth unto the ends of the earth,' such 'great things' could have been achieved. Surely we should 'speak of the glorious honour of his Majesty,' we should 'abundantly utter the memory of his great goodness.'

And what a powerful incentive to increased exertion, is derived from the many singular providential succours that have been afforded the labourers in this mighty undertaking, from the manifest moral effects already produced, and the still greater which may be expected in time to come, from its obvious association with the advancement of the Redeemer's kingdom, in the hearts of men and in the world, and from the brightening prospects it is opening of that propitious era, when 'every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.' Let this, and various other expanded schemes of Christian enterprise, now in successful prosecution, be viewed in connexion 'with the growing and heavenly sympathy which is dilating itself in the human heart;' and may it not be said, in the language of an European fellow-labourer, that 'a mighty machinery is at work, directed by God himself, and impelled by the very movements of his Almighty hand.'"

Funds.—The total amount of the society's receipts, during the year ending 30th April, 1820, is $41,361 97. Expenditures during the same period, $38,971 22.

*** The society is under large engagements for printing, paper, &c.

DR. MORSE'S* MISSION TO THE INDIANS.

The doctor on his arrival at Mackinaw, was advised by Gen. Macomb, Col. Wool, and other gentlemen acquainted with the extensive route he had contemplated, to postpone a part of it to another season, on the ground that the state of his health was such that he would not be able to endure its extreme fatigues. Influenced by this advice, and also by the weighty consideration that a longer stay at the important posts of Mackinaw and Green Bay, than would be consistent with so extensive a route, was indispensable to a due accomplishment of the object of his mission in the time allotted, he concluded to limit his tour, and proceed no farther this season than Green Bay, intending the next season, if circumstances should permit, to visit the Indians on the Mississippi and in the states of Illinois, Indiana and Ohio, after visiting those who inhabit the southern parts of our country.

It is understood that the doctor has been successful beyond his expectations in attaining the objects of his mission, and has increasing hope that the noble and benevolent views of the government, in regard to the civilization and happiness of the Indians, will ultimately be accomplished.—He has had interviews with a great number of Indians, among them many of the chiefs, to whom he has opened the objects of his mission, and has in most instances, been gratified with the manner in which they have been received.

Dr. Morse arrived in this city on Monday last, and proceeded to New-Haven.
ED. C. H.

The doctor, finding the people at the two places above mentioned without the stated ordinances of religion, and a large body of youth in each place of mixed blood, by far the greater portion having Indian mothers, and most of them French fathers, growing up without education, and in a state of painful depravity, considered it his duty to endeavour to introduce in both places, those institutions, both religious and literary, adapted to their circumstances. He found the people ready to contribute liberally to the support of these institutions—and in both places he succeeded in establishing Auxiliary Bible and Tract Societies, and in procuring funds for the support of schools for the education of their children—in Mackinaw a handsome subscription was also promptly made, adequate to the support of a clergyman. The way is opened, it is understood, for the immediate employment of three instructors and a minister of the gospel, and the doctor is commissioned to procure and send them on without delay.—He has the funds also for the Treasuries of the American Bible Society, and the New-England Tract Society, which are to connect these auxiliaries with the parent institutions.

THEOLOGICAL SEMINARY.

On Wednesday, July the 12th, the Board of Commissioners and Trustees of the Theological Seminary met in the village of Auburn, pursuant to a provision in the Act of Incorporation, and after having organized, proceeded to business. From an inquiry into the state of the funds and the prospects of the institution, the Commissioners deemed it both expedient and important, to adopt such measures as should put the Seminary into operation as soon as possible. With this view it was determined at their present meeting, to make choice of a professor of theology. After mature deliberation on the subject, the members were called on to vote for a professor by ballot; when it appeared that the Rev. JAMES RICHARDS, D. D. of Newark, (N. J.) was unanimously elected.

A resolution was then sent down to the Board of Trustees, inviting them to unite with the Board of Commissioners, in returning thanks to Almighty God for the unanimity and harmony which had characterized their proceedings in the choice of a professor; to which the Trustees replied in the following resolution:

"*Resolved unanimously*, That the Board of Trustees of the Theological Seminary, do highly approve of the resolution of the Board of Commissioners, appointing the Rev. Dr. Richards a professor of theology in this institution, and that they cheerfully comply with their request, and will unite with them in returning thanks to Almighty God for the unanimity of their proceedings, and in imploring the divine blessing upon the future operations of the institution."

A joint meeting of the two Boards was then held, and a solemn and appropriate prayer was addressed to the throne of grace, by the Rev. Evan Johns of Canandaigua.

Much important business was transacted by each Board. The spirit of harmony, tenderness, and zeal, that marked their deliberations, furnishes strong ground to believe, that this important institution of Christian benevolence, will go into speedy and successful operation. And it is with no small degree of confidence that an appeal is made to the charity of the Christian public. It is firmly believed, that those whose hearts are moved with the cry of the destitute, "*Give us the bread of life*," will liberally patronize an institution, whose sole object it is, to raise up an intelligent and faithful ministry, to bear the offer of mercy, through the crucified Son of God, to the perishing millions of the family of man. When they remember that this offer is the purchase of a Saviour's blood, and that his glory stands connected with the salvation of men, they will not only answer this call, but pour their free-will offerings also unsolicited by personal application, into this treasury of the Lord.

The embarrassing circumstances of the times have not escaped notice; but whilst it is recollected that there is a considerable degree of public and private pressure, by reason of the stagnation of business, it is at the same time remembered, and the feeling, benevolent heart, will remember it with the deepest emotion, that the souls of men are famishing for the bread of heaven, that the course of time is moving on, and like a mighty flood, is beating upon its bosom, to the ocean of eternity, unnumbered millions of our fellow-beings, whom no Bible has taught that Jesus has died, and to whom no messenger of salvation has made the overtures of life. Is not here an object of immense moment to command the best feelings of our nature? And who, that delight in the improvement of civil society, in the advancement of intellect, and the refinement of moral feeling? Who that contemplates man as a moral, accountable being, and feels benevolently concerned for his immortal destination, can sit still and look on with cold hearted indifference whilst such multitudes of benighted beings are crowding the road to death, and rushing onward to the judgment?

The bosom of charity swells with emotion—she raises her hand to extend relief, and her voice bursts forth in prayer, "*Lord save the souls that are ready to perish.*"

By order of the Prudential Committee.

DIRCK C. LANSING, *Chairman.*

Officers of the Board of Trustees.—Rev. Henry Davis, D. D. President of Hamilton College, *President.* Dirck C. Lansing, *Vice-President.* Wm. Brown, Esq. *Secretary.* David Hyde, Esq. *Treasurer.*

Prudential Committee.—Rev. Dirck C. Lansing, Benjamin B.

Stockton, David Hyde, Esq. Wm. Brown, Esq. Mr. Thadeus Edwards.

N. B. Those who may feel disposed to contribute to the funds of this institution, may address their communications to David Hyde Esq. Auburn, the Treasurer of the Board. [*Communicated.*]

For the Christian Herald.

EDUCATION SOCIETY OF THE ASSOCIATE CHURCH.

On Wednesday, August 9th, the ladies belonging to the Associate congregation, Nassau-street, met in the church, for the purpose of forming a society to aid in the support of pious young men prosecuting theological studies under the care of the Associate Synod in North America.

The Rev. Messrs. Shaw and Heron, being present, the meeting was opened with prayer by the former. A constitution of the society was then produced and adopted, and the following persons chosen officers for the current year:—Mrs. McKell, Directress; Mrs. Williams, Secretary; Miss Mary Wright, No. 18 Cedar-street, Treasurer. Other Managers, Miss Joanna M. Gosman, Miss Ellen McKie, Miss Vesta McLaren, Miss Sarah Warnock.

We record with much pleasure the formation of this society for an object so important in its nature, and so beneficial in its tendency, and earnestly wish that the example may be followed by the establishment of similar societies in every part of the Associate Church.

COLONIZATION SOCIETY.

It is known to the Christian public, that the American Colonization Society sent forth their first band of emigrants in the ship Elizabeth, some time in November last. The ship and passengers arrived safe at Sierra Leone, and proceeded down the coast to Sherbro, where they landed and fixed upon a place of residence.

We are informed, that it is contemplated to send out a reinforcement of 500 people of colour in the course of the ensuing autumn. The Rev. Joseph R. Andrus is engaged as an agent of this society to accompany the emigrants. This gentleman was educated at Middlebury College, (Ver.) and was a hopeful subject of one of those revivals of religion, with which Middlebury and the college have been visited. He pursued his theological studies one year at New-Haven, under the direction of the late Dr. Dwight; two years at Andover, in the Theological Seminary, and one year at Bristol, (R. I.) with the Rev. Bishop Griswold. He subsequently received Episcopal ordination.

While in college, and from that time to this, his mind has been intent upon doing good to the oppressed and degraded Africans.

Notwithstanding several invitations to remain in this country as a clergyman, he has lately taken leave of his father and mother, whose only child he is, to go far hence, and carry the gospel to a benighted continent. [*S. Evan. Intel.*

INSTALLATIONS.

The installation of the Rev. GIDEON N. JUDD, to the pastoral charge of the Presbyterian Church in Bloomfield, (N. J.) took place on Wednesday, August 2d. Prayer by the Rev. Samuel Fisher. Sermon by the Rev. Dr. M'Dowell, from 2 Tim. iv. 1, 2. Charge to the minister by the Rev. Stephen Thompson. Charge to the people, by the Rev. Dr. Richards.

On the 8th ult. the Rev. SYMMES C. HENRY, was installed to the pastoral charge of the Presbyterian congregation in Cranbury, by the Presbytery of New-Brunswick. Sermon by the Rev. Dr. Alexander of Princeton.

ORDINATION.

At Bennington, (N. H.) on the 5th of July, Rev. ABSOLOM PETERS. The exercises were conducted by the Rev. Doctors Blatchford, Coe, and Moore, of William's College; and the Rev. Messrs. Smith of Hebron, (N. Y.) Bayley of Norwich, (Ver.) Prime, of Cambridge, (N. Y.) and Haynes of Manchester, (N. H.)

LICENSURES.

The Associate Reformed Presbytery of New-York, at their meeting on the 17th day of June, licensed Messrs. JOHN H. LEGGETT, JAMES OTTERSON, and HENRY S. WILKIN, to preach the gospel, as probationers for the holy ministry.

OBITUARY.

We are sorry to announce that the Rev. FRANCIS BROWN, D. D. President of Dartmouth College, died at Hanover, on Thursday, the 27th of July. Although a lingering illness had prepared his friends to expect this event, his loss will be long and severely felt. To the useful institution over which he presided, it will be almost irreparable. Few men were so eminently qualified for the station he filled, and few men could have discharged the arduous and important duties it involved, with so much honour to themselves, and so much advantage to the institution and the cause of religion and learning.

AFRICA.—AMERICAN COLONY.

It is with the deepest heart-felt sorrow that we lay before our readers, the following extract of a letter, dated Liverpool, 17th July, 1820.

"I had a letter this morning from Mr. McCaulay, informing me of the lamentable result of our colony attempt—Mr. Bacon has had a speedy passage to his heavenly crown."

THE CHRISTIAN HERALD.

Vol. VII.] *Saturday, September* 16, 1820. [No. X.

Miscellany.

ACCOUNT OF A CHINESE FESTIVAL.

Within the temple yard, which prevents the idol being seen from without, is a high stage on which the Chinese players perform their exploits, to the astonishment of the crowd below. On passing this you are struck with the gaudy appearance of golden ornaments, and various coloured paper, cut in shreds; but principally by the quantity of painted candles burning in the front of the idol, the smoke of which, together with the incense, is intolerable at first entering. The candles are about 100 in number, of various sizes, from one to three feet high, and measuring from two to six inches in circumference. These are kept burning during the time of worship; but, as every worshipper brings two candles, they are constantly changing them, so that I suppose the whole number is changed every twenty minutes. Two men are employed to keep a few places vacant, that no one may be prevented from placing his candles, and that the worship may go on without impediment. The candles which are removed are for the benefit of the temple, and a great sum it must be, as the smallest of them are bought at a dollar a pair. Every worshipper, on his entering the temple, presents his lights, and receives six sprigs of incense: three of these, after bowing to the idol, to intimate that he is about to worship, he places close to the image, and the other at a short distance, and returning to a cushion in the front of the idol, pays his homage, which consists in kneeling down, and bowing the head to the ground three times; and this also is repeated three times. When this is done, he goes to a large table on the left side of the idol, where there are persons to receive his contribution and enrol his name. O! with what apparent gladness do they contribute their rupees, as though anxious to exceed each other in the sum they give for the support of this abominable worship.

During all this, one's ears are stunned by a large drum, and a gong used to rouse the idol; and these are beat with double vehemence when any person of note comes to worship. Several females, most richly dressed, brought offerings of fruit and sweetmeats; these, I am informed, were the wives of the rich Chinese, who were glad to embrace that opportunity of appearing abroad, as probably they had not seen any man, or been seen by any one

but their own husbands, since they visited the temple last year on the same occasion.

Ah! when will that blessed day arrive when these pitiable beings shall be raised to share the blessings of the gospel, and called to share the comforts of society, and the privilege of thinking for themselves on the concerns of their immortal souls: but, at present, how far are they from this! All knowledge, all power and right to judge of what is proper or improper, are vested in the father, husband, or brother, and mere life left for the poor female Chinese!

Another part of this scene is performed by about a dozen cooks, chopping up pork for dinner; and as many gambling tables as can be placed in the temple yard. I had many pressing invitations to sit down to dinner with them, and many were astonished that I did not accept the invitation; as on all other occasions, in distributing tracts from house to house, I ate and drank with them for the sake of an opportunity to speak to them of Christ and his gospel. Oh, that I could see them turning from these vanities to serve the living God! J. Slater.

EXTRACTS

From the Speeches delivered at the Annual Meeting of the London Missionary Society, held on Thursday, May the 11th, at Queen-street Chapel.

(Concluded from p. 266.)

The Rev. Mr. Berry next addressed the meeting, and said—"If the list of resolutions had been placed before me, I know not any one I would rather have selected for myself than that which I have now in my hand; but as the time is so far advanced, and our highly respected friend from America, (Mr. Bethune) is about to address us, I shall only read the motion,

"'That the cordial thanks of this meeting be given to the Treasurer, the Secretary, the Directors, and to all who by their gratuitous services have assisted in the management of the Society's affairs during the past year.'"

Divie Bethune, Esq. of New-York, spoke to the following effect:—"Sir, Friends and Brethren.—Having arrived here from a far distant country, and unexpectedly called upon to address you, I hope I shall find you to be, as you have been in more important concerns, the stranger's friend, and that you will bear with me in the utterance of my heart; for though I cannot express what I have felt this day, I would just remark, that the scene must be much more impressive to me, than to any of you who have been regularly favoured with these anniversaries. My soul has often rejoiced in the labours of this venerable society and its success; but never before had I the privilege of meeting

with you on these occasions. The only argument that could have induced me to rise is, that I am the sole representative of Missionary Societies in a distant part of the world, with whom I have been privileged to act for 23 years. With so many feelings pressing upon my mind, you will not be surprised that I am unable to express what I now experience. When I consider how many souls, born in ignorance, have been enlightened in the knowledge of the truth by means of this society, and are now received into glory, how delightful and overwhelming is the thought! I have come over a world of waters, three thousand miles, under the protection of my heavenly Father, and how delightful is it to find my Redeemer worshipped in the *old* world as he is in the *new;* to behold Christians united to spread the salvation of Jesus Christ, and to hear the songs of praise raised to the throne of God and the Lamb. I desire to thank God that I did not arrive a day later than I have done, or I should have lost this feast of love. I delight to meet the Missionary Society—I delight to meet them in London; but it gives me infinite delight to meet them in a Methodist chapel. I delight to see the fruits of the Spirit of God in this country as I have seen them in that which I have left. This unity is one of the fruits of the Spirit, and without that spirit, men are at least uncertain in their professions of allegiance to Him who said, 'By this shall all men know that ye are my disciples, if ye love one another.'"

Mr. Bethune next adverted to the late daring efforts of infidelity, and rejoiced in the noble efforts of British Christians in resisting them; he then referred to the blessed effects produced by the Bible in America. "What," said he, "was the state of that country whence I came? Who went to that country, and for the first time raised the standard of the cross in the western world, but the puritans of England? They went and found it a waste howling wilderness: they landed on the rocks, entered the country, the trees of the forest bowed before them, and the temple of God was reared, and now, over a wide space of 10,000 square miles, prayers and praises to God are offered where once nothing was heard but the war-whoop sounding louder and louder, and where little was known but the tomahawk or the scalping knife. "These are proofs of the triumph of the cross of Christ in that country. I am happy to say, we have Missionary Societies in America; but they are but scions from the parent stock, and the fruit, if they bear fruit, is just like yours."

Mr. Bethune then gave an interesting account of missionary and other societies in America, which gladdened the hearts of the assembly; but we have not room to detail them. After which this welcome stranger thus expressed himself, "I cannot conclude without acknowledging the honour done me in being called to stand before this society; it is a society for which I shall ever feel, and in the prospect of your further success, my heart swells

with delight; but there is one feeling, in which you cannot unite with me—I have the pleasure of being a foreign Director in my native land!"

Rev. Mr. James addressed the meeting to the following effect: "Sir,—At this advanced state of the proceedings of this interesting meeting, when our time and strength are exhausted, though our patience is not; when dazzled by excess of brightness, our intellectual vision is aching with those successive flashes of eloquence which have been darted upon it; when our hearts are trembling with emotion, and almost longing to be at rest—it would be unpardonable in me to detain you long; and yet I cannot content myself with simply reading the resolution in my hand. That individual must be either more or less than human, who can have seen what we have seen, and heard what we have heard, and not have felt to the very bottom of his soul. Our smiles and our tears, like sun-beams in the rain, have been mingled together, and, like the vernal showers which fall on the earth, are intended, in a moral sense, to make it bring forth and bud. It would be quite unnecessary for me to dwell upon the great object in which this society is engaged. I shall only state a little anecdote which fell under my own notice.—

"Travelling in North Wales about four years ago, in this most excellent cause, with a gentleman of the principality, he suddenly arrested my course to relate a circumstance which had taken place in that vicinity. One morning, said he, four children went out to gather wild berries on the mountains; toward noon three of them returned to the village, but the fourth was missing: the agonized parents immediately proceeded in search of the little wanderer, but he was not to be found. They then applied in their distress to me. As the best expedient which suggested itself at the moment, I ordered the village bell to be rung, and called the inhabitants together. Being assembled, I briefly stated the circumstance of the lost child. Eighty persons immediately volunteered their services to go in quest of the babe. They were so arranged, in different parties, as to search the whole of the mountains and valleys in their different routes. They met at dusk; but no traces of the little wanderer had been found. They assembled again the next morning, and renewed their search, but still to no purpose; for on meeting again in the evening we heard the melancholy tidings that the dear babe had not been discovered. I exhorted to perseverance; and the next morning they again proceeded on their search, and after several hours had elapsed, the child was found fast asleep in that gulley, said my friend, pointing to the spot, down which a mountain torrent rolls in winter, but which is dry in summer. He was brought back in triumph to his parents, who received him with delirious joy, and the whole village was glad as at the tidings of a victory.

"Now, sirs, we should all despise the marble-hearted monsters

who would say, What! all this concern about a child of four years old? But every parent's heart, and every feeling heart, will justify their solicitude, and sympathize in their sorrows and their joys. Now then, what is the object of this society? Has one individual of the human race wandered from his Father's house, and strayed on the dark mountains of idolatry and sin, where he is in danger of being eternally lost? And are we assembled this morning from almost all parts of the kingdom, all denominations of religion, and the four quarters of the globe; to send out messengers to explore every mountain, and every wood, and every valley, to find this single wanderer and bring him back to God? Surely every heart that is impressed with the value of the soul would go with us in this work; and there is not an angel in glory who would not say it was an object worthy of our exertions. But it is not the loss of *one* soul, nor a village of lost souls, nor a city of lost souls, nor a country of lost souls, but a WORLD of lost souls, whose wretched, ruined state, we are assembled to commiserate and relieve!—Had this little Cambrian perished upon the mountain top, it would have been to him the mount of ascension for his youthful spirit to the realms of immortality; and instead of returning to the village of his parents, he would have been borne on angels' wings to the city of God; but souls that die in sin are lost for ever to heaven, to happiness and hope. What a motive to exertion in relation to our object!

"Where is the man that can lay his hand upon his heart, and say, before the omniscient God, that he has done all he could do, and all he should do in the great cause? What we have seen and heard of religious zeal as yet, is but the twilight of the Missionary Society, not the twilight of the evening, which is soon to be followed by the shades of night, but the twilight of the morning, which is to shine brighter and brighter till the perfect day.

"We are called then, sir, to fresh energy in the cause of missions. There is not an individual here who ought not to go home and consider what he can do more than he has done in this cause. I may here be reminded perhaps, that these are not the times to call for fresh exertions of a pecuniary nature; but, sirs, it has been the glory of this society that it has flourished in bad times. Our bark was launched in a season of national tempest, which it was supposed it could hardly outlive: we heard the winds howling around it, and saw infidelity, like the fury of the storm, mocking all our efforts: but we have beheld it pursuing its career in triumph amidst every scene of danger, and shall we now begin to fear? O, no! The friends of missions are not to be appalled in their minds, or checked in their zeal, by the cry of bad times. I may be told by some, that this is the mere declamation of enthusiasm; if so, it is the same enthusiasm as glowed in the bosom of the Son of God when he undertook the redemption of the world; which inflamed the zeal of apostles; marshalled

the noble army of martyrs; nerved the soul of Luther and the reformers; and in such company we need not blush—I am not to be frightened by a term so plastic. Give me a spirit that will subvert the foundation of error, and overturn the system of idolatry; that will hush the groans of creation, and dry up its tears; that will beckon the virtues of one world to advance till they meet the felicities and glories of another, and men may call it Beelzebub if they will, but I know that its origin is in heaven, its father is the eternal God, and its work the salvation of the human race.

"But some persons may suppose that their situation in life is sufficient to exempt them from doing more than they already do in this cause; but in this case ingenuity should supply the place of affluence. I know a lady of high connexions, distinguished piety, and eminent talents, who, from the moment she became the partaker of divine grace, was only desirous of living to the glory of God, and of promoting his cause in the world. What can I do, thought she, to extend the sphere of my exertions for the honour of Him who hath done so much for me? Having a correct knowledge of the art of painting, she determined to employ her talents at the pencil, and copied in miniature some of the portraits of the most distinguished artists, in order to dispose of them for religious purposes. One of them sold for 30 guineas; 10 of which she immediately gave to this society, and 20 to other institutions. The produce of all her productions is to be devoted in the same manner.

"And are there not some here, who by the exercise of a little ingenuity may contrive some means of employing the gifts which the God of nature has conferred upon them, to promote his cause and glory in the world? There are many, sir, who owe to religion, not only all they hope for in the future world, but all that they enjoy in the present life. I have heard of a man and his wife, still living, who in the ardour of their gratitude to God for his grace, thought it was their bounden duty to express their obligations by some signal act of zeal. They accordingly went to a gentleman, whom they thought capable of advising them, and who is well known in the religious world, and said, Sir, we are under infinite obligations to divine grace, we have been thinking what we can do for the cause of God, and desire to employ this sum for the purpose; at the same time putting some notes into his hand. He turned up the corner of one of them—it was 1000*l.* bank note—another, it was 1000*l.*—another, it was 1000*l.*—another, 500*l.*—another, 100*l.*—making 3600*l.* given as an expression of their gratitude for the salvation of their souls, and for the promotion of his glory. The gentleman hesitated about taking it; but they replied, Sir, if *you* don't take it some one else shall, for we have devoted it to the cause of God. They were both in one tale, though in a better cause than Annanias

and Sapphira. The circumstances of their case were inquired into, it was found they could spare it; accordingly a chapel was built with the money, in their native village, and the gospel preached where the joyful sound was unknown before.

"This cause has been urged by the respected member for Dover, upon the attention of the country ministers present, and I hope with effect; but I would just ask, sir, whether the London ministers have done all that *they* might have done in this cause? I am happy to find that Warwickshire has increased her contributions the last year no less than 400*l.* and I have the honour of being well acquainted with one congregation which, in addition to 4000*l.* raised to erect their own chapel, collected nearly 300*l.* for missionary objects. We are willing to do all in our power, but we want to see a little more *metropolitan benevolence* to encourage us in our work in the country."

Rev. Mr. Cope, of Launceston, said—"I hope as Cornwall has increased its subscriptions, like most other parts of the country last year, it will still go on to increase. We perceive in that country some important effects which have followed the visit of our friends to collect for you last year.—A very poor man came and desired to speak to one of the gentlemen, I wished to know what was his business, lest he should have any improper design. He then gave me five pounds for the society, with a bit of paper stating it to be the produce of one year's *economy*. One of our friends observed that ingenuity ought to be exercised in this cause, and I believe we do not yet half so much as we might. From the great ignorance that still remains in Cornwall, I feel a little of what a missionary ought to be; for if there is so much darkness even in England, what must be the darkness of those distant regions to which our attention has been directed. Since efforts have been made for the Missionary Society among us, there has been a very visible increase of spirituality, both among the preachers and the congregations."

Rev. R. Hill said—"The beauty of this society is its UNION, and the beauty of all Christian union is union with Christ. I am happy to see the union subsisting between us this day. We have had high walls between us, but I am glad to see that these walls are lower, and if we cannot get over them, we can at least reach over them, and give each other the right hand of Christian fellowship."

Mr. Hill observed, that it appeared to him that his work was nearly done, and expressed his hope that his blessed Master would admit him to his presence. "Yet, said he, I have this morning almost wished that my life might return back for 50 years; for I do believe, that in 50 years more, far greater things will be seen than ever. One word more.—I want to feel, as that dear young man said, a holy tenderness for souls, that I may yearn over them in the bowels of Jesus Christ. The glory of

bringing souls to Christ, is the grandest glory that can adorn the character of man! You young ministers who are here, let me charge you to become bishops, and to imitate the primitive Episcopacy, in going about to do good. You feel your own weakness and insufficiency, but the excellency of the power is not of you but of God."

EXTRACT.

When the Maker of the world becomes an author, his word must be as perfect as his work: the glory of his wisdom must be declared by the one, as evidently as the glory of his power is by the other; and if nature repays the philosopher for his experiments, the scriptures can never disappoint those who are properly exercised in the study of them.

REVIEW.

American Popular Lessons, chiefly selected from the writings of Mrs. Barbauld, Miss Edgeworth, and other approved authors. Designed particularly for the younger classes of children in schools. New-York: S. Heustis, 235 Broadway. 18mo. pp. 252.

The selections in this little work are judiciously made, and the original matter, which makes nearly half the book, deserves the praise of being at once sensible and suited to children. Those teachers who will adopt it, will relieve their pupils from the dreadful and hurtful drudgery of reading and spelling what they cannot understand.

The author

"Is certain that it will introduce new ideas to children, and give them pleasure. If they do not derive from it the pleasure which elates little hearts, when the memory has mastered all the syllables of "Phar-ma-co-pe-ia," and "Het-er-o-ge-ne-ous," and the best speller has won the medal—they will have the gratification to discover, that hard words mean common things; that 'anatomy' is the history of their own bodies; and 'metaphysics' of their own minds; that 'fermentation' means the rising of the bread; and 'alkali' is the pearl-ash that softens the water, and sweetens the milk.

"In every lesson they will recognize some agreeable truth, will ascertain some new fact, or be led to some new association, and extended train of thought."—Int. p. 13.

We are very anxious to see an improvement in the general mode of instructing children. Why should they be occupied with mere sounds, instead of those numerous ideas which they are able to receive, and which would interest, and occupy, and improve their little minds? Is it because we would make them hate their books, their schools, and their teachers? or be obliged to buy their love with sugar-plums and medals? Indeed, if by

this mighty instrumentality, or by stimulating them with the desire of applause, they become interested in their studies, they labour without profit, and really have so much the less true improvement of their faculties, the more jargon they acquire. But on the due mode of procedure in cultivating the faculties of children, we refer, with much pleasure, to the sensible introduction of our author.

Having given her the due tribute of our approbation, we owe it to the religious character of our work, and indeed to the interests of children, to point out what to us seems a lamentable deficiency in the religious instruction which she presents.

Concerning our Saviour, she says—

"Jesus Christ was the Son of God. He says of himself, 'I am the way, the truth, and the life.' He means, *my example* is 'the way' of life you should follow;—what I declare, is 'the truth;'—it is God's will.—I am '*the life*,'—that is, the virtues I recommend, will give life or enjoyment to your souls."—p. 155.

Upon this extract we think many words unnecessary. No parent, who relies for his own salvation upon the Saviour, will be satisfied with what is here said, even as a general explanation of his character. The main article, *his death for sinners*, is omitted. In this article he will feel that his children have as deep an interest as himself. As he daily looks with an affectionate eye upon them, he observes corrupt propensities, sinful feelings, a faulty and deficient life, such as have already been found by himself a burden too heavy to be borne. And as he has obtained relief by believing on a Saviour who has died for sinners, he cannot fail to recommend him as a *Saviour*, with love and gratitude, to his children. To guide his erring offspring to Him, will be the business of his life. And that they will be received on terms of equal kindness with himself, he will be satisfied by the invitation and assurance of his Lord, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

We are not satisfied with the moral of the parable of the Ten Virgins:—

"This story was told to show, that people who would avoid much inconvenience and mortification, must *provide* for the *future*."—p. 165.

This will seem a very feeble moral, we believe even to children, who have read the whole parable in the words of our Saviour, particularly if they have pursued the subsequent illustrations, which rise in solemn and awful climax to the end of the chapter.

Indeed in this parable we are evidently pointed to death and eternity, in the solemn words, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." The next, however, closes in words still more explicit and terrible,

"And cast ye the unprofitable servant into utter darkness: there shall be weeping and gnashing of teeth." But the last presents to our mind the awful solemnities of approaching judgment, when the righteous will be admitted to their reward, and the wicked receive the unalterable sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Approving, as we do decidedly, of our author's plan, and of its general execution, we earnestly hope to see the omissions in the religious part of her work supplied in a future edition. She was right to devote a part of her labour to religious instruction, and she has been happy in the simplicity with which she has presented it. In our opinion, however, there would have been equal simplicity, and equal adaptedness to the capacities of children, had she supplied the deficiences which we have pointed out.

Salvation by a crucified Redeemer, and the future punishment of those who reject that salvation, are not the abstruser points of theology, the reception of which requires maturity of intellect or extent of information. They are alike adapted to the learned and the rude, to the adult and the child. They will be enforced by the dictates of reason and the reproaches of conscience, if they are presented to the young in the first lessons of religion. Nay, they are peculiarly suited to affect the heart, and the child may receive them with love as pure, and with obedience and praise as acceptable as adorn the character of an aged believer.

Intelligence.

ENGLAND.—BAPTIST MISSION.

The public services connected with the *annual meeting* of this mission, were commenced by a sermon at Queen-street Chapel, by Dr. Ryland, on Wednesday the 21st June. The venerable senior Secretary of the society made a very serious and affectionate appeal to the audience, from 1 Chron. xxix. 5. "Who then is willing to consecrate his service this day unto the Lord?" The appeal was enforced in an affectionate and lively address from Dr. Rippon, and the Rev. Joseph Ivimey concluded in prayer.

In the evening a very large congregation assembled at Sion Chapel, when the Rev. John Mack, of Clipstone, delivered an interesting discourse founded on Acts xiii. 47. "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."

At eight, on Thursday morning, a prayer meeting was held at Eagle-street Meeting: the following gentlemen took part in the exercises—Messrs. Shenstone, of London; Tyso, of Wallingford; Saffery, of Salisbury; and Dr. Steadman, of Bradford.

"Soon after the prayer meeting had closed, the friends of the society met again at Queen-street Chapel, where a commodious platform had been erected, to hear the Report, and transact the usual annual business of the society. Prayer was offered by the Rev. Thomas Griffin of London; after which, Joseph Gutteridge, Esq. having been called to the chair, addressed the meeting, briefly stating the objects for which they were assembled, and concluded by calling on the junior Secretary to read the Report.

"The Report was read accordingly by the Rev. John Dyer, comprising an interesting detail of intelligence from the various stations in connexion with the society."

Our limits will not admit the insertion of the numerous animating speeches delivered on the occasion, but we shall give two or three short extracts; and first from that of the Rev. *James Hinton* of Oxford.

"When this society began, 28 years ago, our hopes were very small; but like every cause, this cause has proceeded step by step. Now that these 28 years have elapsed, there are some here who can remember them all, and feel a pleasure in retracing them all, and are ready to say, 'At each step let higher wonder rise,' while we praise the God who gave this society its birth at first, and has supported it ever since. I see there is one venerable character who was present then—our older Secretary, on the one hand of me, and Mr. Hogg on the other—who will retrace with gratitude the goodness of God to this society in its infancy. They will remember when two or three of them met together, and prayed to God to give them success, with the venerable Carey, whose life has been so long spared, and God grant that it may still long be spared; and I consider it as a proof that this work is of God, that he gave them at that time such a spirit of grace and supplication, when they wrestled all night like Jacob, and said, 'I will not let thee go except thou bless me;' and thus they went on in their work. And when, in our native country, so many objections were made to the conveyance of our first missionaries, they still persevered till a foreign vessel appeared in the Downs, and a foreigner did what our own countrymen would not do—a striking proof that God has the hearts of all men in his hand! Our two first missionaries heard with eagerness that there was a vessel that would carry them, not like Jonah escaping from his Master's work, but with a far different spirit, to publish his gospel; and when Serampore received them, and when after a while the first copy of the New Testament in the Bengalee was completed and sent to England, and presented by some respectable friends to our late beloved and pious monarch, he kindly took it, returned them his warmest thanks, and added his hearty prayer that God would prosper their labours. And shall we not be grateful to that God who has so prospered these labours, that there are now near forty languages in which his word, or part of his word, has been translated? Should we not be grateful on thi

account? Heathens will reproach us—the very stones will cry out; for how often do these heathens now read in this book, salvation and honour, and glory and power, be to him that sitteth on the throne, and to the Lamb, for ever and ever.

"On the whole, let us watch the operations of his hands, and not restrain our exertions. The motto with which I set out in life was, 'The liberal soul deviseth liberal things, and by liberal things shall he stand;' and I would recommend this motto to all. I believe I never passed a plate in my life without putting in a halfpenny, if I had no more; the hand that loves to give, God will never suffer long to be empty. In the words of the apostle, I close this long address, 'Brethren, be stedfast, immoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour shall not be in vain in the Lord.'"

Benjamin Shaw, Esq. after remarking how frequently the Divine Being chose humble and unlikely instruments to advance his designs, proceeded:—

"When the respected founder of this institution was sitting, a humble shoemaker in his stall, may I not ask, would it then have been thought by any person that this individual was to be the professor of Shanscrit to the East India Company; to be the soul of this mission; to be the means of translating the holy scriptures into 36 languages, and of employing 23 English missionaries, and double that number of native teachers and preachers?

"We cannot take up the New Testament without noticing how much that book has been elucidated from our acquaintance with eastern manners and customs. It was from the east the first testimony was borne to the Godhead of our Saviour, when the wise men of the east came and offered to him gold, and frankincense, and myrrh. We cannot return it to them, but we can say, the Saviour whom you came to worship, and to whom you offered these gifts, has caused his gospel to enrich the islands of the sea, and that nation which sends its ambassadors in vessels of bulrushes, brings you the gospel which that Saviour preached."

Mr. Shaw was followed by the Rev. *George Burder*, Secretary of the London Missionary Society; *Divie Bethune*, Esq. of New-York; and the Rev. *Jabez Bunting*, one of the Secretaries of the Wesleyan Missionary Society. Mr. Bunting said—

"I fully concur with Mr. Burder, respecting the utility and importance of Christian union. It has been said, that though we cannot break down the walls which separate us, yet these walls are lowered, and we have ventured to look over them and shake hands: but not only so; by the mercy of God we have broken gates and entrances in several parts of the wall, and we can pay visits to each other's territories, and encourage the hand's of each other's workmen, and surely now these gates are providentially opened none of us will feel reluctant to pay such visits, and to promote the cause of piety and benevolence. A former speaker

alluded to different regiments, and said that, as Baptists, you were bound particularly to look to your own regiment. I will add, it becomes us who are not of this denomination to look to our own regiment, but at the same time to look with a kind and watchful eye to yours, and feel an interest in your concerns; and if at any time, and through any circumstances, you cannot raise funds enough for your purposes, we are bound then, while we care for our own regiment, to care for you, and to raise contributions for your cause, if you will do us the favour to accept of them."

BRITISH AND FOREIGN BIBLE SOCIETY.

From the Seventh Report of the Bath Auxiliary Bible Society.

Since the last anniversary of your own society, the principal feature to be noticed is the Bible Association, which, it will be recollected, originated in the pious and laudable zeal of a few of the female friends of the institution. The city was divided into sixteen districts, and placed under the care of fifty ladies. Their labours, and the report of the very great and almost universal success they have met with, are most encouraging! The poor have every where been found to take a lively interest in the association, and appear not only willing to contribute their small weekly subscriptions for obtaining Bibles, but most thankful that they have thus an opportunity presented to them of purchasing and procuring for themselves, in so easy a way, the precious word of life.

The following extract from one of these Reports is so striking, and so much in point, that your Committee make no apology for its insertion. "A person called upon to subscribe for a Bible, when first asked, told the lady he did not want a Bible, or wish for one, for if he had one he should never read it. Upon being asked what place of worship he attended, he replied, he never went to any—that it was *ten* years since he had been in a church! He confessed that he spent the greater part of the Sunday in bed, or in a public house. Before the lady left him, she got him to say that she might call again if she would, but that he felt no wish or care for subscribing for a Bible. The next week, however, when the lady called, he had sixpence ready for her, which, he said, having thought more of the subject, he had saved from *beer*. He continued regularly to pay sixpence per week, and very soon appeared anxious to have his Bible, but said he would not go to church till he found his mind that way inclined, for he should be a hypocrite if he did. Soon after he got his Bible he went to church, and was much delighted with the service. He now goes regularly to church, never enters a public house, and pays a free subscription. He is very attentive to the sermon, and gives a very clear account of it; and, on his return home, always finds out, in his Bible, the quotations which he has heard from scrip-

ture. He never passes a day without reading in his Bible, feels the greatest thankfulness to the association for it, and, there is every reason to think, is become, under the divine blessing, a really changed and reformed character."

Another strong instance of the value attached by the poor to this best of treasures, may be seen in the following account of another collector. "An old woman, with tears in her eyes, ran after us in the street, and requested, as a favour, to be allowed to subscribe, stating that her father, above ninety years of age, was at the point of death, and she had no Bible to read to him. Upon visiting them, the collector says, I found he could not survive long; and, considering that no time was to be lost, I told her I would give her a Bible. Upon which, bursting into tears, she said, 'Then let me give a penny for some other poor person; I'll try to save it every week!' Since that time, this poor woman has regularly paid a penny every week!"

One poor man expressed his wish to subscribe, individually, for his three children as well as himself; remarking that he would rather leave them the blessed gospel for a legacy than any worldly goods.

From the Ninth Report of the Bristol Auxiliary Bible Society.

Merchant Seamen.

Amidst the various descriptions of persons to whom the attention of your district associations has been directed, one large and interesting class of men has been, till within the last year, almost entirely unsupplied with the word of God: while gaols, and hospitals, and schools, and workhouses, were furnished with the sacred volume; and while the cottages of the poor throughout the city were canvassed for the same benevolent purpose; the ships in our harbour received but few such visits of mercy, and the merchant seamen of our port were comparatively neglected. The trial, however, has been made, at length, and has succeeded. An active and benevolent individual, a member of the Redcliff-District Association, has, within the last nine months, supplied the seamen, by his own personal exertions, with 1060 Bibles, and 120 Testaments, and has received from them about 200*l.*

From the Committee of the Ladies' Branch of the Auxiliary Bible Society at Newcastle, 8th February, 1820.

The Committee of the Ladies' Branch have the pleasure to report to you the progress of the society, in connexion with which eight associations have already been formed, six are in active operation, and the others, they confidently hope, will very shortly become efficient. The Committee feel highly gratified in stating, hat the society has very generally met with the liberal support

from the more opulent, and has been invariably most gratefully received by the poorer classes, among whom, although the state of the establishment of the society is as recent as the 15th of November, they have obtained 922 subscribers, for copies of the sacred volume: the total sum collected up to the 28th January amounts to 172*l.* 14*s.* 10*d.*

LONDON FEMALE PENITENTIARY.

The annual meeting of this institution was held on Monday, the 8th of May, at Freemasons' Hall, W. Wilberforce, Esq. M. P. in the chair. The Report stated that there had been, during the last year, about 250 applicants for admission, of which 103 had been received; 46 had been reconciled to their friends; 27 placed out in service; 16 discharged for misbehaviour, or at their own request. Much good appears to have been effected in the past year. Several pleasing letters and accounts were read from the Appendix, giving evidence of a happy change in several of them who were now in service, or with their friends. Six had received the reward of one guinea, for having been one year and upwards in the same service; two of whom received a second gratuity for completing the second year; 19 is the average of the ages of the applicants.—Indolence, bad female companions, frequentings of fairs, the theatre, dances, &c. were stated to have been among the causes which had contributed to lead them into evil. Several instances were adduced of the good done through the means of the instruction in the Asylum, and even among those who had been discharged for misbehaviour. It appears that the houses would, if fitted up for that purpose, contain about 50 more than the 100 now received, provided the annual income, which is rather fallen off in the last year, would allow of that increase.

Ample testimony was borne, by those who addressed the meeting, to the excellent management of the penitentiary, and that it afforded a specimen of industry and economy. Several of the present inmates are become decidedly serious, and much good is to be expected from an institution, in which all the sub-matrons, as well as the head, are truly pious characters. The Report was never more encouraging, or the Appendix more replete with interesting matter.

FRANCE.

PROTESTANT BIBLE SOCIETY OF PARIS.

At page 781 of our last volume, we presented an account of the first annual meeting of this society, and gave the address of the noble President; we are now enabled to lay before our readers a summary of the the First Annual Report, taken from the Appendix to the 4th Report of the American Bible Society.

Citizens of all classes have brought their contributions, and nothing is more interesting than the reports of the Committees

appointed to receive those of the less opulent families. "Every where," say they, "we have been received with a consideration and respect savouring of a religious character; every where they have testified the most lively satisfaction with our undertaking, and we are convinced that, among the least instructed part of the population, religious ideas prevail, which our excellent society will not fail to developpe more and more. In the humblest dwellings we have found books of piety, and we are satisfied that they are in daily use. It is especially in the houses of artizans and labouring people, dwelling in the fifth and sixth stories, that we have remarked the greatest attachment to religion. It is there that offerings have been bestowed with the greatest eagerness. They were often only the mite of the gospel, yet we have more than once considered the offering too large; but to refuse them would have been to humble the pious hand which presented them, and to impair the pleasure attached to the sacrifice.

We will merely add to this picture the trait of a father of a family, who, having nothing to subsist on but the produce of his daily labour, wished, notwithstanding, to subscribe, of his own accord, the annual sum of ten francs. On the representation of his pastor, to whom he applied, that this contribution appeared beyond his means: "I should be very unhappy," said this respectable man, "if I could not economize this sum to procure the satisfaction of taking a part in an enterprise so conformable to my sentiments and my wishes."

(After speaking of the disposition made of the scriptures, the Report thus remarks, in relation to the principle which has governed the distribution.)

The poor man who asks for a Bible with the sincere desire of perusing it, is sure to obtain it of the society; but an effort to spare something out of his earnings, to pay at least a part of the price, is deemed a more sure pledge of the sentiment which induced the request, of the care which would be taken to preserve it, and of a profitable use being made of it: a greater value being generally attached to property acquired by a voluntary sacrifice than to a mere gift.

With what transports of joy have the pious of the Reformed Churches in Languedoc, Provence, Dauphiny, and other places, received those silent missionaries, whose mute eloquence has warmed and cherished domestic piety, and reinstated in every habitation the word of consolation and of life! A small number of churches in those provinces have requested at once 2000 Bibles, even after having received a considerable quantity. Each day brings to the Committee larger demands than they have the means of satisfying. The scarcity of the Protestant scriptures, the necessary delays in the receipt of those imported from abroad, and the unavoidable slowness in the work of binding, have not

permitted all these wants to be supplied at once; but they are provided for as fast as practicable, and the consistories, the pastors, and the private individuals who have occupied themselves in inquiries into the wants of the poor, present the most encouraging pictures of the good done by our first efforts.

Other Protestant communities, less numerous and more scattered over the face of France, are no less worthy of the attention of the society. Some of them are connected with the nearest consistorial churches, others remain uncollected, without pastors, and without public worship. The department of Somme alone, numbers about 6000 individuals in this state of abandonment and religious deprivation; but it is there, above all, it is among those reformed Christians, so long kept in ignorance, that the faith of their fathers is preserved in all its purity. In the absence of the sacred books, of which violence had deprived these obscure families, and whom fear or poverty had prevented from replacing them, oral traditions, transmitted from generation to generation, have preserved the remembrance of the most interesting narratives, of the most important lessons, and of the most holy commandments. Passing from the memory of fathers, into those of the children, prayers the most fervent, and hymns the most suitable to sustain faith and hope, have never ceased to sound in their huts, and the paternal blessing has, in those places, assumed the place of that of the ministers of the Lord. When at length the divine written word has returned to the bosom of these insulated dwellings, what thanksgivings have arisen for the unexpected blessing of Providence.

Extracts from the speech of M. P. A. Stapfer, delivered at the first anniversary of the Protestant Bible Society of Paris.

(After reviewing some of the objections made to the free circulation of the Bible, and refuting them successfully, and after producing the testimony of the 7th council of Nice, "that the principal function of the priest's office consists in making known to men the holy scriptures," the remark of St. Jerome, that "to be ignorant of the holy scriptures, is to be ignorant of Jesus Christ," and the sentiment of St. Maximus, that "the mind which has not been nourished by the divine scriptures can bear no fruit, though it have received a thousand times the instruction of the preacher," he thus proceeds:)

If the success of the friends of the sacred scriptures in France had been in proportion to the excellence of their intention, perhaps this France would not have had to lament, either the triumph of infidelity, nor the overthrow of social order, nor the proscription of its clergy.

But, have I heard aright? Yes! It is a member of that very clergy, entirely enveloped in a persecution as barbarous as impious; it is an eloquent defender of the faith who condemns this

wish—and who praises heaven for not having granted a more signal protection to this pious enterprise. Its full success would, in his opinion, have rendered the misfortunes of France still greater than they have been.

"Behold," says he, "England, where crimes have multiplied since the formation of Bible Societies!" If the author of this accusation were unknown, would we not suppose we heard Celsus or Porphyry charging upon infant Christianity all the crimes committed at Rome under the reigns of Claudius and Nero?

Happily, facts which give the lie to this denunciation, offer themselves in crowds. I shall only cite one, well authenticated by the most respectable persons.

In the county of Kent, and particularly in the jurisdiction of Colchester, formerly celebrated for the number of criminals who filled its prisons, crimes have diminished to such a degree, since the establishment of an Auxiliary Bible Society at Colchester, that in 1817, a year of scarcity of provisions and labour, cruel in the extreme, the mayor of that city, of more than 13,000 souls, declared, at a numerous meeting of that society, that there had not been, during the whole year, a single individual condemned for a crime; and that the prisons were completely empty. The assizes of 1817 offered a similar result; and the presiding judge remarked, from information furnished by the principal inhabitants, that since the formation of the Bible Society, every year had witnessed at once a decrease of persons charged with crimes, and an increase as well of the distribution, as of the well directed study of the sacred books among the indigent population.

The classification of the persons executed in England in latter times, pleads our cause with as much strength as the experience of Colchester. It results from the most exact investigations, that out of an hundred malefactors in the prisons of Great Britain, ninety do not know how to read, and that 99 out of 100 of those who read have never had a Bible in their hands. A great proportion of the persons condemned in London, in these latter times, are Irishmen, a nation which, more than any other, has remained in ignorance of the holy scriptures; while Scotland, that one of the British states, where the reading of the Bible, as well the Old as the New Testament, is more generally in use, is distinguished by the small number of criminals originating from that kingdom, and detained either in its own prisons or in those of the metropolis. I speak of the Bible as an whole, and I call the attention of those persons, who are, in respect to the distribution of the writings of the apostles, of the same sentiments as ourselves, but who do not believe that the reading of the Old Testament is exempt from inconveniences, and even from dangers, to this circumstance.

Having already drawn too largely upon the patience of my audience, I ought to interdict myself from treating of a question so

interesting, by making the developments of it which it merits. I will confine myself to merely observing, that we have never seen an example of ill effects resulting from the reading of the ancient code; that we can cite a thousand of a salutary influence; that those nations of Europe where it is most read, are those which shine most in the purity of morals, the serious turn of their thought, and in fervent piety; that the picture, the annals, the detail of the theocracy of the children of Israel familiarise us, better than any other study in the world, with the idea of an universal theocracy, of a tutelary and special providence: the first foundation of every sentiment truly religious.

Surely it is in seeing Christians, separated by climate, by nation, by rites, by ceremonies, I had almost said etiquettes of worship, offer themselves, of one accord, and unite their common efforts to distribute among unbelievers the sacred volume, which is the foundation of our faith; it is then, that methinks we see, all at once, the manifestation and grandeur of that invisible church of our Lord Jesus Christ, which is not confined within the limits of any particular sect, or any form of external community, but which embraces all the true worshippers of God, and of his Son, dispersed through all parts of the habitable earth. We have then the same Lawgiver, the same charter, the same doctrines of faith, of love, and of hope; when we endeavour, with one common consent, to communicate to those who have them not, these inestimable blessings.

After having rendered to each other reciprocal justice, and after having recognized this first and grand identifying trait of moral physiognomy, the desire of extending the kingdom of heaven; we will read again this book, which offers to us, to the infidels, and to the pagans, to the victims of the double idolatry of reason and of imaginary gods;—we will read again, with other eyes, with more charity for our brethren; and we will discover, with astonishment, with joy, that we are agreed upon all the opinions which are exposed, under twenty aspects, in many hundred passages of scripture, and that we only quarrel or divide about a few points in relation to the exterior organization of the church, the certainty of which depends upon the true sense of three or four lines of the original text differently interpreted.

ITALY.

A PROTESTANT CHURCH IN ROME!

Paris, April 26.

Letters from Rome announce "That religious toleration has achieved a victory in the chief city of Catholicism. His holiness has permitted the Calvinists at present in Rome, the public exercise of their worship, and, in consequence, they have administered the sacrament in a church open to the public. M.

Necker, an ancient Cyndic, of the republic of Geneva, being at present in Rome, the Protestants have requested him to walk at their head in going to the communion. This has been done, and gave general satisfaction.

"I attribute this determination of the court of Rome, to the progress of knowledge, as well as to the well known character of the sovereign Pontiff for toleration. I do not agree with those who see in this act a motive of temporal interest, which will be pleasing to the cabinet of St. James. Whatever it may be, the friends of morality cannot but felicitate themselves in seeing the Pope render such a solemn homage to the liberty of conscience."

GERMANY.

From Mr. Charles Enslin, Secretary to the Wirtemberg Bible Society, dated Stuttgardt, March 8, 1820.

When his majesty visited, a few weeks ago, the School of Industry, he entered into conversation on the subject of the Bible Society with Mr. Lotter, one of its Directors. This active friend of ours, gratefully acknowledged the accommodation his majesty had graciously afforded to the institution by having favoured it with part of a building for the establishment of a printing-office; and took the liberty to add, that the institution would derive an additional advantage from being allowed the free use of the remainder of the house.

The King replied—"Let the society make an immediate application to my ministers; and, if any difficulty should arise, they may directly apply to myself, and I will take the necessary measures for the accomplishment of their wish." At parting, the King added, "If the society should have any other request to make, let them freely apply to me."

Two days after this interview the King sent a donation of 500 florins, (about 50*l.*)

SWITZERLAND.

From the Rev. Casper Steinmann, Treasurer of the Bible Society at St. Gall, dated 14th December, 1819.

In transmitting the last Report of that society, the Treasurer writes,—"When I consider that the King's glory consists in the multitude of his subjects, I rejoice to see the accession of fresh forces, who may enjoy in his service the same advantages which I possess. I hail in spirit their arrival; I congratulate them on their happiness, and still ascend higher, to the top, as it were, of the mount, from which I see either individuals or whole troops advancing in various directions, some cheerfully pursuing their march, conducted by their leaders, others support-

ed by the arms of their stronger brethren. Thus the numbers are continually swelling; and, when the whole host shall be assembled together, shouts of joy and triumph will resound on every side. No one will ever find reason to repent of having exerted himself, to the utmost of his power, for the advancement of the kingdom of the Redeemer, but rather regret his having been able to do so little; but our King is not an austere man, reaping that which he did not sow, but generously regarding the smallest service we have rendered, and taking notice even of what it was in our hearts to do. Indeed we cannot sufficiently admire his forbearing and forgiving spirit, and that he often rewards, even here below, our works of faith and labour of love; and sometimes favours us with a foretaste of higher celestial joys.

"We are preparing a plan for the establishment of associations. May the Lord grant me the satisfaction of witnessing their formation; and may the constraining love of Christ be the ruling principle of all our operations, for without this no real good will be effected."

RUSSIA.

From the Rev. Dr. Pinkerton.

St. Petersburgh, Feb. 7, O. S. 1820.

It will doubtless afford you pleasure to hear that I have met with a most cordial reception from my numerous Russian friends in this place. The second day after my arrival, I had my first interview with our venerable President, Prince Galitzin, who most sincerely rejoiced at the success which had attended my efforts in Greece and Turkey, and cordially invited me to put my hand to assist forward the work in Russia, where there was still so much that had been begun, that required to be completed. When I waited on the venerable Metropolitan of St. Petersburg, Michael, in the Nevsky Monastery, I found his eminence with the Archbishop Philaret, two Archimandrites, the Protoiré of the Cathedral Church, and his excellency Popoff, busily employed in revising the First Epistle of Peter, of the Russ version. After the most kind and friendly salutations, the Archimandrite observed to me, that they were unitedly labouring for the same good work which I had been travelling to promote. Their joy and astonishment were great, at hearing of what had been begun among their brethren in Greece.

On the 31st ult. the Prince Galitzin sent for me, and told me "that his Imperial Majesty had ordered him to say to me, that he had perused the whole series of my letters from Greece and Turkey—that they had afforded him much pleasure—that he rejoiced at what I had been enabled to do for the promotion of the object of the Bible Society in those parts; and that whatever was in his power to do, in order to carry forward

what had been so auspiciously begun, he would most willingly grant."

My object in mentioning these particulars is to encourage your Committee, and the numerous friends of the Bible Society in Britain, not to be weary in well doing; for in due time we shall reap, if we faint not. Amen.

Extract from the speech of the Metropolitan of Moscow, Seraphim, at the 7th anniversary of the Moscow Bible Society, 13th March, O. S. 1820.

Most respectable assembly,

Of all the blessings which the mercy of God has bestowed upon us, there is none greater and more complete than His holy word. I shall not attempt to describe all those advantages which flow from it, for they are more than can be numbered or expressed: suffice it for me, with the apostle Paul, to declare, that it *is the power of God unto salvation.*

O that the truth which is revealed by the Holy Spirit in the sacred volume, may become the life of our life, and the light and food of our souls: and may the word of truth, the word of God, be the only rule of our lives!—But wo, wo unto those who disregard this truth of God, and unto such as hold it in unrighteousness!—Because of disrespect to His holy word, the Lord cut off the most ancient church in the world, the Jewish church: on account of this direspect and neglect, the Lord removed the candlesticks out of their places in many of the churches of Asia and Africa, which once shone in the beauty of holiness like the stars in the firmament; others of them he punished with spiritual famine, so that the prophecy of Amos was accomplished upon them; "They shall wander from sea to sea, and from the north even to the east; they shall run to and fro, to seek the word of the Lord, and shall not find it." O what a fearful punishment was this!—For where the word of the Lord is not to be found, there the Lord himself is absent, his gracious influences are unknown, and there remains nothing but lies, deceptions, fables, spiritual death, and the dominion of the prince of darkness! In proportion, therefore, as we esteem the word of God to be holy, and indispensable for ourselves, the sacred obligation rests upon us, not merely to know it, and zealously to strive to obey it, but also to endeavour, by every possible means, to put it into the hands of others, that they may also learn to know and obey it. We are bound not only to nourish our own souls with this celestial bread, but likewise to impart it to such as are hungering after it; not merely to quench the thirst of our own souls with this living water, which floweth into everlasting life, but to give it to others, that they likewise may quench their thirst. Our love to God our Saviour demands this from us: to him nothing can be more accept-

able than our caring for the good of our neighbours, for whom he shed his precious blood. Love to our neighbour demands this from us; for, in bestowing upon him the word of God, we afford him the most infallible and hopeful means for obtaining the salvation of his soul.

It is with infinite regret, however, that we must confess, that this highly important and sacred duty has been but seldom rightly understood and felt by us in its full extent: the sacred writings, in time past, have been left in the hands of the clergy, as a something with which they only had a concern; while among the other classes of society, but very few possessed them, or read them.

Out of this state of things a mighty evil arose, *this evil—ignorance of the law of God*, the only effectual restraint of the corrupt passions of men. No sooner was this thrown aside than men became ungovernable. In every direction the passions of men have raged with fury, and have filled cities and peaceful villages with falsehood, deceit, oppression, bribery, corruption, and every species of wickedness. But, when this iniquity began to abound, and to threaten the existence of all social order and happiness, a gracious God was pleased to raise up the Bible Society, whose sole object is the increase and circulation of the books of holy writ, with a view to re-establish and extend the pure knowledge of the holy law of God, which is the only right guide of our actions; by this distinguished intervention of Providence, God has placed a strong barrier to this evil, and laid a stable foundation for the building up of the true faith and genuine piety even unto the ends of the earth.

Nor is this mere conjecture—it is truth, supported by numerous present events; for, the benevolent Bible Society, which, at its commencement, undertook the circulation of the sacred writings, first among their fellow-countrymen, were soon after excited by the spirit of faith to extend their labours to the whole of mankind: and with what diligence and flaming zeal did they begin the truly grand undertaking! Certain of their members, leaving their place of nativity, their wives, children, and friends, have crossed distant seas and rivers; others have traversed burning sands and deepening snows; settled among uncivilized and half-savage tribes for the express purpose of learning their language, and translating the holy scriptures into them, in order to bestow this precious light and treasure upon them.

Verily it seems to me, that the consummating vision of the beloved disciple of Christ is now realizing: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him."—For, in the present day, the Bible Societies are actually promulgating the gospel of God among every nation almost, in the languages which they understand;

and those natives, especially the heathens, receive it with joy and veneration, as a gift sent down from heaven to them. Soon shall those heathen lands, which until now have been unfruitful deserts, blossom as the rose; soon, very soon, shall holy churches be established, and their light begin to shine before the throne of God, in the places of the extinguished lights of former churches! O what a sublime spectacle will be displayed, when the whole earth shall be filled with the knowledge of the glory of God; and when, from the east to the west, songs of praise, in honour of the conqueror, shall be heard, in honour of the Lamb that has redeemed us unto God by his blood, out of every kindred, and tongue, and people, and nation.

Brethren! though we are not likely to live till this desirable period, yet we can hasten its approach by uniting with the Bible Society, and diligently scattering abroad the seed of the divine word, in full confidence that the Lord will not leave it to perish, when it falls on good ground, but will cause it to grow through the gracious influences of his spirit.

O! eternal and hypostatic word of the Father, rend from our hearts the murdering *word of the evil one, and the captivating word of this world;* and then shall thy sacred word become vivifying and effectual unto our regeneration, sanctification, and salvation. Amen.

From the Religious Intelligencer.

POLYNESIA.—SANDWICH MISSION.

Letter from TAMOREE, *King of Atooi, to his son George.*

Mr. WHITING—A letter directed to George P. Tamoree, by his father, King of Atooi, has recently been received at the Foreign Mission School. As the departure of this youth, with other natives of the Sandwich Islands to their own country, and the important mission to their countrymen by Messrs. Thurston, Bingham, and others, have excited much interest among the friends of Christ, the publication of this letter, will no doubt furnish much pleasure to very many, as they will receive additional evidence of the astonishing change in those islands, in the abolition of idolatry, and of the preparation of God's providence for those missionaries who were sent, as we should suppose, at the exact time that they were needed. The genuineness of the letter, of which the enclosed is an exact copy, cannot be reasonably doubted.

I am respectfully yours, TIMOTHY STONE.

Cornwall, August 26, 1820.

Island of Atooi, Nov. 27th, 1819.

SON GEORGE—Your long absence from me and your friends makes me very solicitous concerning your health and welfare, though I trust you dwell in safety, and hope your time is better

occupied than if you were at home with us, I want to see you once more before I die, and hope you will not miss the opportunity of coming home next year in the brig which I have agreed to purchase of Capt. Dixy Wilds, of Boston, or in one of those ships intended for these islands.—I received your letters dated Oct. 8, and Nov. 1816, and was very much pleased to hear you were so pleasantly situated and so kindly treated by the Americans.

I was a little displeased at your opinion concerning my religious ceremonies, and speaking so disdainfully of my wooden idols, but I am at last convinced of my error, have left all my taboos, and have this day renounced all my wooden gods, and soon intend to make firewood of my churches and idols; and I hope you will soon be among us to show us the way we should walk. I don't wish you to send me any more letters, as I cannot read them, neither do I know whether they are wrote by you or some other person in your name, to deceive me. I sometimes have great fears that you are dead, and the white men send me such letters to deceive me. But I trust that if you are alive I shall have the pleasure of seeing you in 15 months. If you prefer America to your own native land for a residence for life, I hope you will at least come and make me a visit, and then return, and I will pay for your passage; for I want to see you face to face, that I may know you are alive, for I put little or no trust in written letters.

So wishing you all the blessings that this world can afford,

I remain your loving father,

TAMOREE, (*his* ⋈ *mark*) King of Atooi.

UNITED STATES.

AMERICAN BIBLE SOCIETY.

Speech delivered at the Fourth Anniversary.

The motion of thanks to the Treasurer and Secretaries was made by the Rev. Mr. Stansbury of Albany, and seconded by the Rev. Lyman Beecher, D. D. of Litchfield, Connecticut.

Mr. Stansbury made the following remarks:—

Mr. PRESIDENT,

We are perpetually receiving blessings from God, but none surely that may be compared with the privilege of blessing others. This exalted power associates us (if the expression may be allowed me) with God himself, whose glorious prerogative it is to be the greatest of all givers. There is a bliss about its exercise which makes its way into the deadest and coldest of bosoms. Even the miser feels it, when he has, by some happy fortuity, broken through the dull monotony of getting and hoarding, and has ventured for once to give. All men feel it when the call of some blessed charity brings heart to heart and hand to hand: when a purse is to be made up for the widow, or the little orphan is to be

fed, or clad, or schooled. But, sir, to day this bliss of heaven, (I may justly call it such, for nothing less than heaven sent it into the heart of man, nor is any thing wanting but enough of this to make a heaven below,) this heavenly bliss of giving takes a higher form and exerts a more elevating power. Were we met to provide no better thing for our fellow-men than a perishing weed to cover his flesh, or the perishing food that sustains its life, we might rejoice indeed, but it would be with none of that mixture of sublime emotion that is thrilling at this moment through so many hearts in this assembly. No, sir: ours is a higher charity. We meet to make a gift to the immortal mind: to give to sorrow a more than mortal solace, and to want a more than earthly supply. We are met to spread the Bible of God: a book it is now too late to eulogize. There was indeed a day, sir, (we have none of us forgotten it) when those who yet held fast their belief in that book were called to contend for its value and to vindicate its truth: but that day is past; past, sir, I trust for ever. A day has succeeded it, such as neither you, sir, nor any of us ever expected to see; in which the honouring of this book has become the employment of nations and the strife of kings. No, sir, I will not attempt to praise it. The eulogy of the Bible is in the tears of the penitent whom it has subdued; in the ardent vow of the profligate it has reclaimed; in the meek fortitude of the suffering, whom it has sustained; in the triumphant songs of the dying it has saved. Its monuments are in the laws, whose spirit it has enlightened and purified: in the national sentiment which it has raised and refined; in the national light which it has sent down to the habitation of the lowest poor; in the national morals, whose tone it has elevated and established; in the national institutions, whose genius it has pervaded with equity and freedom; in the national charities, which owe their very being to its power. The hand of culture cannot be more distinctly traced on the face of wild and desert nature than the effect of this book on the moral condition of man. Look at man without it. Look, sir, at those immortal republics, the glory and perfection of the pagan world. What were morals there? Morals? where the most rigid of exactors suffers me to to steal, and commends me if I cover the theft by falsehood; where the highest public authority tells me if my child is feeble or deformed, to bring it to the public officer, that it may be destroyed; where another instructor allows me to murder my mother when she is old; where another permits me to marry my daughter or my sister; and another informs me it is a virtue to become my own destroyer. From morals do we turn to religion? The darkness deepens. I ask the same masters of reason what I must worship? And one tells me to worship the sun and moon; another sends me to deified men and heroes; another builds me an altar to winds and storms; another to famine and pestilence; deities multiply at every step, and take new forms at every turn, till at length

they start from every bush, and swarm in every pool, and I am bowed down to apes and crocodiles, to dogs and serpents, to "birds, and four-footed beasts, and creeping things." I ask them once more, How I must worship? and a priestess of Diana brings me a naked boy, and binding the little trembler to the altar, puts a scourge into my hand and tells me to whip him to death; the Druid brings me a hurdle of reeds, and inclosed within a fellow-man made in my own image: he takes the scourge out of my hand and supplies its place with a torch: another shows me Moloch sculptured in brass and surrounded with flames, and asks me to take the babe out of my bosom and lay it within those outstretched and fiery arms. Such, sir, after all the boasts of infidels, and all the charitable hopes of weak and mistaken Christians, was the pagan world. And has it changed? What then means that infant's shriek as it is dropped, by a mother's hand, into the gaping jaws of that often fed, and almost tamed alligator? What means that column of smoke, that horrid din of drums and brazen cymbals, that heart-appalling pile where life lies interlocked and wedded with putrid death, where outraged nature struggles and upbraids in vain, and children's hands are set to burn the living palpitating breasts that gave them suck? What means that moving mountain of all obscene things, that mis-shapen abomination on its top, or those maniac worshippers crushed beneath the slow-moving wheels below? Does this look like saving light? and are these the proofs that the Bible is not needed? No, sir, I turn my eyes in vain over the wide spreading waste. From the mysteries of the Edda beneath the pole, to the mysteries of the Vedas beneath the line; from the attenuated refinement of Athens to the grossest barbarism of the Tartar desert, from remotest Thule to the Indus and the Ganges, there is neither knowledge of God, practice of holiness, nor hope of heaven; it is one vast Zahara, where neither raindrop falls, nor dew exhales, nor wholesome herb, nor fragrant flowret lifts its head. And oh! Mr. President, when we reflect how appalling a proportion that moral desert bears to the little verdant spot around Siloam's well, can we want either gratitude for our own distinguished blessedness, or motives of exertion to dispense it to others? True, indeed, the sending forth of the Bible does not secure, as a consequence of course, the saving of those who receive it: but, sir, does not the whole history of the Bible cause, does not the whole history of the world demonstrate that where that Bible comes, some men are always its happy converts? Can you point me, sir, to a single land in all the world that possesses the Bible where there are no believers? Sending then the Bible, is, on a broad and general calculation, and according to all the known analogies of providence, sending salvation. And is this a thought that can go through a Christian bosom without effect? No, sir, it is like the electric stream. If that is to be the issue—if in the judgment we are to meet, from our frontiers, from the depths of the forest,

from every district of this wide-spread continent, men, immortal men, saved from eternal death by the Bibles we have sent them, what toil is arduous, or what sacrifice can be accounted great? But, sir, where is the toil? and what is the sacrifice? I behold, instead, nothing but pleasures. Surely, sir, it is a pleasure thus to meet, surrounded by all that is venerable and all that is lovely, to witness the triumphs of a heaven-born charity, and to aid them with our prayers. As certainly is it a pleasure to contribute to this fund of the heathens hope, to cast into this treasury of pity and love. And sure I am it is not less a pleasure to be the almoner of a beneficence so truly divine—to enter the hut of poverty—to visit the lonely pallet of dejection and wo, and, like Jesus, who sends us, to bring to the abodes of guilt and sorrow the peaceful message of the skies. All this, sir, is pleasure, and pleasure only. If there be any thing that deserves the name of labour, it falls upon those who, with so much assiduity and faithfulness, have watched over the concerns of this growing institution, and counselled, with so much wisdom, for the sacred interests of the Bible cause. Let them accept the tribute of a grateful country; and while they continue their high and holy task, let them lift their eyes to that day that is approaching, when from the rock on which the pilgrims landed, to the farthest promontory on the shores of the Pacific, from the pole to the Isthmus, and from the Isthmus to Cape Horn, this book of God which they distribute shall spread its pure light over the greatest and the happiest land that morning ever visits or spring adorns.

From the American Missionary Register.

UNION.—OSAGE MISSION.

Letter from the Superintendent and Assistant.

Little Rock, (Ark.) July 29, 1820.

Dear Sir—From this place, to us who survive, a scene of affliction, and a season of gratitude, we address you. We sent on a communication from the Post of Arkansas. Since that time, a kind and righteous Providence has been pleased to visit us. Sister Hoyt we buried on the bank of this river on the 21st inst. She died the evening before, after a sickness of about 17 days. Sister Lines we buried on the 25th, in this place. Dear sir, we could here drop our pen, and pour out our tears. Our hearts are full when we tell you the loss we have sustained. These beloved sisters are not with us, but our loss is their gain; they have gone to be with Christ.

Sister Johnson was taken sick about the same time with sister Hoyt: she is gaining strength. Several of the brethren and sisters have been visited with the fever. Our situation became so unpromising and alarming, and our boats so unhealthy, in consequence of the heat and their crowded state, that we thought it our duty to stop at this place, unload our boats, and give our sick

an opportunity to recover. We reached here on the last sabbath, July 23d. Our sick, who survive, are all apparently recovering. We shall write frequently. We have not time now to give you details, as the person who is to carry this to Nashville post-office is waiting.

With devout thanks to God for his great goodness, we subscribe ourselves your cheerful servants in Christ,

WM. F. VAILL.
E. CHAPMAN.

N. B. One of our hands died on the 8th inst. We shall endeavour to give all particulars as soon as we have time.

OHIO.

Extracts from the First Annual Report of the Trustees of the New-Philadelphia Bible Society. Aug. 7th, 1820.

The Report embodies many interesting facts drawn from the various published accounts of the progress of other similar institutions, and concludes with an animated appeal to the Christian public to enter immediately and ardently, on the glorious work of circulating the sacred scriptures.

Although the Trustees have it not in their power to report any extraordinary results from the performance of their duties during the last year, yet they feel themselves constrained to give a statement of their proceedings, with a concise view of the present condition of the institution. At an extra meeting of the society in October, 1818, it was resolved to forward a copy of the constitution to the Directors of the Ohio Bible Society, and to correspond with the same concerning the 2d article of the constitution, which says, "The great object of this society shall be to become an auxiliary to the Ohio Bible Society," &c. Letters have been exchanged for that purpose, but the Trustees have never received a decisive answer, whether this society will be recognized as an auxiliary to the Ohio Bible Society or not.

Two years have nearly elapsed since the establishment of this institution; and having been deterred from acting as an auxiliary, the Trustees concluded to aid, as far as their means would permit, in the great cause of diffusing Christian knowledge, and have accordingly ordered as many Bibles and Testaments to be procured as would balance the amount in the treasury. It is with pleasure they announce to the members of the society that 34 copies of the English Bible, and 35 Testaments, have lately been received, and are now to be distributed among the destitute and needy, in conformity with the plan of this association. But what are these few copies of the sacred word, in comparison to the great number required to supply the wants, even in our own circuit, of those "who walk in the ways of darkness, and delight in the frowardness of the wicked, whose ways are crooked, and they froward in their paths?" [*Communicated.*

MARINE BIBLE SOCIETIES.

The Rev. WARD STAFFORD, minister of the *Mariners' Church* in this city, has been absent several weeks on a journey, for the purpose of forming *Marine Bible Societies*, auxiliary to the American Bible Society, in the principal sea-port towns in New-England. He has met with the most cordial reception, we understand; and, judging from the following extract of a letter, addressed to a member of his church, and from what has appeared in the eastern papers, his mission has been extensively successful.

We are informed that societies have been organized in Salem and Boston, and it is expected Mr. S. has proceeded to Portland, (Maine.)

It is ardently hoped that the zeal and activity manifested by our eastern brethren, in the *formation* of these excellent societies, will remind our own citizens that a similar institution *already exists* in this port, which has been suffered to remain a long time ineffectual, for the want of that support which its importance, and the wants of our seamen, claim at our hands. Vessels are sailing from our port almost every day, in which the seamen are not supplied with Bibles; and, if we mistake not, the society have not one to give them!*

"*Boston, Aug.* 28, 1820.

"My Dear Sir—Through the goodness of God I have been thus far preserved and prospered on my journey. I had a pleasant passage to Nantucket: this is a port of considerable importance. Besides smaller vessels, there are about 80 ships, the crews of which average about 20 men. Most, or all of them, are in the whale fishery, and are gone from two to three years on a voyage. One had lately arrived, on board of which there was *no Bible.* Many others are doubtless destitute.

"It will give you, and the other friends of the Bible joy, to know that a *Marine Bible Society* was formed there. From Nantucket I proceeded by water to New-Bedford, where I spent the sabbath, and where, on the following Monday, *The Auxiliary Marine Bible Society of New-Bedford, Fair Haven, and Dartmouth,* was formed. I here took a horse and rode to Newport, Bristol, and Providence, in each of which places *Marine Bible Societies* have been formed. In Providence I spent my second sabbath. On Tuesday returned to New-Bedford, and on Wednesday came to Boston. As this is a large port, I have thought it best to spend more time here: a meeting will be held to-morrow, and the expectation is, that a society will be formed, with a prospect of great usefulness. Yesterday I spent with my friend, Mr. Cornelius, at Salem, 12 miles distant, and expect a society will be formed there before the week closes.

"Thus you see the Lord has greatly prospered me in the object of my journey. My health is somewhat improved."

* Subscriptions and donations will be received by D. H. Wickham, at the Society's Depository, 59 Fulton-street.

Receipts by the Treasurer of the American Bible Society for the month of August, 1820.

To Constitute Ministers Members for life.—Rev. Gerardus A. Kuypers, D. D. New-York, $30. Rev. Pascal N. Strong, do. $30. Rev. John Knox, do. of the Reformed Dutch Church, by an individual of their congregation, $30. Rev. Charles Hardenburg, Greenwich, N. Y. by the same benevolent individual, $30. Rev. Wm. Kerr, Donegal, Ohio, by the ladies of his congregation, $30. Rev. Thomas Shepherd, pastor of the Congregational Church, Ashfield, Mass. by the ladies of that society, $30. Capt. Caleb Atwater, Wallingford, Con. to constitute himself a member for life, $30. From a Friend to the American Bible Society, $10.

Donations from Auxiliary Bible Societies.—Elizabethtown, N. J. Bible Society, $100. Rockville Female Bible Society, Montgomery co. Md. $40 12. Kenebeck, Maine, Bible Society, $65. Welsh Bible Society, of Steuben and Utica, $50. Charleston Bible Society, $500. Falmouth Auxiliary B. S. Mass. $26 90. Madrid, N. Y. Female Bible Society, $11 50; and $11 50 for Bibles, &c.

From Auxiliary Societies and Individuals for Bibles.—Union College, Schenectady, Bible Society, $40. Salem and vicinity Bible Society, $287 93. Union Bible Society of Chataque co. $16 25. Newburg Bible Society, $35 48. Bedford co. Va. Bible Society, $100. Suffolk co. Bible Society, $40. Joseph Grishane, Esq. Pendleton, for Bibles, $50. Received for Bibles sold individuals, and for broken and cancelled paper, &c. $158 20. Short credited in July report, on a donation from the Windham, Con. Bible Society, $3. Total, $1754 98.

WM. W. WOOLSEY, Treasurer.

LINES

Occasioned by a sight of one of the Associate Reformed Churches in this city.

There first, with beating heart and trembling hand,
I took salvation's sacramental cup,
And called on God, my God, whose high command
Then bade me taste the sweets of Christian hope.

Hour of inexpressible emotion!
Rest, O rest! in my mem'ry's fond embrace,
Scene of solemn, tender, deep devotion!
Remind me of my Saviour's precious grace.

Then I view'd the path of dire delusion,
And trac'd the footsteps of my former days;
When, far from celestial light and vision,
I wander'd fast from wisdom's pleasant ways.

And then, too, I saw God's guardian care
Had thrown protection round my wayward youth,
To save my soul from hell's destructive snare,
And bless me with the knowledge of his truth.

'Twas then that beauty all around appear'd,
And earthly pomp sank far beneath my feet;
My heaven-directed spirit tower'd,
And almost thought its happiness complete:

For it heard the angelic legions sing,
And melting music of the souls redeem'd;
It saw the burning throne of Glory's King,
And felt the joy that from his presence beam'd:

It, rapid, pass'd the threshold of the skies,
Borne on the soaring wings of faith and love;
And shar'd in all the blissful melodies
That flow from countless golden harps above.

'Twas then the voice of duty charm'd my ear,
And thrill'd my thankful heart with sacred joy;
No worldly object to my soul was dear,
And all I wished was Heav'ns sweet employ.

And O how prompt my mind, my lips, my hands—
To learn, to speak, to do my Father's will!
How happy when I heard his kind commands,
And sprang with glowing ardour to fulfil!

Then mid-day brightness on the Bible shone;
Its glory-gilded pages fix'd my view
On truths o'er which my careless glance had gone,
But which, till then, I never sought nor knew.

And how sincerely did I love the man
Who bore the image of my Saviour God!
For through my swelling veins vivific ran
The fervid streams of kindred Christian blood.

The gospel's charity my bosom fill'd
With tenderest compassion's warm desire
That all around might know the grace reveal'd,
And joys which hopes of endless life inspire.

But soon, ah soon! a day of blackness came,
And shed its chilling damps within my heart—
Whose recent rapture almost seem'd a dream
Sent to delight a moment—then depart.

And now I must learn my heart's deception;
Feel the fierce conflict raging deep within;
The fired darts which issue from perdition,
The strong temptations of a world in sin:

Find that a Christian does not walk by sight;
That frequent darkness deeply shades his path;
Yet, that when even thus deprived of light,
His steps are order'd in the *walk of faith.*

X.

New-York, Jan. 12th, 1819.

ERRATA.

In our last number, p. 270, the article respecting the grant made to the Calcutta Mission College, should have been titled *Calcutta Mission College*, and the next article *Serampore College.*

Page 288, for Bennington, (N. H.) read *Bennington, (Ver.)*

TO CORRESPONDENTS.

"*A Slave Holder,*" in answer to "*Clericus,*" shall have an early insertion.

We shall be pleased to hear again from "*Viator.*"

THE CHRISTIAN HERALD.

Vol. VII.] *Saturday, October 7, 1820.* [No. XI.

Miscellany.

DR. GRIFFIN'S SPEECH DELIVERED AT THE FOURTH ANNIVERSARY OF THE AMERICAN BIBLE SOCIETY.

In presenting to our readers a speech which electrified, delighted, and instructed the annual assemblage of the American Bible Society, we may be allowed to add our acknowledgements to the reverend author for the favour of extending its usefulness by giving it a place in our work.

In seconding the motion which has been made by my honourable friend* with so much effect, permit me, Sir, to call your attention, and that of the members of this assembly, somewhat further to the great object of our present meeting.

It is impossible to suppress feelings which are excited by seeing so many persons distinguished by their station, their talents, and their learning, uniting in this sublime attempt to diffuse the sacred Scriptures. I am one of those who watched with interest the formation of this magnificent institution, and all the preliminary steps which led to that memorable event. I heard the shout which confirmed the constitution,—a moment not soon to be forgotten. And I can truly say, that each returning anniversary not only sustains but increases the interest first excited. It is not an institution whose power over the mind can be worn out with novelty; but as it holds its august march, it must awaken more and more the joy, the zeal, the admiration, of all who are interested in the happiness of the world or the glory of its Author. Was there nothing to excite our joy on this occasion but that union which is formed between brethren of different names, it would be a scene to awaken the finest feelings of the soul: a union, which, while it leaves to every man the undisturbed possession of his own opinions, tends to cherish the best affections of the heart, and to destroy the very worst that ever associated themselves with religion,—I mean a proud and selfish bigotry. In this matter both we and our fathers have greatly erred. We never knew, till the age of Bible societies revealed it, how much of selfishness lay concealed under that party spirit which had been baptised by the name of zeal for the truth. It appeared in the mask of an angel of light, but it had a demon's heart. It caught men on that side

* The Hon. Roger Minot Sherman, of Connecticut, who moved a resolution expressing the thanks of the meeting to those societies and individuals who, since the last anniversary, had made their pastors members of the society for life.

where they had the least suspicion of wrong, but under a sanctimonious front it covered the most contracted and ignoble passions of a fallen nature. I hail this dawn of more enlightened and expanded views: and if on this side of heaven I would seek for a banquet of the soul, it should be in that brotherly love which this scene presents.

Sir, I congratulate you that we are suffered to live in such a day as this. A glory has been reserved for these times greater than that of the Augustine age. I speak not of the march of civil liberty; I speak not of the prodigious inventions which distinguish the period; I allude not to the great advances made in those physical sciences which subserve the useful arts: I mean the far greater glory of those splendid plans of benevolence which mark the present age: I mean especially the glory of the age concerned in giving the Bible to the world. This is the sublimest of all charities. If we regard only its bearing on the order of society, in what way can we so largely contribute to the temporal comfort of mankind? Take the map of the world, and encircle with your pencil those countries where woman is not a prisoner or a slave, where life and property are secured by any thing like a well regulated police, where civilized manners have obtained, and general science has burst the fetters of the mind; and you will enclose precisely those regions on which the rays of revelation shine. The boundary of light is the pale of Christendom. In sending forth the Bible you open the flood gates of every thing which can bless mankind, and not only pour a mighty river through the arid regions, but by ten thousand courses lead out a streamlet to water every plant. Speak you of griefs? it is soothing the troubled heart with the only consolation which sorrow knows. Speak you of maladies? it is extending the only medicine to the great lazar-house of the world. Speak you of the deathless soul? it is changing the condition of millions from an eternal prison to an immortal throne. This is the cause which involves all the happiness and hopes of men. It involves the great interest of infinite wisdom and benevolence. It is the cause of the universe. The happiness of all worlds is staked on those vast exhibitions of God that are made in the plan of redemption which the Gospel reveals. Spread that Gospel before every eye if you would fill the earth with the glory of God. In every point of view this is the greatest and most momentous cause that ever engaged the attention of men or angels. The Bible societies which ennoble the present age, breathe the very spirit of the heavens. They breathe the very spirit of the angelic choir which broke the midnight stillness over the plains of Bethlehem. They are acting over again the scene of Pentecost. For if they cannot confer on modern missionaries the gift of tongues, they put into their hands the numerous translations of the Scriptures, and thus enable them to proclaim to all nations, in the language

of each, the wonderful works of God. And if in a superior state of existence, it shall be our happy employment to convey to other orders of creatures a knowledge of God, even that sublime course, "high in salvation and the realms of bliss," will be only pursuing in a wider sphere the plan of the Bible societies. If the eye of an Isaiah, looking out of distant antiquity, could have seen this day, when the Scriptures which he helped to proclaim are carried to the nations by the united labour of legislators, prelates, and princes, how great would have been his joy.

Did I hear one say, there is no need? Why then did the trumpet of Isaiah sound? and why the tones of David's harp? If there is no need to send the Scriptures to the heathen, why were prophets inspired to give them to us? But if these sacred records have shed the light of heaven around our feet, if they have transfused their consolations into our hearts, and planted their promises underneath our hopes, are we not bound by every principle of gratitude to extend them to others?

It is interesting to trace the causes which have roused the world to this great career. Among the events fixed in ancient prophecy, which were to "repay recompense to the *islands*," (or to the countries beyond the Mediterranean from Judea,) and bring on a day when they should "fear the name of the Lord from the west, and his glory from the rising of the sun;" among those events, it was long ago predicted, with an eye upon the present day, that "when the enemy" should "come in like a flood, the Spirit of the Lord" would "lift up a standard against him."* And it is a memorable fact that out of the heavings of Europe, agitated by the storms of infidelity, the whole community of Bible societies have arisen. The greatest effort ever made to destroy the Bible, has been followed by a union of nations to give the Bible to the world. Nor is this order of events merely providential; the Spirit of God has moved in a line with second causes. The zeal for the Bible has been roused by the zeal manifested for its destruction. Kings have come down from their thrones to aid the sacred cause, because they saw that the order and happiness of society rested on the Bible. Greece and Rome could preserve the frame of society without the Bible, for they had the aid of another religion. But it is too late for the nations of Christendom to go back to the mythology of the heathen. If they give up the Bible they must do without any religion,—any thing to restrain the selfish passions of men, any thing to sooth the anguished mind in adversity, any thing to cast a ray of light upon the darkness of the grave; and if in righteous judgment the conscience is left sufficiently seared, nothing remains but the dark and gloomy profound of atheism. The nations of Europe have seen a short and partial experiment of what the world would do without the Bible, in the French revolution.

* Isaiah lix. 18, 19.

They have gathered around the tremendous crater, and looked down into the boiling deep, and seen all the materials of hell preparing to be disgorged upon the world. They have fled back from the bellowings of the mountain, and lifted up their hands to the God of the Bible.

After the plains of Europe have for more than twenty summers been drenched in blood, the storm of war has been suspended, the bars to mutual intercourse among the nations removed, and leisure given to pursue the works of benevolence; as if on purpose to open the way for that splendid career of mercy which has followed. This syncope in the throes of a convulsed world, has been improved to send out the heralds of peace, and to scatter the records of salvation in every language of Europe. Where the fiend of war had fixed deep his fangs, there the Gospel has been sent to bind up the bleeding wounds. I envy not the temperament of that man who can contemplate these events without gratitude, joy, and admiration.

But, Sir, though much has been accomplished, much more remains to be done. From the animating accounts which come in from different quarters, one might be led to imagine that the world will soon be inundated with Bibles. But alas the prospect is very different. As glorious as the exertions have been, they have as yet scarcely made an impression on the mighty mass, and unless they are doubled many times, will *never* supply the wants of the world. If we increase our efforts, and call into action all the resources and energies which can be commanded, they will still be too small. Dr. Paterson, after devoting several years to the Bible cause in the north of Europe, tells us that fifteen millions of Bibles are wanting to furnish one to a family throughout Denmark, Sweden, and European Russia.* He tells us also that the Russian Bible Society has made arrangements to issue a hundred thousand copies a year.† Say then, for the sake of argument, that this august institution is occupied, exclusively and without an ally, with the north of Europe, and it could not put a single Bible into every house under a century and a half; and by that time, allowing a Bible to last thirty years, four-fifths of the supply would be worn out. It could *never* overtake the demand. It must increase its issues five-fold to supply every family in those countries in thirty years; and then, the first edition being worn out, it must go over the same ground again: and thus it must continue to issue 500,000 copies a year to the end of the world, to supply only those families which are now destitute with one copy to a family. Let all the families which are now supplied, and all the increase of population, continue to be furnished from other quarters, and it would require five such societies as that at Petersburg, in constant operation to the end of the world, to supply Denmark, Sweden, and European Russia with only one Bible to a family.

* Church Missionary Register for 1817, p. 290. † Ibid, p. 291.

When we contemplate the prodigious operations of the British and Foreign Bible Society, we are ready to conclude that the famine of the word of God must quickly cease throughout the world. But I have seen a printed calculation in which it is stated, that if that society were to distribute as many copies every year as they did the first twelve years together, (that is, considerably more than a million and a half a year,) it would still take them four centuries to furnish every individual on earth with a Bible, allowing the countries already Christian to be supplied from other quarters. But this writer makes no account of the wear of books, and he calculates on six hundred and seventy millions of pagans and Mahometans. Let us speak within bounds. Let us suppose only five hundred and sixty millions, including Mahometans and pagans, and the benighted Christians who are scattered among them; which is the lowest calculation. Let us suppose a Bible to last thirty years, which is supposing too much. Let us assume that all Christendom is supplied from other quarters; and you know that all the Bible societies in Europe and America have hitherto been chiefly occupied with Christian countries, and have scarcely made an impression upon them as yet. Let all this be supposed, and then a society which should issue as many copies a year as the British and Foreign Bible Society did the first twelve years together, must be exerted to the end of the world to keep up a supply for only fifty millions of persons; and eleven such societies, and even larger than this, each pouring out seventeen hundred thousand copies a year, must be in operation to the end of the world, to provide for the wants of all, without making any allowance for the increase of population. With all the labours of sixteen years therefore, scarcely a beginning has yet been made.

The American Bible Society, in point of present importance, is the third, if not the second institution of the kind on earth, and in its future progress it may probably become the first, It is destined to bless a whole continent. Mexico and South America, which are manifestly placed by the God of providence within its jurisdiction, ought soon to feel its reviving influence. In those countries, where the Scriptures have been locked up from the common people, few copies are found, and the wants are scarcely less than in the heathen world. I hope the time is not far distant when we shall penetrate every part of those interesting regions with the Spanish and Portuguese Scriptures, and stimulate the people to help themselves, and never rest till we see a Bible Society for South America, established and in full operation on their own soil.

But when we view our society in connexion with the sublime prospects of these United States, its future influence and splendour outstrip the widest ranges of thought. The salubrity of our climate, the fertility of the soil, the extent of the country, the dis-

tance at which we are placed from hostile nations, the freedom of the government, the morality of the people, and the blessing of God, have all united to give to our population a rapidity of increase, and a prospect of increase, which, taken together, are without a parallel on earth. Let us multiply as rapidly for seventy years to come as we have for seventy years past, and we shall amount to more than eighty millions; in ninety years, to a hundred and sixty millions; in a hundred and thirty five years, to six hundred and forty millions. As things are now proceeding, we shall soon become one quarter of the population of the globe. Whatever character is impressed on this immense mass, is given to one quarter of the human race. If you leave them without a Bible and without a sabbath, one quarter of the human race will be sabbath-breakers and infidels, and grossly wicked and ignorant, and unsusceptible of the blessings of a free government. Every friend to the reformation and happiness of the world, must look with great anxiety on the character to be imparted to the inhabitants of these States. Fill this land with the light and spirit of the Bible, and you do more to reform the world, to give stability to the institutions of society, to send out a mighty example of freedom and justice into the courts of princes and the dungeons of the inquisition, than any language can adequately express. And yet the difficulty of accomplishing all this, on account of the rapid increase of our numbers, is immense and appalling. Our population is fast outgrowing our institutions. This is true to such an extent that it will require the most strenuous and unremitted exertions, continued and increased beyond any thing that we have anticipated, to supply our people with the institutions of religion, and particularly with Bibles. Admit that we have now a population of ten millions, and that one half of that number are supplied with Bibles. This is supposing enough. There are large districts of our country with scarcely a Bible in them. There are hundreds and thousands of families destitute in parts where you would little expect it. How many houses even in this city, over whose threshold the word of God never passed. But say that one half of the people are supplied, and that a Bible will last thirty years. Allow that our population continues to double once in twenty-two years and a half, as it did for sixty years before the last census. Admit, for the sake of simplifying the calculation, that all the biblical printing in our country is engrossed by this society, (which is likely to prove very nearly the case,) and reckon our present issues at fifty thousand copies a year. Then, to furnish every individual in the United States with a Bible, our issues for the first twenty-two years and a half from the present time, ought to average above eight hundred and thirty thousand copies a year,—more than sixteen times our present number: in the second period of twenty-two years and a half, they ought to ave-

rage near fourteen hundred thousand copies a year; in the third equal period, near twenty-nine hundred thousand; in the fourth period, (which ends this century and runs into the next,) more than fifty-seven hundred thousand. But as the issues will need to be greater in the latter than in the former part of each period, by the year 1895 they ought to amount to more than sixty-two hundred thousand. Thus before the close of this century, according to these data, our issues ought to amount to more than a hundred and twenty times our present number, and the demand continually increasing without end. And all this to supply only the inhabitants of these States. Now look to South America and to the islands, and what a work is before us. What a call for the exertion of every faculty, and for the consecration of every cent. The day for sleep is past; the day for avarice to hoard, and to harden itself against the miseries of man. The time has come when HOLINESS TO THE LORD should be written on all our powers and on all our possessions; when the people of these States should arise as one man, to a mighty and continued effort, and never rest till they have lodged a Bible in every house from Canada to Cape Horn.

And they *will* arise. The harp of prophecy has announced it. A little while and those scenes shall be displayed which glowed under the pencil of enraptured seers. Not always shall wealth be regarded chiefly as the means of power and pleasure; but the rich shall account it the highest happiness of their distinction, that they have something to give to him who created and redeemed them. We, or if not we our posterity, will regard the silver and the gold as the Lord's, and will cast into his treasury such offerings as past ages never witnessed. The rich shall bring their thousands, and the poor their willing mite. The gold of Ophir and the topaz of Ethiopia shall be brought; the flocks of Kedar and the rams of Nebaioth shall be devoted. The Bible shall have dominion over the world; a dominion more extensive than that of Alexander, and more benignant than that of Alfred. Under its holy and pacific reign, "officers shall be peace" and "exacters righteousness." "Violence shall no more be heard" in the land, "wasting nor destruction" within its borders. "They shall beat their swords into plough-shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child shall lead them." You, Sir, will see it, but not here. That morning shall chase the darkness from a thousand lands. The day shall pour its radiance into the cells of Hindoo superstition, and into the midnight of poor unpitied Africa. The light, breaking from Mount Zion, shall glance from the Appennines to the Andes, and thaw and irradiate the poles. "The light of the

moon shall be as the light of the sun, and the light of the sun shall be seven-fold as the light of seven days;" and "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Every man shall then possess a Bible, and every man shall press the Bible to his heart. Then shall be known the mighty work which the word of God was sent on earth to accomplish, and the prodigious influence on the happiness of men which it exerted. Then may you see the work of Bible societies lying finished by their side. And when this glorious consummation of their labours shall appear, then may they come in and meet in a common centre, from America, and Russia, and China, and the Southern Islands, and sing their triumphs on Mount Zion.

To the Editor of the Christian Herald.

"A SLAVE HOLDER" IN ANSWER TO "CLERICUS."

SIR—

Last Sabbath morning when my slaves were dressing with ruffles and fashionable hats, I tried to persuade them to go to a meeting a mile distant, where I know a minister is accustomed to preach Jesus and him crucified, and who, from a conviction that his Master's kingdom is not of this world, is averse to bringing any terrestrial polity into the pulpit: but I could not succeed; they would rather go eight miles to hear a negro preacher and meet a negro congregation, where no white persons attended, and where, of course, they had no bench behind for themselves, nor part of a gallery, *but the whole house.* I did not like it, remembering that a few years ago Christian masters, near Camden in South Carolina, had permitted such congregations to meet until a conspiracy was ready to break out. But I left them to their choice, although not without serious reflection and uneasiness for the future.

On the next post day I received your Herald of August 5th, which contains "*Clericus's*" answer to my last communication, and you will see, of course, that I was not prepared to admit what he says:—"facts do *not* justify" "having separate churches for slaves." It however afforded me some pleasure to find that the subject has excited attention, and I am confident that my Rev. friend "Clericus" will unite in opinion with me, that before the Lord will be successfully implored for direction in such an important cause, we should walk very circumspectly, as fearing to tread upon nettles.

I am exceedingly glad to learn from "Clericus" that "great numbers [of blacks] do in fact belong, as communicants, to the different churches throughout the south;" but it is owned that there is a line of distinction at the celebration of the Lord's supper, between the black and white throughout the land, whether the former are free or not. Is it not far better then, that they

have their worship entirely to themselves, in a separate church and under the charge of their own minister?

In cities, and many parts of the states, blacks can appear decently dressed in churches—but where are the hundreds of plantation negroes and children?—can they go to churches?—ought they not to be visited and shown the road to heaven? Give me leave to offer some reasons why I prefer a different plan from that of a general missionary to whites and blacks.

1st. I have studied the nature of the poor uninformed race many years, and know, that if no true conversion follows conviction, they are more than any others guilty of hypocrisy, and they are generally the first who cry out glory, glory. Now a general minister, let him be ever so pious, has no opportunity to speak to and reprove many individuals. The blacks, once received to the communion are permitted, in most churches, after their first admission, like the other communicants, to approach that solemn ordinance after a general preparatory meeting. Now, as they cannot have the same scientific knowledge of its importance as the whites, I think every one ought to be spoken with before each communion, and zealously led to the friend of sinners,—a dying Saviour.

2d. Many different persuasions preach differently on important points, and oftentimes ministers of the same persuasion are not agreed. Among the inquisitive whites this does no harm; but how can the blacks discern? (I speak of the majority.) Thus, one corner of a county will follow Paul, the other Apollos, the third Cephas, and perhaps all lose Christ. With very little attention it will be found, that what Dr. Griffin said, in your beautiful extracts from his sermon to the Missionary Society, may be applied in this case with peculiar propriety. "With very little sanctification we may pursue the ordinary round of duties at home. A thousand considerations of a private and personal nature may impel us to build up the church among our own people. Every head of a sect may wish to see his own kingdom extended by domestic missions. Leading men of every denomination may be zealous to enlarge their own church. But to go beyond all these considerations, and labour for an interest which can bring nothing to ourselves; to feel enough for *man* stript of every extrinsic circumstance, to find him out in distant regions, and to extend to him the most exalted of all charities; this requires something more."

3d. When the blacks are formal Christians only, they are worse than heathen slaves, and more apt to revolt than they: they think themselves equal to their masters; therefore they ought to be under distinct church discipline. The true Christians are happy in the station in which christianity found them.

4th. I have known preachers of some churches whose general rule is not to admit the blacks to all Christian privileges, openly

denying that the blacks are of Adam's race; of course the second Adam, Jesus Christ, by such doctrine, cannot help them, and such preachers do not naturally encourage their whites to commune with them.

These are some of my reasons for desiring to have a mission to slaves *only*, not interfering at all with what other churches have done; except, perhaps, to receive helpers out of their flock. When the United Brethren, nearly a hundred years ago, (according to Oltendorf's history of their missions to the West Indies) made a beginning on a Danish island, they had nothing, and hired themselves out, and worked as slaves, in order to find opportunities to proclaim to the slaves salvation. The masters opposed them bitterly; and, poor men, they suffered persecution under the idea, that when the slaves were christianized they would be free! But firmness and dependence on their Lord caused them to stand it out.—Now see the consequence; thousands of them are imperfect Christians here, as the best of us are; and thousands are perfected above. And those here are faithful slaves, acknowledged by governors to be their best security against revolt: each individual is attended to by the ministers and helpers; they enjoy all Christian privileges in their own churches, and are excluded from communion or society whenever the master has cause to complain, or their general conduct betrays their want of connexion with Jesus. Can you act thus with them when they are united with a mixed flock of whites, where the minister must suffer the tares to grow with the wheat?

My plan would then be to begin upon a small scale; and the first step perhaps ought to be, to send an humble, yet warm and stedfast, but polite friend of Jesus and of immortal souls, through the thickest slave-holding counties; let him attend to the probability of succeeding, and report to the society which should send him; let it be a missionary society of the state, (which would be best) or the Foreign Missionary Society. If it appears that success can as reasonably be expected as when the first missionaries went to Otaheite, let a separate society be formed by ministers of different persuasions, and others who show vital religion, and are not tenacious of forms, and yet revere all means of grace, and administer them as commanded by the Lord. Let them name the new church, perhaps Mission Church, and no doubt six or seven different ministers, of as many different persuasions, from Maine to Georgia, and among whose churches very little difference exists as to form of worship, will agree as brothers. Let the missionaries sent by them be charged to follow the established scriptural rules of admission and dismission, and be distinctly charged not to concern with any worldly polity, and hold their office only for the blacks, with privilege of course, to admit white visiters to their meeting, but only in the gallery. The rules and manner of gov-

ernment of such a congregation, the utility of which has been proved these 80 years, can easily be obtained from books and residing missionaries.

I regret to see sectional differences mentioned, although it is no doubt true, that "a northern missionary to slaves might alarm the best people at the south, and it would be very strange if, in the exercise of unguarded zeal, he did not do a serious mischief." But with respect to the conversion of the slaves, the Christians in north and south are one body and one soul; a hint only, of sectional distinction *published*, might check the spark of latent zeal, and prevent assistance in the glorious cause of Jesus, for which not every state as yet can, or will, furnish sufficient subjects. I know that if a Christian minister, such as I have described as necessary for such a work, viz. "polished, having Christian experience and zeal, with unbigotted fervour and humility," arrived in the Carolinas from Canada or Otaheite, Vermont or New-York, every gentleman there would receive him with their renowned hospitality and condescension. And if he meddled not between master and servant, in any, even extra points, as things belonging to this world only, he would receive much support and respect from professors of religion, as well as from other honourable citizens in all slave holding states; so that the persecution which he must be prepared to expect and endure on some plantations or sections, will be sweetened and healed in the next.

I will not take up more room of your excellent Herald now, and will conclude by praying all masters of slaves to read the last extract from Dr. Griffin's sermon to the Foreign Missionary Society.

"But when we contemplate those heathen as immortal, the subject swells into a magnitude beyond the ranges of imagination. Every one of them will be an angel or a devil millions of ages after the funeral of this world. Each of them will experience happiness more than all heaven have yet enjoyed, or misery more than all hell have yet endured. To think of the perdition of one pagan soul, is enough to awaken the deepest sympathy of the whole human race. But to contemplate the ruin of the hundreds of millions now on earth, whose numbers are to be renewed once in twenty or thirty years, what heart can fail to dissolve in grief and vehemently to cry out for help to God and man? The fashion of this world is passing away, the sign of the Son of man will appear in heaven, and you and all the heathen nations will be before his bar. Then, I ask you, whether it will not appear of more importance to have converted a single pagan, than to have amassed the treasures of the Indies? I behold one of those heathen brought along in chains to receive his doom, and looking down to an eternal lake of fire. 'Ah me!' says he, 'and am I born to this?' He casts an eye of anguish on those who once composed the American church, and raises his piercing lamentations:

'How *could* you see me perish? Why did you not sell your estates to give the gospel to me? Ah! you never felt the pains of damnation.' Indeed, my brethren, when we contemplate that scene, we know not where to stop. When we have given a few hundred dollars, we look over the immense pagan waste, and then again to the judgment, and ask, Why should I not give as many more?"

"We have slept too long over this immensely important subject. The millions who are gone cannot be redeemed: those who are now on their way cannot be stopped: the many who must die before we can reach the fields of the missions, must die as they are, because we delayed so long. But by the bowels of Christ let no more time be lost."*

Perhaps some apology is necessary for transcribing this long extract; but the subject is of vast importance, and the above appeal, with a special application to our slaves, cannot be too often reiterated.

A SLAVE HOLDER.

N. Carolina, Sept. 1820.

REVIEW.

A Sketch of My Friend's Family, intended to suggest some practical hints on Religion and Domestic Manners. By Mrs. MARSHALL, *author of Henwick Tales. 5th edition.* pp. 95. 24 mo. New-York: D. H. Wickham, 59 Fulton-street.

It is some comfort to believe, that the scene pourtrayed in this little volume is no fiction. We do not mean that it relates any actual facts, the exact history of any one family; but rather, that it pourtrays a scenery which may be found in many families in an enlightened Christian community, and particularly in that community† where the book was originally published. The family whose character and daily occupations are here brought before us, is one which by a course of industry, is in the enjoyment of such affluence that every rational want may be supplied. Now the principal excellence of the work seems to us to be, that it presents such a family occupied in an enlightened and Christian manner. In the enjoyment of a profusion of blessings, denied to a great part of mankind, we do not see the parents, by their sheer neglect and indifference, precisely as illiterate and unimproved as if they had been doomed to hard labouring poverty; unskilled in the management, and careless in the employment of time; and yielding to their children, as the highest advantages, nothing better than the means of acquiring a factitious, empty-headed gentility. But we see them (Oh, that we might see the pattern followed throughout the community) with cultivated and well informed minds, under the controlling, directing, and cheering influence of piety, employed daily and hourly in a rational and religious education of their children. The mother, instead of killing time by

* See C. Herald, p. 233. † England.

wandering from shop to shop, from amusement to amusement, yields herself, without weariness or dissatisfaction, nay, with absolute pleasure, to enlarging their minds, correcting their manners, and improving their moral feelings. Instead of directing all the powers of her soul to her dress, to the decoration of her establishment, and to the *accomplishments* of her children; instead of weakening their minds and poisoning their moral feelings with gewgaws, and ribbons, and feathers, she is to them an example of plainness, yet "*adorning* herself with modest apparel," and "as becometh a woman professing godliness with good works." She is their guide, their teacher, their friend. Neither is she so buried in domestic avocations that she feels obliged to send almost her very nurslings to school, because she can find no time, and, of course, has no patience, to attend to them at home. Having an enlightened and well regulated mind, and being, in a reasonable and scripture sense, *a keeper at home*, she has skill and industry to manage her domestic affairs, to be a prudent and economical housewife, without having her every thought engrossed by petty concerns. She would rather dispense with cakes, and sweetmeats, and parties, and preparations, than to neglect her own mind and the minds of her children. She buries not the talent which God hath given her for governing and blessing the little empire which He has committed to her charge. That her dominion is small, diminishes not her sense of responsibility, or her interest in its welfare. She loves it as her own soul; she feels her obligations to her Lord and King, and anticipates the solemn account which she must render.

The father, though immersed in commercial business, is neither distracted nor engrossed with the business which he faithfully and successfully pursues; but can disburthen his mind of all its cares, and sweeten the domestic circle with his smiles, and instruct it by his wisdom. He returns to his much loved home to alleviate the mother's labours; and in doing so he relaxes from his own, while he seconds and sanctions her lessons and authority.

In making this sketch we may not have taken every line from the copy before us;—we have only drawn the picture which it presented to our own imagination, or rather revived in our recollection, and which we could wish to behold in every family that we enter. We could wish to behold the mother, the enlightened, discreet, and pious guide and instructor of her children, and every family growing up, not like weeds, a curse and a deformity to the soil they occupy, but cultivated plants, beautiful to the eye and laden with fruit.

As many of our readers may have the work before them, and as we wish that all may possess it, we forbear making copious extracts. The following may suffice to justify our main observation, that it presents a family occupied in an enlightened and Christian manner.

"In Mrs. Clifford's family arrangements, I was struck with the beautiful order and consistency of the whole. Nothing was done without a plan. Every relaxation and employment had its alloted season; consequently, confusion seldom or never ensued; nor did the enjoyment of the one ever interfere with the performance of the other. In her expenses she was liberal, yet prudent;—she never curtailed the comforts of her family, or sparingly provided for their wants, in order to expend the sum thus *unworthily* redeemed, in the indulgence of *unnecessary profusion*, or the affectation of an *unbecoming* style. Her table was always plain, yet plentiful; frugal, yet well-ordered and genteely arranged. Thus, fully occupied in discharging the important duties of a wife, a mother, and a mistress, her visits were few, and her friends select. *Home* was the centre of her joys, and the principal scene of her exertions. Her relaxation was to inquire into the state of the poor,—her amusement to aim at amending their characters and meliorating their condition.

"In the education of her children, she was assisted by the co-operating hand, and strengthened by the concurring authority of their father. If, at any time, the mother was displeased, the father never failed to heighten the effect of that displeasure by *his* much-dreaded frown: and when he reproved them, she never mitigated the punishment by an expression of pity *better withheld*, or a caress but *ill-bestowed*. A simple incident which occurred under my immediate notice, strongly indicated this union of authority, this harmony of conduct.

"On entering the room one day, in Mrs. Clifford's absence, the fond father bent to caress an engaging little girl, who stood pensively apart from the happy group. As he attempted to kiss her, she covered her face with her hands, and burst into tears. 'What is the matter, Jane, why do you not like that I should kiss you?' 'O papa,' sobbed the heart-broken little girl, 'I have been very naughty, and mamma is angry with me, so I am sure you would not kiss me if you knew that.' I saw that the heart of Clifford was touched; he could have clasped the ingenuous little penitent in his arms, but he prudently forbore, and turned from her, saying, 'I am glad you have told me of it, Jane, for you could have received no pleasure from a mark of affection which you were conscious of not deserving.' *This*, thought I, would furnish an admirable lesson to some of my married friends.

"In the evening, I ventured to inquire into the nature of Jane's offence, to which Mrs. Clifford replied—'She brought me a tale of her little brother's faults, (a practice of which I never allow) and that too, with a degree of exaggeration and an air of triumph which convinced me she exulted in his fall.' 'Surely that *is not all*,' cried I, 'for I remember that the same little girl, a few days since, broke an expensive decanter, on which she was only mildly reproved; and reminded that the same sum which must be expended to replace it, would have purchased a blanket for the poor family whose habitation she had lately visited.' 'It is my aim,' resumed the mother, 'in punishing my children, to be guided by the nature of their faults; instead of measuring the penalty by the inconvenience which their misconduct occasions me. In the present instance, Jane's first fault was caused by carelessness, and the other by nothing less than a lurking principle of malice in the heart.' 'I acknowledge that you are right, my dear madam,' I replied, 'but there is something so different in your plan to any thing I have yet witnessed, that you must forgive the remark.'"—pp. 9—11.

"'You will sometimes think of us when you do not see us, Mr. Bentley,' said Mrs. Clifford. 'Yes, I shall think of you when my sister Mary and I are seated each by the side of our quiet fire. I shall remember you when I enter the comfortless abodes of discord. And when I partake of the gaudy feasts of *ostentatious* hospitality, secretly trembling for the cost; —*then* I shall remember you. But oh! when shall I again behold a family so disinterested, so united, so happy!' 'If we are *happier* than many of our neighbours,' interposed Mr. Clifford, 'it is because we seek our pleasures at *home*. Our visits and our visiters, as you must have observed, are very few—and they are so for two reasons; first, because our income would not prudently admit of much company; and secondly, Mrs. Clifford objects to the practice on our children's account, whose minds and bodies, she affirms, would both suffer without the hourly guard of maternal vigilance. Yet under these circumstances, my dear Bentley, you must allow, that had we not previously cultivated a taste for intellectual pleasures, our hours of leisure would have languished in unmeaning dulness, and our conversation must have degenerated into uninteresting insipidity.'"—p. 92.

"'But above all, my dear friend,' he continued, laying his hand on the Bible, which had not yet been returned to its place, since the offering up the evening sacrifice, 'above all, it is because this book is the law-giver in our family, that we have peace, whilst others are torn by divisions, and disordered by strife."—p. 93.

In order that the model presented here may be successfully imitated, there is required a withdrawment of the mind from the frivolities of the world. A worthier pursuit must be adopted than that of being distinguished by fashion, entertainments, and wealth: the mind must feel the responsibilities of the parental relation, and a habit of reading and reflection must be cultivated as the only way to wisdom and knowledge; and rational and pious conversation must be sought as the chief enjoyment of the social circle. Thus will their daily occupations and pleasures conspire to prepare parents to be skilful in training up their children, and to find their best enjoyments amid their most important duties. The domestic circle will be their delight, while they see their children delighted with progress in knowledge, and in a joyful reception of the grace of God. Year after year will increase their happiness, while in succession they dismiss them from their protection and their roof, to enter upon the duties of life, and to be a blessing to mankind, the joy of their parents, and the favoured servants of their God. Even their grey hairs will descend with comfort to the grave; while, instead of lisping infancy, they see gathering around them intelligence, and piety, and affection, which their own hands have reared.

We have one fault to find with our author, of some importance. It is intimated, we think undesignedly, (see pp. 7 and 30.) that refinement and cultivation of the mind are incompatible with a sober attention to domestic duties; unless their deleterious influence is prevented by the operation of the religion of the heart. Now we grant that religion tends to the best use of every gift,

and the refined and cultivated mind, influenced by it, becomes more useful, more worthy of love and admiration. Yet will we insist, that of two persons not under the influence of religion, she will be the better housewife, the better mother, the better neighbour and friend, whose mind has been cultivated by a liberal and solid education, who can find resources within her own house, in the books which she knows how to prize; and in her own mind, which is capable of reflection, of enjoying itself in its own enlightened operations.

The cultivation of the mind, and of the *female* mind too, is a good and not an evil in itself; and if we would wish the future matrons of our city and country, to possess the wisdom, and skill, and good sense, as well as piety of Mrs. Clifford, we must faithfully educate our daughters in all the solid and liberal improvements which adorned the youth of Emma Talbut.

Intelligence.

ENGLAND.

LONDON SUNDAY SCHOOL UNION SOCIETY.

The *annual general meeting* of this society was held at the City of London Tavern, on Wednesday morning, the 10th of May, 1820. Joseph Butterworth, Esq. M. P. in the chair.

"The meeting was more numerously attended than at any former time, and the company departed with the appearance of having been highly gratified and delighted. It is hoped that this is not the only effect that will be produced by a meeting so important and interesting; but that all persons who were present, will return with fresh energy to their engagements in the religious instruction of the young, and that the true spirit of exertion and union, strengthened by the bond of Christian love, will in consequence more eminently prevail among the friends of the rising generation."

Summary of the Annual Report for the year ending May 1st, 1820.

In the present number we shall confine our extracts from the Report to the general observations of the Committee, and what they denominate "Domestic Proceedings;" and leave their notices of "Sunday Schools in foreign parts," to their appropriate places in our future numbers.

"The cause of Sunday Schools is not like a brilliant meteor, which dazzles for a moment; but is comparable to the shining light which shineth more and more to the perfect day. The benefits of education and the results of practical benevolence, are not unimportant because they are often imperceptible; and your Committee would found their claim to your affectionate regard and strenuous support, not upon intelligence which might dazzle

the imagination and excite universal astonishment; but they would rather lead you to contemplate the quiet, the unobtrusive, the practical, the everlasting benefits resulting from Sunday Schools. Thence they would direct you to view the great importance of the best adapted means to promote their usefulness and diffusion, while they affirm that *union* constitutes the best pledge that Sunday Schools will not decline, and the best security that they will abundantly increase the means of religious instruction, and diffuse the light of the knowledge of the glory of God through our own country, and throughout the world."

"Your Committee, in adverting to Domestic Proceedings, regret that the past year has been distinguished by much distress, and that infidels have dared openly to attack the Christian religion. Amidst these alarms, terrible, indeed, would have been the issue, had there been nothing to counteract their attempts. Had not Sunday Schools, and other institutions, been established, what would have been the state of England at this time? In all human probability it would have resembled revolutionary France. Your Committee desire to rejoice that there had been so much moral and religious instruction diffused throughout the country previous to this eventful time—that the atrocious efforts of infidels could not succeed. Had this country been totally ignorant and irreligious, who could have calculated the evil consequences? Infidelity is a noxious weed that grows either on the bleak mountains of ignorance, or in the stagnant marshes of an irreligious education. It was at one time reported that a few Sunday Schools had been instituted for inculcating infidel opinions; but your Committee have not been able to ascertain that this report was well founded. Deists would not be likely to take the trouble of instructing others; a virtuous and good education is a plant of too delicate a nature to grow in the frigid zone of infidelity. Were infidels to commence Sunday Schools, they would soon be tired of the employment; their principles cannot impart that energy and perseverance of character which are so essential to success; these must spring from religious feelings, from the constraining influence of the love of Christ. It is when education is consecrated at the cross of Christ, that it becomes an object truly worthy of a Christian's zeal and activity. It is because Sunday Schools are thus hallowed, that your Committee recommend them as one of the best antidotes to infidelity. They are at once the friends of true religion, and of social order: the lesson they inculcate is—'Fear God and honor the king.' The proclamation they make is—'Glory to God in the highest, and on earth peace, good will toward men.'"

During the past year the Committee have given efficiency to the "*establishment of a depot*," which promises many advantages to the society. They have also examined a great number of reward books, "two-thirds of which they rejected as unsuitable for

Sunday School children. They, however, beg to recommend to the friends of Sunday Schools a catalogue which, though at present it contains but a limited number of books, they believe to be the *most select* and *most suitable* of any ever yet presented to public attention. Your Committee have also published a select list of books, suitable for a *Sunday School Circulating Library.*" The "Committee earnestly request their friends to favour them with manuscripts, or copies of works suitable for publication by the society. It will be their constant endeavour to improve the character, and lower the prices of books for Sunday Schools.

"Two *Tracts to Parents* have been published by your Committee: the one inviting them to send their children to a Sunday School, and the other giving them suitable hints while their children continue under their teachers care. In about three months, upwards of 15,000 copies of these tracts have been sold.

"The following questions have been discussed at the Quarterly Meetings:

"*Has the present mode of rewarding Sunday School Children a beneficial or injurious tendency?*—

"*What is required in the situation of Superintendent to a Sunday School, and what are the relative duties of Superintendents and Teachers towards each other?*—

"*What influence have Sunday School engagements on the personal piety of Teachers?*—

"*Are Public Addresses to children in Sunday Schools desirable, and what are the best means of making them useful?*"—

"The Four London Auxiliaries continue their operations with unwavering zeal and increased utility.

"The following is a sketch of the numbers reported by the London Auxiliaries:

"South, including Newington and Croyden branches, and village schools, 86 schools, 1,032 teachers, 12,186 scholars. East, including Hackney, Poplar, and West Essex branches, 84 schools, 1,199 teachers, 12,331 scholars, 328 adults. West, including West Middlesex Branch, 81 schools, 1,240 teachers, 11,959 scholars. North, 55 schools, 1,023 teachers, 11,791 scholars, 20 adults. Total, 306 schools, 4,494 teachers, 48,615 scholars. Increase reported in London since last year, 183 teachers, 2,665 scholars.

"Notwithstanding this increase, there are many thousands of children, in London and its vicinity, still destitute of moral and religious instruction. Your Committee have endeavoured to ascertain the numbers untaught, but they have no data to estimate them with sufficient accuracy. The great difficulty which retards the general extension of Sunday Schools, is the *want of suitable buildings for school rooms*, and the enormous expence of rent. Your Committee feel no doubt that if suitable school rooms could be obtained gratuitously, Sunday Schools might be

established to take in all the uneducated children in London and its vicinity."

"The following is a summary of the numbers reported for the present year:

"4 London Auxiliaries, 306 schools, 4,494 teachers, 48,615 scholars. 51 Country Unions and Societies, 2,262 schools, 27,843 teachers, 223,927 scholars, 2,303 adults. Sabbath School Union for Scotland, 567 schools, 39,183 scholars. Sunday School Society for Ireland, 1,091 schools, 113,525 scholars. Total 4,226 schools, 32,337 teachers, 427,553 scholars. Increase of scholars reported since last year, 71,795. The various unions and societies report 489 new schools opened during the past year."

"When your Committee direct your attention to the extensive sphere of this society's operations, when they point out thousands of teachers, who are labouring sabbath after sabbath for the immortal good of the young and ignorant, when they direct you to so many thousand children, already under instruction, and perhaps a greater number still, destitute of a religious education;—they cannot imagine any case that addresses stronger claims to Christian benevolence. When your attention is directed to the various British colonies and possessions where Sunday Schools are forming, and to those parts of the world not immediately connected with England, where these beneficent establishments are commencing, the whole scene exhibits a prospect animating to Christian hope, and persuasive to Christian philanthropy. Perhaps no society has accomplished more good than this in proportion to the smallness of its funds—while its pecuniary resources have been so scanty; its labours, and those of its united teachers have been arduous and extensive; while labourers are thus willing to exert their gratuitous efforts, the work requires increased pecuniary support, and languishes for want of it. The appeal is directed to the heart and conscience of every one who possesses the means. While great exertions are making to support other excellent societies, and Sunday School teachers are frequently their most active agents; surely the general cause of Sunday Schools presents a claim worthy of equal, if not of paramount consideration.

"Even the malicious designs and active efforts of Satan and his emissaries, present a powerful argument for the strenuous and increased exertions of Christian teachers. To all of us the exhortation is addressed: 'be sober, be vigilant, because your adversary the Devil, as a roaring lion, walketh about seeking whom he may devour.' May we not hope, that, though his great wrath is now displayed, it is '*because he knoweth that he hath but a short time.*' 'The God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you, Amen.'"

GENERAL STATEMENT OF SCHOOLS IN ENGLAND AND WALES.

As the general statement of the schools in England, which we gave at page 270, does not include the whole number, we add the following, which includes the principality of Wales.

"By returns made up to the 1st of May last, it appears that there are in England and Wales 37,382 schools of all descriptions, in which are educated 1,571,372 children of both sexes, or about 42 to a school. It is specified that 18,276 of these schools are initiatory, and that 14,192 are English, or commercial schools, of which 8,375 are for females. It also appears, that the church catechism is taught in 22,581 schools; that the systems of Bell and Lancaster have been more or less adopted in 1,411; that Phillip's interrogative system of questions without answers has been introduced into 3,682; and Pestalozzi's system of oral analysis into 7; that the French language is taught in 7,520; and, the dead languages in 3,327. The number of persons employed in education, as masters, governesses, assistants, and private tutors, is estimated at 56,300."

ASIATIC ISLANDS.—CEYLON.

*From Messrs. Winslow and Spaulding, to the Corresponding Secretary of the A. Board of Commissioners for Foreign Missions.**

In our last volume pp. 728 and 753, we noticed the arrival of the missionaries at Calcutta in October last, and laid before our readers an account of their successful labours in reclaiming the seamen on board the Indus. By the following letter we are made acquainted with their arrival in the island of Ceylon, the scene of their future labours.

Columbo, Feb. 2d, 1820.

REV. AND DEAR SIR,

By a joint letter from us and brother Scudder, by the Indus, Capt. Wills, you will have learned the merciful dealings of God towards us until our departure from Calcutta. We took passage for Ceylon, Nov. 10th, in a good ship, the Dick of London, and had only to regret the detention of brother Woodward by the sickness of his wife. We left him, however, with the assurance, that though in a land of strangers, he was surrounded by sympathizing friends, and under the care of a kind Providence.

Our passage was long, but pleasant. By the kindness of our Captain, we were permitted, not only to preach on the Sabbath, but to hold meetings every evening with the seamen. They generally gave good attention; some appeared seriously impressed; and we left the ship with the hope, that two at least were under deep convictions.

* All communications addressed to the Board, by the Missionaries, are first published in the *Missionary Herald.*

We made the island of Ceylon 19 days after embarking, and 12 after leaving the river; but it was three days more before we could gain the harbor of Trincomale, being carried beyond it at night by a strong current, which exposed us to some danger from the rocks on the coast. At Trincomale we were very kindly received by the Wesleyan brethren, Messrs. Carver and Stead, who did every thing in their power to assist us.

We hoped to find some method of direct conveyance from this port to Jaffna; but, as the monsoon made it impossible to go by water, there was none except through an almost trackless jungle of 130 miles, in the course of which were several rivers to be forded. The journey we concluded to attempt; but on endeavouring to obtain palankeens and coolies, we found they could not be had for so many travellers. We might have waited until the first band could return, but were told, that in a few days the weather would be such as to render travelling impracticable, as the rainy season was commencing, and the rivers would soon swell so as to be impassable. To stay at Trincomale was impracticable; as not a house could be hired; and that of the Wesleyan brethren, as they were building, was not in a situation to receive us. Our passage was paid to Columbo, and the prospect was, that we could find a more ready conveyance there than from any other port on the island. Brother Scudder, however, as his labours seemed to be peculiarly needed at Jaffna, on account of the ill health of our brethren there, concluded to attempt the journey by land. With some difficulty the means of conveyance were found; and we left Trincomale after a stay of three days, while our dear brother and sister were preparing to go through the wilderness.

On our way to Columbo we touched at Galle, a very pleasant port on the southern extremity of the island, and were detained several days. During this time we were most hospitably entertained in the family of Mr. McKenny, a Wesleyan missionary; and our hearts were cheered by a sight of the good work, which he and his colleagues are there carrying on. The schools, which form the glory of the Wesleyan missions here, are at this station very flourishing, and afford an interesting spectacle.

We finally reached Columbo Dec. 20th, rejoicing to see this capital of the country, which is to be our future home. The Rev. Mr. Chater, who is well known as the very kind and most hospitable friend of our brethren, immediately invited us to his house, till we could make arrangements for proceeding to Jaffna.

We feared being obliged by the north-east monsoon to remain at Columbo some weeks; but had the happiness of finding, that we might with some difficulty, proceed soon by an inland navigation through lakes and canals. We were encouraged to attempt this by that very valuable friend of our mission, J. N. Mooyart, Esq. of Jaffna, who was providentially at Columbo, and

calculating to return by this route in 10 or 12 days. He has, however, been detained from day to day, and we have waited for him until the present time. We are now to start to-morrow. The delay we have regretted, though our situation has been rendered as pleasant as it could be by the kindness of those around us, especially of Mr. and Mrs. Chater, to whom we are deeply indebted, and of the Wesleyan brethren at this station. The other friends of our mission who reside at this place, have treated us with attention and kindness.

We have had the pleasure of meeting most of the missionaries on the island: the Wesleyan, holding their annual conference here, and the Church missionaries being met on the business of their mission. There were yesterday at our table 15 missionaries—such a thing as probably never was at Columbo before. The Church missionaries are regularly with us in the same family. They are most valuable men.

[Messrs. W. and S. waited on Sir Robert Brownrigg, the governor, soon after their arrival at Columbo, and were kindly received by him. He was just leaving the government, and had left the island before the date of this letter, amidst the deep regrets of the friends of religion, to whom he had become greatly endeared by his wise and paternal administration. His successor is Maj. Gen. Sir Edward Barnes.

Messrs. W. and S. bear witness to the excellent character which our missionaries at Jaffna sustain in the island, particularly for their laborious services, and their conscientious economy; the support allowed to the Wesleyan missionaries and their schools being much larger than that allowed to our establishments.]

Since coming here we have received several communications from the brethren at Jaffna. They are still afflicted with sickness. Brother Richards is better than it was expected he ever would be, but far from having any prospect of final recovery. Brothers Poor and Meigs are both nearly laid aside by sickness, though they were both better at the date of our last accounts. Brother and sister Scudder arrived in safety to their assistance, after a long and dangerous journey. He seems to have entered with spirit into the work. You will have learned before this, that the brethren have already seen some fruit of their labour—in the apparent conversion of several from among the natives.

We have to-day heard of the safe arrival of brother and sister Woodward at Trincomale. The Lord has afflicted them since we parted by removing from them their little son. They will proceed by land to Jaffna. From brother and sister Scudder we ard three days ago, that she had become the mother of a fine girl; and to-day we have the sad intelligence of its death. ong to see and sympathize with the afflicted parents. For any mercies we daily receive, we desire to feel ourselves

under new obligations to devote ourselves to Christ among the poor heathen, whose wretchedness we now behold, and of which the half had not been told us.

With the highest sentiments of affection and respect, we are, Rev. and Dear Sir, your servants in the gospel.

M. WINSLOW.
L. SPAULDING.

POLYNESIA.—GEORGIAN ISLANDS.

The *London Missionary Chronicle* for August furnishes us with several most interesting communications from the missionaries in *Otaheite*, *Huaheine*, and *Raitca*,—including an account of the opening of the great chapel in Otaheite, the anniversary of the Auxiliary Missionary Society, and the *Baptism of the King*; with the proceedings of the auxiliary societies at the other islands.

Windward Division of the Tahitian Mission.

(Annual Circular.)

Tahiti,* *May*, 18, 1819.

Dear ———

In reviewing the affairs of this mission for the past year, we have, on the whole, great cause of gratitude and praise to God our Saviour. The brethren at *Eimeo*, and at the three stations at *Tahiti*, have proceeded perseveringly in their labours, and the work of God, we trust, has been carried on gradually and successfully in the hearts of many. We had looked forward to the yearly meeting in May, when we should all assemble together; and had resolved, after that meeting, at all events, to baptize such as were proper subjects among the natives, and to form them into churches. That meeting having taken place, and we being about to return to our respective stations, we now lay before you the particulars of our yearly meeting. We have had a missionary week indeed, and a pleasing and animating time it has been to us all.

The king, *Pomare*, has lately erected a large and very long building at *Papaoa*, in the district of *Pare*, and devoted it to the meetings of the Missionary Society, which was formed among the *Tahitians* last year. This building we denominated *The Royal Mission Chapel*, the dimensions of which are as follows:—it is 712 feet long by 54 wide.† The ridge-pole, or middle, is supported by 36 massy pillars, of the bread-fruit tree. The outside posts, all around the house, are 280. It has 133 windows with sliding shutters, and 29 doors; the ends are of a semicircle form. There are 3 square pulpits, about 260 feet apart from each other,

* The natives pronounce this name *Taheete*.

† The prodigious length of this place certainly renders it inconvenient; but it is presumed *Pomare*, having acknowledged the only living and true God, was determined that the building erected for his honour, should far exceed any edifice formerly devoted to the idols of the country.

and the extreme ones about 100 feet from the ends of the house. It is filled with forms, except an area before each pulpit, and laid with dry grass. The rafters are covered with a fine kind of fringe matting, which is bound on with cords of various colours, in a very neat manner; and the ends of the matting are left hanging down, like the naval and military flags in St. Paul's Cathedral. The whole building is surrounded with a very strong fence of wood, and the space between it and the house is filled with gravel.

Pomare has lately expressed an earnest desire for baptism, engaging to devote himself to the Lord, and to put away every sin, and every appearance of evil. He has had conferences with some of the brethren on the subject; and has also written to us, expressing a deep sense of his sinfulness and unworthiness, a firm dependence upon the blood of Christ for pardon, and an earnest desire to give himself to the Lord in baptism. As it appeared to be the voice of the nation, and particularly of the most pious chiefs, and as his conduct has been so constant in teaching and promoting religion, we resolved to baptize him. The baptism was fixed for Lord's day, the 16th instant.

On Monday, the 10th inst. the brethren assembled at *Papaoa*. The people were encamped on each side of it, along the sea-beach, to the extent of four miles. They soon assembled together, to pay their respects to the king, and made a grand appearance, being decently arrayed in white native clothing. The brethren met the king and the chiefs in the usual place of worship, according to the appointment of Pomare, who had judiciously arranged all the services and business of the work. Brother *Darling* began with singing, reading the scriptures, and prayer. The king then proceeded to business. He first wrote his own name, and his gift to the Missionary Society; (viz. eight hogs,) and having written the name of his principal governor, treasurer, and secretary, he desired each of us to write our names, with our donations. In the same manner he proceeded with all the governors, writing their names and contributions. *Pomare* called on brother *Crook* to conclude the meeting with a short exhortation, singing, and prayer.

Opening the Chapel.

Tuesday was the day appointed for opening the Royal Mission Chapel.—About 11 o'clock we met the king at the east end of the house. He was dressed in a white shirt, with a neat variegated mat round his loins, and a tiputa over all, coloured and ornamented with red and yellow. The queen and principal women were dressed in native clothing, with an English frill around the neck. The assembled thousands were clean, and dressed in their best.

took our stations according to appointment; brother *Platt* in
vest pulpit, brother *Darling* in the middle, and brother Crook
e east. The king sat in the east end of the house. Brother
ne from the middle pulpit, commenced the service by giving

out a hymn, from our *Tahitian* collection, with a very shrill penetrating voice, which was heard from one end of the house to the other. The whole congregation stood up and sung. Each preacher then read Luke xiv. and prayed. The sermons, (one from each pulpit) were commenced about the same time, and being ended, all the congregation sung again, and the whole was concluded with prayer. "The scene was striking beyond conception; no confusion ensued from three speakers preaching all at once in the same house, they being at such a great distance from each other. We suppose the number of hearers to have been between *five and six thousand*. Every thing exceeded our most sanguine expectations." Notwithstanding "many apprehensions were entertained from bringing so many parties together, who formerly had ever been at variance," "every thing was very peaceable and orderly, and not the least disturbance occurred.—'Surely,' said some, 'there will be no war; for all the people have left their arms at home, and have brought the old and decrepid, the children, the lame and the blind!' a thing that was never done in any of their great meetings before."

Anniversary Meeting of the Missionary Society in Tahiti.

About half past 10 o'clock, on Wednesday, "the king arrived; and the meeting was as numerous and respectable as that of yesterday." Brothers *Henry*, *Wilson*, and *Bicknell*, preached in the morning, and brothers *Darling*, *Bourne*, and *Crook*, in the afternoon.

Promulgation of the Laws.

"About noon we all assembled in the Royal Mission Chapel. The king requested brother Crook to open the business of the day. He ascended the pulpit, and *Pomare* followed. After singing, reading the scriptures, and prayer, the king stood up, and looked upon the thousands of his subjects, on his right hand and on his left." The king having inquired of *Tati*, *Utami*, and others of his principal chiefs, what was their desire, they each replied, that 'they desired to have the laws.' "*Pomare* then proceeded to read and comment upon the laws respecting murder, theft, trespass, stolen property, lost property, sabbath-breaking, rebellion, marriage, adultery, the judges, court houses, &c. in eighteen articles." He then "asked the chiefs if they approved of them. They replied aloud, 'We agree to them, we heartily agree to them.' The king then addressed the people, and desired them, if they approved of the laws, to signify the same by lifting up their right hands. This was unanimously done, with a remarkable rushing noise, owing to the thousands of arms being lifted at once."

"This interesting scene," say the missionaries, "may be better conceived than described: to see a king giving laws to his people with a regard to the authority of the word of God, and a peo-

ple receiving the same with such universal satisfaction, was a subject very affecting to us all."

Meeting for Missionary business.

"On Friday the missionaries met the king, as *president*, and all the governors, officers, and members, in the Royal Mission Chapel."

We regret that our present limits oblige us to omit the animating account given of this singularly interesting meeting; but we shall endeavour to give it a place hereafter. Pomare desired the missionaries "to publish his wish, that it may be known by all Europe, America, &c. that he means to consider *Palmerstone Island* as a place for *Tahitian convicts*, and that no vessel shall take any of them away on any account."

Baptism of the King.

"On sabbath day, the 16th inst. the congregations were again assembled in the Chapel Royal." Three of the brethren "preached from the same subject.—The commission of our Lord to his disciples, to preach to, and baptize all nations, Matt. xxviii. 18—20. Sermons being ended, we all closed around the king, he being seated on the occasion, in the centre, near the middle pulpit." After singing and prayer were concluded, "the king stood up, and brother *Bicknell* taking the water from the bason, held by brother *Henry*, poured it on his head, baptizing him in the name of the Father, Son, and Holy Ghost. Pomare was observed to lift his eyes to heaven, and move his lips with an indistinct sound. The sight was very moving, especially to our elder brethren, who had been watching over him so many years. Brother Bicknell addressed the king with firmness, yet not without a degree of tremour, entreating him to walk worthy his high profession, in the conspicuous situation he holds before the eyes of men, angels, and God himself." After the concluding exercises "Pomare shook hands affectionately with all the missionaries, they being stationed, by his own desire, at his right and left hand."

"The king has undertaken to write out a fair copy of all the laws, for the press, and to send a circular letter to all the governors, on the subject of education, pressing upon parents the importance of having their children instructed."

"On Monday, the 17th inst. all the brethren, and three of the sisters, celebrated our Saviour's dying love, with much affection and Christian union."

The circular letter from which we have drawn the above summary, is signed by the following brethren, viz.—

Henry Bicknell,	George Platt,
Robert Bourne,	William Henry,
Wm. P. Crook,	Samuel Fessier,
David Darling,	Charles Wilson.

(*To be continued.*)

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THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS Held their *eleventh annual meeting* in Hartford, (Con.) on Wednesday, the 20th of last month. Members were present from Massachusetts, Connecticut, New-York, and New-Jersey. The Rev. Dr. Nott, President of Union College, delivered a sermon before a numerous and respectable assembly, from Mark xiv. 15. "*Go ye into all the world and preach the gospel to every creature.*"

The collection taken up to aid the funds of the Board, amounted to *three hundred and five dollars.*

CHOCTAW MISSION.

Departure of a Missionary Assistant for the Choctaw Nation.

On Thursday, the 21st of September, Capt. J. Smith, Messrs. Calvin Cushman, and Elijah Bardwell, of Stockbridge, (Mass.) their families, and Mr. Hooper, from Saco, (Maine,) left Goshen, in Massachusetts, to join the missionaries at Elliott. At Wilkesbarre, (Penn.) it is expected that Miss Thatcher will join the same company. These persons go out to act as assistants in the missionary work.—Some will be employed as agriculturists, and others as teachers. They have devoted themselves to this service for life.—They expect no other earthly compensation than a comfortable maintenance. The gentlemen above named, as we understand, have devoted their property to the American Board of Commissioners for Foreign Missions. The amount exceeds four thousand dollars. But the property is of such a kind that money cannot be obtained for it immediately. The expense of the journey must necessarily be great; the whole extent of it will not be much less than 1400 miles. The whole company will consist of 24 persons. It is hoped that the Christian public, in the places through which this company may pass, will not forget to show them kindness, in providing for their present wants, and in making donations to aid them in that part of their journey, which lies through a country where they will find but few, if any, of the true friends of Zion.

Any kindness shown them, we need not say, will be gratefully received, while at the same time it will save expense to the Christian community. These persons have given up all, that they may go far hence to the Gentiles, where they design to spend the residue of their days, till they go down to the grave, expecting neither salaries or wages for their services.

They reached our village on Saturday, just before the sun went down, and remained here over the sabbath. While here, they received several donations in money, and received all the hospitality which their situation required. On Monday morning they left this place to pursue their journey. They probably will pass through Newburg, in the state of New-York, and thence take the most direct route to Wilkesbarre, (Pa.) From Wilkesbarre they will go to Pittsburg, and thence by land to Elliott. [*Berkshire Star.*

CHEROKEE MISSION.

In the Panoplist for August, is published the journal of the missionaries at Elliott, down to the last of March. The establishment has been severely afflicted with sickness during the winter, on account of the necessary exposure of the children, and the want of warm clothing to guard them against the cold, and sudden changes. The school, in other respects, is flourishing, and daily gaining ground on the affection and confidence of the natives. Mr. Kingsbury was absent most of February and March, to commence a new establishment in the Ooklibbeha, near the Tombigbee. After encountering many severe difficulties, he has succeeded, with his usual despatch and enterprise, in erecting a building for the school, and making other arrangements for its speedy commencement.

Recent accounts from the Missionaries at Brainerd give reason to believe, that the work of the Lord is advancing among the Cherokees. The school at Talony consisted of 35 children, in May; that near Fort Armstrong of about 20, early in June; and at Creek Path, a very promising school was formed, and a number of adults had become quite serious. Mr. Butrick hoped there were some real converts, among whom were the father and sister of Catharine Brown. Catharine herself had undertaken to teach a school of female children, which immediately contained twenty.

NASSAU HALL BIBLE SOCIETY.

Extracts from a Report which was read before the Bible Society of Nassau Hall, and which was adopted by the same at their annual meeting, August 5th, 1820.

It is now the eighth anniversary of this society. Its return has reminded your Board of the duty, which devolves upon them, of rendering to you the following account of their proceedings.

The distribution of Bibles and Testaments, since the last annual meeting, has been as follows, viz: 62 Bibles and 164 Testaments to the Princeton Sabbath School Society; 20 Bibles to the Rev. Mr. Smith, then on a mission in Virginia; 24 Bibles to the Trenton Sabbath School Society; 12 Bibles to Mr. F. McFarland, for distribution in Burlington Co. (N. J.;) 50 Bibles to the U. S. ship Columbus, Commodore Bainbridge; 50 Bibles to the Navy-yard at Philadelphia; 6 Bibles and 12 Testaments to Mr. O. Douglass, for distribution in Pennsylvania; 12 Bibles and 20 Testaments, to the Rev. Mr. Lowe, for distribution in and about Mt. Bethel, (Pa.) 30 Bibles to the Rev. Mr. Stafford for distribution among the mariners in the Port of New-York; 12 Bibles and 25 Testaments, to the Sabbath School Society at Pond, Bergen Co. (N. J.)

ibles were distributed by different members to worthy per- and about Princeton.

5 Bibles were sold by the secretary, at cost, and one by Mr. McFarland: making the whole number 250 Bibles and 265 Testaments.

During the past year, 255 Bibles and 250 Testaments have been purchased from the American Bible Society, and a donation of 50 dollars has been presented to the same society.

Since the formation of the Nassau Hall Bible Society, (a period of not quite eight years) there have been distributed by it 2193 Bibles and 394 Testaments. 450 dollars also have been presented to sister societies.

In January last, the American Bible Society voted to this society a donation of 100 Bibles and 100 Testaments. This donation was very thankfully received, and readily disposed of. The National Society has been particularly kind to the Nassau Hall Bible Society: and we must here acknowledge the very polite attention of Mr. Nitchie, the agent of that society, in sending us regularly the periodical publications of the British and Foreign Bible Society, and those of our parent institution, and likewise in forwarding our orders to places with which we have no direct communication.

In addition to these facts, we shall not long detain you by the indulgence of our own reflections. You perceive what your charity has already accomplished, and the success with which, during the last year, our exertions have been crowned: inconsiderable as they have been, in the distribution of that charity, a charity, which, as it is itself the gift of God, is, like all his other gifts, incalculable in its extent, its consequences, and its value. When, therefore, we say, that you already perceive what your charity has done, we mean, of course, only that you perceive its immediate effect—only the direction in which it commences; all beyond that is unknown to us. To trace the utmost extent, and to estimate the entire result of that charity, which commences in the gift—we do not say of several thousand Bibles, but of a single Bible, belongs only to Him, whose word it contains and whose salvation it reveals.

It has been said, with great propriety, concerning the Bible, it is "a book which it is now too late to eulogize." So may we say respecting the work of distributing that book; it is a work which it is now too late to eulogize. Too late, because it no longer needs this kind of encouragement; too late, because the heaven-born zeal that urges it onward, is at this moment thrilling in millions of bosoms. Because in the amplitude of its range, it has shed a brightness around it, before which the mightiest of its enemies have bowed with grateful and submissive joy, or fled with silence and confusion. No, it is a work we do not attempt to eulogize; especially here, where the satisfaction that is felt in contributing to its progress, and in meeting as we do this day, to review what has been done, and to look forward to what remains

to be done, is more than sufficient to encourage and compensate our utmost exertions.

Let, therefore, the return of this anniversary remind us of our duty; and in sending this book of God to those who are ready to perish: let us never think we have done enough, so long as there is in this world of sin, one immortal being without the knowledge of Jesus and his salvation. [*Remembrancer.*

LONG ISLAND, (N. Y.)

On Thursday, the 14th ult. the annual meeting of the Female Bible and Religious Tract Society of King's county, was held in the church at Flatbush. A Sermon was delivered on the occasion by the Rev. Samuel Van Vranken, from Habakkuk ii. 14. The Managers of the society have the last year distributed 6124 tracts. They have, since the first establishment of the society, being five years, distributed 30 Bibles, 21 Testaments, and 27,501 religious tracts. [*Communicated.*

Long Island Bible Society.

On Wednesday, the 20th ult. the annual meeting of the Long Island Bible Society, was held at Jamaica. The meeting drew together a considerable collection of ladies and gentlemen, principally from Jamaica and the neighbouring towns; and the audience was addressed by the Rev. T. Lyell, who appeared in behalf of the Rev. Dr. Milnor,; by the Rev. S. S. Woodhull; by John Nitchie, Esq.; and by the Rev. D. S. Bogart.

On Wednesday, the 27th ult. the frame of the Episcopal Church, building at *Flushing*, was safely raised upon its foundation, without accident. The Rev. Mr. Thorne, in asking a blessing on their labours and exertions through the day, made a very appropriate and impressive prayer, and presented the thanks of the vestry and congregation to their brethren of other denominations, for their kind co-operation and assistance. [*Communicated.*

DIED,

In New-Orleans, on the 31st of August, at the age of 24, the Rev. SYLVESTER LARNED, pastor of the Presbyterian Church in that place.—Obituary in our next.

BAPTIST MISSION AT BURMAH.

We understand that Intelligence has been received from the missionaries at Rangoon, dated in March last. They had returned from the Burman court, having been decidedly repulsed, and forbidden to publish the gospel. In consequence, Mr. Colman had left R. in the hope of renewing the establishment at Chitagong, and among the Mug Christians. Mr. Judson was to remain at Rangoon as long as possible, and when all hope of further sufferance should be taken away, to repair to Mr. Colman.

Let our prayers still ascend in behalf of these devoted men, and of those heathen whom they so steadily labour; hoping that still a great and effectual door may be ed, which neither heathen priest, nor heathen king, shall be able to shut.

THE CHRISTIAN HERALD.

VOL. VII.] *Saturday, October* 21, 1820. [No. XII.

Miscellany.

To the Editor of the Christian Herald.

VIATOR, ON BRITISH ANNIVERSARIES.

Sir,

YOUR call for *Viator*, reminds me of my obligation to present to the readers of the Christian Herald some account of British anniversaries. Indeed I should not have delayed so long, but that I have felt a consciousness that I should fail justly to pourtray the interesting and magnificent scenery which the British metropolis presents, when from every quarter of the empire, and almost from every quarter of the world, the friends of the Redeemer are assembled, to mingle joy, and gratulation, and charity. I esteem the spring of ——, one of the happiest eras of my life, when I mingled in the throng of British Christians "with the voice of joy and praise," as "with a multitude that kept holy-day." There is much in all the circumstances of these joyful occasions, to interest and delight the mind; to excite the warmest feelings, and to inspire the strongest resolutions. Nor is it merely in the facts reported, and the speeches and discourses delivered. One might almost say, that there is something in the atmosphere of London, to revive and invigorate the Christian's soul. Mingling with the disciples, you see every eye on fire; you see in every countenance the expression of lively joy, and you feel that it commands a sympathy in every heart. There is a brotherhood in the affection and confidence of which you sweetly intermingle; there is a holy enthusiasm, which elevates and fills the capacities of the soul. I mean these remarks to exhibit the prevalent spirit of the season, without which, the most interesting anniversary, the most eloquent addresses, would lose all their charm. It is not, sir, to the addresses chiefly, that I impute the real charm of a British anniversary;—but to that warm-hearted, brotherly, cheerful, hoping, believing piety, which prepares the audience to listen eagerly, and receive cordially; and the speaker to pour forth his vivid conceptions, his animated feelings;—which prepares the speaker and hearers to hold a delightful communion with each other.

And yet there is something in the mode of this communion, somewhat inconsistent with our habits and feelings, and which I was myself determined to dislike. I refer to the clamorous re-

ception, with which, many of your readers need not to be informed, the speakers meet, whenever they present those sentiments and facts, which meet the wishes and feelings of the audience; and with which distinguished and beloved individuals are uniformly greeted. It has its origin, no doubt, in the popular meetings of the country, where obnoxious speakers are repulsed with "No, no," and hissings, and those which are approved with "Hear, hear," and clapping the hands. These practices are now to be viewed as a part of the manners of the country, and I confess I was a little surprised, to find that what I had expected to disgust me, did in fact give to their religious anniversaries a still more delightful interest. I found myself affected by the sympathies of the occasion, and in a tone of mind prepared to receive the plaudits of a British assembly with a full impression of their import; I felt the loudest approbation as a sublime echo of the sentiment from a delighted audience. You might think that the assembly would resemble a disorderly election, or a noisy theatre; but it is not so. The assembled crowd does indeed resound with the clamours of —I was going to say of applause—but I should rather say of accordance. You see, as well as hear expressed. a warmth of feeling, a heartiness of approbation, befitting the English character, suited to English manners. It beams in every eye, as well as sounds in every clamour; but still it is suited to the dignity and solemnity of the subject and occasion. The speaker neither needs nor asks applause. I imagine him as raised far above it; as losing all his low-born desires in the sublime contemplations of Providence and grace; and I imagine his hearers following closely in the contemplation, until every heart rejoices, and responds the fact repeated—the truth displayed, is glorious. No doubt there is here, as elsewhere, a share of human imperfection; be it so. I am describing appearances, and surely they are in general, that a delighted audience cannot help bursting forth its own feelings, because heart meets heart.

When a Prince is seen to bow with reverence before the Bible, and in its presence to become on a level with the commoners of the land, a British assembly resounds, because it feels a deeper sentiment of loyalty. When Wilberforce essays to speak, his words are first lost in the noise of public approbation; then received with a silent eagerness, and echoed back with the sympathy of every soul;—because freeborn Englishmen, and English Christians, pour forth their feelings in the cause of Africa; because Wilberforce is holding communion of high and joyous feeling with the Christian philanthropists of his country.

Now, in spite of prepossession, there is something interesting and sublime in such a scene as this, which has no parallel in the dull monotony of an assembly where the speaker imparts but does not receive; where the stream of love and gratitude which he

pours forth, is not returned by the mass of social beings which he addresses.

Nor is this lively communication of sentiment and feelings, without the most important and permanent effects. The interest which the anniversaries excite is not mere animal feeling, or even mere social exhilaration, which may subside when the bustle of anniversaries is past. They are evidently employed by a gracious Spirit, as I have no doubt they are designed by an overruling Providence, to be the means of producing lively impressions of truth and duty, of fixing the soul intently and permanently on the great designs of God for the church. They are a great means which God is using to enlighten and encourage the minds of men in building up his kingdom. Their good effects are by no means confined to London. In the month of May, a string is struck which vibrates to the remotest parts of the empire: indeed, in these very responses to which I have alluded; in these sympathetic clamours, a pledge is given which is redeemed in every city and village among which the dispersed multitude is scattered. VIATOR.

New-York, 21st Sept. 1820.

Dear Sir—I beg leave to enclose you, for publication in the Christian Herald, some pieces translated from the German, with which I have been favoured for that purpose, by a friend in Pennsylvania. The "Remarks on the dissemination of the Christian Doctrine among the Jews," will I am sure be read with interest by many. They are the result of the experience of a very learned, judicious, and pious clergyman of the last century, who, out of love to the Jews, devoted his life as much as he could to their service. The translator requests that you will make any corrections in the style that you may deem necessary, as he takes for granted that some little errors of this description have escaped him. I am truly, Dear Sir,

Your friend and humble serv't.

BENJAMIN MORTIMER.

REMARKS ON THE DISSEMINATION OF THE CHRISTIAN DOCTRINE AMONG THE JEWS.

It is among the happy events of the present day, that Christians, more so than formerly, study to propagate the doctrines of the gospel even among the Jews, and that here and there societies are formed, who shun neither labour nor expense towards the attainment of this object; whereas in earlier ages, solitary individuals, and they too, for the most part, supported by their own zeal, have exerted themselves in this cause. Among their number, brother *Samuel Lieberkuhn*, who in 1777 departed this life at Gnadenberg, in Germany, is deservedly mentioned. He had, for many years, cultivated an intercourse with Jews, particularly in

Holland, and made it his peculiar business, along with his other duties as a minister in the United Brethrens' Church, (commonly called Moravians) to sow the seed of the gospel among this nation. He was a man of profound erudition in divinity, and uncommonly well versed in the oriental languages;* had found the way to salvation by his own experience, and cherished a peculiar love and respect for the Jews, not merely because they were his fellow-creatures, but chiefly because "the salvation cometh from *them*," and because He, to whom he felt himself indebted for his all, was a Jew. They too, soon recognized in him their friend, and for this reason were fond of conversing with him; and although they did not always approve every thing he advanced, they still respected his honest desire to be of service to them. It is true he did not reap much fruit from this labour; but yet we cannot say that he laboured quite in vain among them. He at least roused many to salutary reflections.

Concerning the method he pursued for the attainment of these purposes, he submitted an essay to the Synod of the United Brethrens' Church, convened at Marienborn, in 1764, for their consideration; and they have given their opinion on the subject. With reference to the exertions that are at present making for the good of the Jews, it will undoubtedly be esteemed very proper to present the readers of the Christian Herald with an extract from this essay, and likewise the substance of the judgement passed upon it by the Synod.

Exposition of the method hitherto pursued by me in conversation with the Jews, for their instruction in the doctrine concerning Jesus Christ.

Opportunities for conversing with the Jews are now-a-days principally confined to discourses with individuals or small societies only. Very seldom is a Christian permitted to deliver a regular discourse in a *synagogue*. During the 30 years that I conversed with the Jews, I have met but with one opportunity of speaking in public in a synagogue. This happened at Groningen, in 1740. When they had finished their prayer, I begged leave of the elder to start a question, which was granted. The answer gave rise to divers questions, and at last I was the only speaker, and preached a regular discourse.

But there exists a great difference with respect to the method, when we preach the gospel to them or merely converse together on the subject. In a sermon we give a free vent to the emotions of our heart, without having occasion to fear an interruption occasioned by the objections of a hearer, or that we should be led

* In 1732, when a division of the Salzburg emigrants proceeded on their route towards Lithuania, through Jena, where Lieberkühn was then a student, he resolved to accompany them to Königsberg, in order to preach the gospel to them by the way. On his way home he had several offers made to him; at Berlin, his native city, among others, to be professor of the oriental languages at Königsberg; but he declined them all, and returned to Jena, for the further prosecution of his studies.

aside from the main point; whereas in conversations we must be more cautious, lest we drop an expression that might lead to a disputation on a by point. This I always premise, that we should enter with such only, upon a discourse concerning Jesus Christ, as themselves watch an opportunity for so doing, or upon whose proper application of the subject we may calculate with some degree of certainty. But then it is necessary to let them feel that the heart of the speaker is full of love to Jesus, as well as to his people of Israel.

A Jew once observed to several of his brethren concerning me, "This man loves '*Tholah*' (meaning the crucified or 'hanged' (Deut. xxi. 23.) Saviour) so dearly, that after you have listened to him for some time, you will also be quite taken in by him." And all those of this people that know me, testify that I am a great friend of the Jews. It is from the Acts of the Apostles that I have principally acquired my method of discoursing with them, and which is as follows:

1. I adhere to this main point: The crucified Jesus is the Messiah; by his death he has reconciled us unto God, and through him alone are we enabled to obtain grace and remission of sins. This is that gospel which the apostles have preached to the Jews, as appears from the Acts of the Apostles. From this point I do not suffer myself to be diverted, and if the Jews would draw me into the consideration of another subject, (e. g. concerning the holy trinity,) I then tell them that I can not enter upon the discussion of it before we have come to an understanding respecting faith in Jesus as the Messiah. Now the proof of this truth, that the crucified Jesus *is* the Messiah, is the principal disederatum.—Many Christian divines endeavour to prove this truth to the Jews from the prophecies of the Old Testament, and by so doing, do indeed follow the example of our Lord's apostles. But here we ought to observe, that the Jews, of *that day, themselves*, expounded all these predictions as bearing a reference to the Messiah; for which reason, the apostles from them might argue against the Jews; but that the latter, in after ages, have given them a different interpretation, in order to destroy the force of the evidence. The Jews of the present day follow their example, and whenever you quote a text from the Old Testament, they immediately refer you to the marginal notes of their Rabbies, and you are thus involved with them in an unprofitable dispute.

I therefore merely stake this position: *Jesus is the Messiah, for himself has said it.* The high priest said unto Jesus, "I adjure thee, by the living God, that thou tell us whether thou be the Christ the Son of God?" Jesus saith unto him, "Thou hast said." Then followed the sentence—"He is guilty of death."

It may well be supposed that this proof will at first appear strange to the Jews; but we must add thereto, *God hath raised him from the dead.* So soon as they hear this, they conceive that

if the latter be true, the former must be true likewise; for if, as they say, Jesus had been a malefactor, who had been "stricken, smitten of God and afflicted" for his *own* iniquity, then God had not raised him up, and thereby justified him. A Jew, being in a company, once said, "Well then, suppose we admit that he was raised up;"—when another Jew quickly replied, "if that be true, then all is true what he has said."

Thus then, they have no other resource left, but to call the reality of his resurrection in question. They therefore inquire, "Have you seen and witnessed the resurrection of Jesus?" To this we reply, "Did you see God give the law by Moses? you believe the fact *notwithstanding;* and so *we* believe that Jesus is risen, although we have not seen it. He was seen, however, by all his disciples, and 500 brethren beside; and the former have not only confirmed their testimony concerning the resurrection by miracles, but have also sealed it by their death. From them the account has been handed down to us; and now, whosoever in his distress turns to Jesus, and obtains grace through him, receives the most convincing assurance that Jesus lives." A Jew at Amsterdam, having once heard me argue on this subject, next day called me to himself, and said, "You were the occasion that I could not sleep all last night!"

Several of my Christian friends, however, have started many objections to this first point of my method. They said, it might derogate from the honour and power of our Saviour to say, that *God* had raised him up. From hence the Jews would directly conclude—therefore Jesus is not God, although the Saviour himself has said, "I have power to lay down my life, and I have power to take it again." But to this objection I answer, "No doubt the Saviour had *power* over his life, but he did not exercise it; as he indeed, during his stay on earth, laid aside all his divine glory.

Others have given their opinion that I should begin at *this* truth with the Jews, that all things in heaven and on earth, were created by Jesus, and that he became man to suffer and die for us; for when once they would believe *that*, they would likewise easily believe that he was risen again. The above truth, however, immediately excites their controversial spirit in reference to the doctrine of the trinity, to which that truth directly leads. We must forbear so much the more to begin with the Jews at this point, since not even a baptized Christian is able to believe from the heart that Jesus is his Creator, if he have not before recognized him as his Redeemer.

But the case is quite a different one, when the Jews ask me, whether *I and my brethren* believe in the divinity of Jesus. Then I make an open and undisguised confession; but yet tell them by the way, that no man can believe this but he that has experienced in himself, that grace, pardon, and freedom from sin, may

be found in the sacrifice of Jesus. The same proof that Jesus is the Messiah, because himself hath said it, I avail myself of, when treating of the doctrine of Jesus. Every thing Jesus has taught must be true, because he has said it; for God hath raised him up from the dead, and thus confirmed the whole of his doctrine.

Whoever would attempt to prove the doctrine of the trinity from the Old Testament, to the Jews, would fall into a diffuse debate with them about the interpretation of such passages. But if they ask me, whether I believe this doctrine? I cordially testify to them that I do. If they call for proofs, I state no other but this: Jesus has taught it in these words,—"Baptize them in the name of the Father, and of the Son, and of the Holy Ghost." I do not enter into a further application of the subject with them, but remind them, that first of all, they must acknowledge Jesus to be the Messiah.

In brief, I preach to them the crucified Jesus; that he is the Messiah; became man for us, and died; reconciled us with God; rose again, and ascended into heaven, to whom we must turn if we would have eternal life. Whosoever can believe *this*, will afterwards believe every other doctrine Jesus taught. I have also observed that many have been thereby convinced, or at least brought to reflect seriously on the matter. A Jew once said to me, "When I hear you, then I am convinced that Jesus is the Messiah; but when I think, now I will believe on him, then it appears to me as though a fever were coming upon me."

2. I concede to the Jews, that the promises of the Old Testament, which treat of their redemption from their present dispersion, are not yet fulfilled; but that they will be accomplished in their due time. All the hopes of the Jews centre in this, that the Messiah is yet to come, and bring them back out of their present captivity into their country, where they will enjoy great prosperity and happiness. This they understand of a temporal happiness only, and are grossly mistaken. But the thing, considered for itself, is truly foretold by the prophets, as also many divines have proved. But from such prophecies as these, the Jews mean to prove that the Messiah is not yet come, since the completion of the work could be proved by no one. These predictions in particular, Is. ii. 4. and Micah iv. 3. will bear here; "They shall beat their swords into plough shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Many Christian commentators take these prophecies in a figurative sense, and say, all things of this kind ought to be explained in a spiritual way, because Jesus has purchased a spiritual peace for us: but such arguments do not convince the Jews. I have therefore, with less hesitation, taken up the literal explanation, particularly as a saying of our Lord's seems to justify the same. The disciples asking him, "Lord wilt thou at this time again restore the

kingdom of Israel?" he did not reply, you must not expect such another kingdom—but he said, "It is not for you to know the times or the seasons which the Father hath put in his own power." He therefore grants, that he would restore the kingdom to Israel, but the disciples were not to know the time appointed for it. Peter expressly declares, "The times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 19—21. To this a Jew stated the following objection: "We think nothing of Jesus; on the contrary we hate him; how should he do all this for us?" I replied, "Jesus will deal with you, as Joseph formerly did with his brethren. They had betrayed and sold him; but he manifested himself to them as their friend and benefactor, and finally as their brother. In like manner will Jesus once reveal himself to you, though now you do not love him." They were deeply affected by this declaration.

3. Whenever I admitted that they might retain their law when they became believers in Jesus, I removed a great stumbling block out of their way. The Jews believe that Jesus could not be the Messiah, because he had altered and abolished the law, although it had been given to them by God himself. But Jesus no where taught that the law be abolished for the Jews. The heathen, on the contrary, who believed in Jesus, were not concerned in it, because it had not been given to them, and therefore they, neither, ought to be burthened with it. The primitive believers, who were all from among the Jews, have retained the law of Moses, as plainly appears from Acts xxi. 20. &c.; consequently those Jews too, who in the last days will become believers in Jesus, *may* keep their law, till God vouchsafes to them another revelation. A divine, Jacob Rhenfendus, by name, was also aware of this; and in his dissertation "defectis Judaeorum hacresibus," thus expressed himself: "As the Gentiles were not suffered to be compelled to live like Jews, and observe the ceremonial law, so the Jews, who became believers in Jesus, ought neither to be forced to act in opposition to their law.

Having given the Jews my opinion on this head, some came to me for the express purpose of making further inquiry into the subject, and one said, "You have given me a much clearer insight into the matter, and removed a great stumblingblock out of my way."

4. It is very necessary that the Jews obtain a correct idea of God's people gathered from the Gentiles, that the offence which they generally take at Christians, may cease. I testify to them, that the decline among Christians is great, as formerly in Elijah's time, among the children of Israel. But as God then knew 7000 among them, that had not bowed their knees to Baal,

so in like manner, there were still many in all the different Christian denominations, who adhered to the doctrine of Jesus, and endeavoured to live up to it. He, in effect, did not yet deserve the name of a Christian, who with the mouth only confessed Jesus, but with his heart was far from him."

The author concludes his essay in these words: "I commend the whole matter to our Lord, who loves his people of Israel more and better than any of us. And while writing this on the 10th Sunday after Trinity, when in many parts of Christendom the text for the sermon treats of the destruction of Jerusalem, it is my sincere wish, that the tears which Jesus wept over Jerusalem may mollify the hearts of the children of Israel, and that his blood, shed for them also, might soon be upon them as their eternal blessing."

The Synod expressed their sentiments on the method laid down in this essay, to the following effect: "that they would not disapprove of the same; but still gave it as their opinion, that it was not the only one that might be adopted. Every thing depended on the operations of the Spirit of God, to accompany a testimony concerning Jesus. The apostles even, had pursued two different methods. Paul and Apollos, who were mighty in the scriptures, had therewith confounded the Jews; others had merely testified to them what they had seen and experienced. Both methods approved themselves as the power of God, in those that had not resisted the Holy Spirit. The above method required a man well versed in the scriptures, as well as in the language, the antiquities, customs and controversies of the Jews; but that God might also make use of the testimony of a less informed witness, when once it pleases him in mercy to visit his people of Israel. That we, the members of the United Brethrens' church, ought ever to remember, that the virtuous conduct of the children of God, even with the exception of words, afforded a convincing proof of the truth of the gospel to such as had an opportunity to observe it. That we, too, were called to bear such testimony, and as a matter of course, the Jews, as heretofore,* should henceforth engage a share in our prayers and our hopes.

SPEECHES DELIVERED AT THE SIXTEENTH ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

According to the promise made at p. 170, we commence our extracts from the many eloquent and edifying speeches delivered before the British and Foreign Bible Society, at their last anniversary. These we shall precede by a letter from the venerable *Bishop* of *Durham*, addressed to

* The Church Litany of the United Brethren has this petition: "Have mercy upon thy ancient covenant people, the Jews."

Lord Teignmouth, president of the society, which will be read with interest.

"My Dear Lord, *Cavendish Square, May 2d*, 1820.

"Having, for some years, been reluctantly compelled by my advanced age to discontinue my attendance on the anniversaries of the British and Foreign Bible Society, I cannot but feel some apprehension, lest the cause of my absence should either be forgotten, or misconstrued into coldness for its concerns. Your Lordship will therefore allow me to request, that you will assure the meeting that my feelings on this most interesting subject admit not of being changed; or rather, that they have indeed been changed, from the confident anticipation of great future benefits, with which I hailed the earlier efforts of the society, into devout and fervent gratitude for the success with which its maturer labours have been crowned. May those labours continue to be made with zeal, and charity, and Christian meekness; and then we may be humbly confident that the favour of Almighty God will continue to attend and bless them!

(Signed) "S. Dunelm."

"P. S. I trouble your Lordship to add the inclosed draft for fifty pounds to the funds of the society."

Rev. Mr. Ward, from Serampore.

"My Lord—I feel very peculiar satisfaction in having an opportunity of presenting to the Bible Society, through your medium, some of the fruits of our labours in India. It is not necessary, considering your Lordship's long residence in India, that I should trouble the meeting with many observations; but, having resided there nearly twenty years, perhaps a few remarks from one who has been deeply interested in beholding the state of that country, may be pardoned. The inhabitants profess to worship 330 millions of deities; and some of these deities which are actually worshipped, are personifications of sins themselves. Idol worship is practised in every form, with all its most disgusting features; and cannot surely be contemplated by a Christian without producing shame, on reflecting that he is connected with creatures who are so debased.

"The whole population of India has been supposed to be about 150 millions, and the population under the British sceptre about 66 millions; but I need not tell you, my Lord, that the government of Great Britain in India has been a vast blessing, and I can add, the gift of the Bible by Great Britain to that country has been the *greatest* blessing she has received under that government. Thus openings have been made for the communication of that good which Britain has it in her power to afford more than any other nation. From the exertions of the head of the government in that country, and the general exertion of our countrymen, we may hope to witness an improvement in the situation of

females in India. Their present degraded situation is a consideration that will go to the heart of every one here present. Scarcely any of them can read or write. In consequence of this state of ignorance, we see the female character there remarkable only for superstition and vice. We see mothers, especially in one tribe, murdering their female children; and I am sorry to inform this meeting, that all the efforts which have been made to suppress infanticide in that country, have been attended with but little success. Some females there, actuated by superstition, submit to be burned alive on the funeral piles of their husbands. It has indeed been said, and I wish that we had proofs that it had been said truly, that this custom is on the decline in India: I fear it is rather on the increase. In the year 1815 the number of females burned, or buried alive, under the Bengal presidency, amounted to between 4 and 500; in 1816 to between 6 and 700; and in 1817, 706 females suffered in this manner in that presidency. Now, my Lord, with these facts before us, need we any further proofs of the want of Christianity in India? With your Lordship's permission, I will now present these translations of the scriptures, in some of the vernacular languages of India. (*Here Mr. Ward presented copies of the following versions*, prepared and printed at Serampore:) 1. The Pushtoo; 2. the Mahratta; 3. the Bengalee; 4. the Punjabee; 5. the Telinga; 6. the Kunkuna; 7. the Sangskrit; 8. the Hindee; 9. the Chinese; 10. the Orissa.

"It would have given me great pleasure, my Lord, if I could have added the works of our fellow-labourers in this cause, and if I could have brought to your table some other proofs of Bible conquests in India. Your Lordship well knows the influence of caste on the minds of the natives; the difficulties from that and other causes have been so great, that it has been the opinion of many in this country, as well as in India, that it will be a vain attempt. But the report just read gives such evidence that it is the work of God, that we cannot doubt but that in 20 more years, under the influence of the Bible Society and other institutions, we shall all have reason to say, This is the finger of God, and the Bible is the power of God for their salvation. I could mention several facts of the good that has followed the circulation of the scriptures in India; they have been the means of convincing many of the error of their ways, and turning their feet into the way of life; and not an inconsiderable number of persons, clasping this volume to their hearts, have said, with Simeon, 'Lord, now lettest thou thy servant depart in peace, for my eyes have seen thy salvation.'"

Rev. Dr. Clarke, (accompanied by two converted Cingalese.)

"My Lord—Though I have been long a labourer, through the mercy of God, in his cause in the world, I have never had sufficient courage to come forward to speak of the labours in which I

have taken a part. I have never attended a meeting here, without seeing every place I could have wished to occupy, occupied with the greatest effect by some other person, who has performed his part better than I could have done. The reason I now stand here, is, to give an account of the two men who are before you. Some years ago, this society granted a sum of money for the translation of the scriptures into the Cingalese language. Some of the copies got into the temple of Budhu, and the two men now by me were of the number of those who read. They were astonished; they were affected; one fact struck them; that Jesus Christ, the author of that volume, had associated with himself persons who were fishermen. They were of the fishermens' caste at Ceylon; and it struck them, that, if the author of this religion did associate with persons of that profession, and they became the means of spreading the knowledge of his gospel through almost the whole world, perhaps it might please Him to use them who are fishermen also, to make known his gospel to their countrymen. Your Lordship will see that it was extremely difficult for them to make known what they felt; one of them had been brought to the temple at five; and the other at six years old, and they had regularly proceeded through all the gradations till they became high priests; but they thought, if they could come to this country, which was a place where the Christian religion was professed, they might become thoroughly acquainted with the divine word, and see the persons who had sent this blessing to them. They went to a man, celebrated for his deep learning, and asked him if he had considered the Christian system? He said, 'The religion of Budhu is the moon, the religion of Jesus Christ is the sun.' This affected them deeply; and, hearing that Sir Alexander Johnson was about to return to England, on account of his lady's health, they requested permission to come with him. He hesitated, and put them off; but they were so deeply affected with what they had read, and their determination was so strong, that they left their temple, their friends, and their country, put off in a boat, came up with the ship, then under weigh, were, at their earnest request, taken on board, and arrived in England May 7, 1817. They knew not a word of English, but were well acquainted with this New Testament, which they had compared to the doctrines they had preached to their people, and the doctrines of Budhu in general. I took them into my house, laboured with them with many prayers and not a few tears. I had to encounter all the prejudices of their minds, and their subtle system of ethics; and I had to rejoice, and I am sure your Lordship and this assembly will rejoice with me, in seeing the light of heaven dawning upon their minds. They became desirous of receiving Christian baptism; but I wished to have further satisfaction. At ngth, I could not defer it longer: they received this ordinance cording to the rites of the church of England; and I trust this emn season will never be forgotten by them. Since then, they

have received the sacrament of the Lord's supper. I have thus the honour of presenting to your Lordship, and this meeting, some of the fruits of the labours of the British and Foreign Bible Society. The Christian society to which I belong, had the honour of their education; but we should never have had that honour, if your Lordship and this society had not, by your grant, had that book printed; and I know not that there ever came to your table more glorious proofs of the success of your endeavours. They are here before you, saved from all their superstition, saved from the belief of their doctrine of transmigration; which, as your Lordship knows, has been the grand bar in their country to all that is good; and they are saved, I trust, to every verity of the Christian religion; and this will be a ground of your Lordship's exultation, that you have been the means of sending to them this light to lighten the Gentiles."

CITY AFFAIRS.

There is no subject which ought to be more frequently, or more strongly urged on the attention of our readers, than the degraded and unchristian state of a great part of the population of our city. It is admitted, we believe, by all who have examined the subject, that there is scarcely half a supply of either churches or ministers; and that more than *eight thousand children*, are still without the means of instruction:—no wonder, then, at the prevalence of impiety and vice.

The facts recently disclosed, in relation to the moral condition of the people who make Walnut-street* and its vicinity their nightly haunts, added to former information, are sufficient to arouse the attention of the most lethargic and careless; and they call on parents, and guardians, and masters, with a heart-rending voice, to see closely to the ways of their own household; and upon all good citizens, to give earnest attention to the moral condition of the city.

In the want of original matter directly applicable to this subject, we gladly select the following observations of the eloquent *Chalmers*, in his sermon on the death of the Princess Charlotte, of Wales.

"In our own city, much in this respect remains to be accomplished; and I speak of the great mass of our city and suburb population, when I say, that through the week they lie open to every rude and random exposure—and when sabbath comes, no solemn appeal to the conscience, no stirring recollections of the past, no urgent calls to resolve against the temptations of the future, come along with it. It is undeniable, that within the compass of a few square miles, the daily walk of the vast majority of our people is beset with a thousand contaminations; and whether it be on the way to market, or on the way to the workshop, or on the way to the

* We refer to proof lately exhibited in the *Daily Advertiser*, that this whole street is openly devoted to vice, and alluring, every night, *hundreds* of unguarded youth, *into the way to hell*; leading them down to the *chambers of death*.

crowded manufactory, or on the way to any one resort of industry that you choose to condescend upon, or on the way to the evening home, where the labours of a virtuous day should be closed by the holy thankfulness of a pious and affectionate family; be it in passing from one place to another; or be it amid all the throng of sedentary occupations: there is not one day of the six, and not one hour of one of these days, when frail and unsheltered man is not plied by the many allurements of a world lying in wickedness—when evil communications are not assailing him with their corruptions—when the full tide of example does not bear down upon his purposes, and threaten to sweep all his purity and all his principle away from him. And when the seventh day comes, where, I would ask, are the efficient securities that ought to be provided against all those inundations of profligacy which rage without control through the week, and spread such a desolating influence among the morals of the existing generation?—Oh! tell it not in Gath, publish it not in the streets of Askelon—this seventh day, on which it would require a whole army of labourers to give every energy which belongs to them, to the plenteous harvest of so mighty a population, witnesses more than one-half of the people precluded from attending the house of God, and wandering, every man after the counsel of his own heart, and in the sight of his own eyes—on this day, the ear of heaven is assailed with a more audacious cry of rebellion than on any other, and the open door of invitation plies with its welcome, the hundreds and the thousands who have found their habitual way to the haunts of depravity.—And is there no room, then, to wish for twenty more churches, and twenty more ministers—for men of zeal and of strength, who might go forth among these wanderers, and compel them to come in—for men of holy fervour, who might set the terrors of hell and the free offers of salvation before them—for men of affection, who might visit the sick, the dying, and the afflicted, and cause the irresistible influence of kindness to circulate at large among their families—for men, who, while they fastened their most intense aim on the great object of preparing sinners for eternity, would scatter along the path of their exertions all the blessings of order, and contentment, and sobriety, and at length make it manifest as day, that the righteousness of the people is the only effectual antidote to a country's ruin—the only path to a country's glory?

"My next remark shall be founded on a principle to which I have already alluded—the desirableness of a more frequent intercourse between the higher and the lower orders of society; and what more likely to accomplish this, than a larger ecclesiastical accommodation?—not the scanty provision of the present day, by which the poor are excluded from the church altogether, but such a wide and generous system of accommodation, as that the rich and the poor might sit in company together in the house of God. It is this Christian fellowship, which, more than any other tie, links so intimately together, the high and the low in country parishes. There is, however, another particular to which I would advert; and though I cannot do so without magnifying my office, yet I know not a single circumstance which so upholds the golden line of life amongst our agricultural population, as the manner in which the gap between the pinnacle of the community and its base, is filled up by the week-day duties of the clergyman—by that man, of whom it has been well said, that he longs to no rank, because he associates with all ranks—by that man, whose presence may dignify the palace, but whose peculiar glory it is to carry the influences of friendship and piety into cottages.

"This is the age of moral experiment, and much has been devised in our day for promoting the virtue, and the improvement, and the economical habits of the lower orders of society. But in all these attempts to raise a barrier against the growing profligacy of our towns, one important element seems to have passed unheeded, and to have been altogether omitted in the calculation. In all the comparative estimates of the character of a town and of a country population, it has been little attended to, that the former are distinguished from the latter by the dreary, hopeless, and almost impassable distance at which they stand from their parish minister. Now, though it be at the hazard of again magnifying my office, I must avow, in the hearing of you all, that there is a moral charm in his personal attentions and his affectionate civilities, and the ever-recurring influence of his visits and his prayers, which, if restored to the people, would impart a new moral aspect, and eradicate much of the licentiousness and the dishonesty that abound in our cities."—pp. 18—21.

The following remarks suggest the principle, on which alone the depravity of cities can be reformed, or their morality and piety preserved.

"Apart altogether from the essential character of the gospel, and keeping out of view the solemn representations of Christianity, by which we are told that each individual of these countless myriads carries an undying principle in his bosom, and that it is the duty of the minister to cherish it, and to watch over it, as one who must render, at the judgment-seat, an account of the charge which has been committed to him—apart from this consideration entirely, which I do now insist upon, though I blush not to avow its paramount importance over all that can be alleged on the inferior ground of political expediency, yet, on that ground alone, I can gather argument enough for the mighty importance of such men, devoted to the labours of their own separate and peculiar employments—giving an unbewildered attention to the office of dealing with the hearts and principles of the thousands who are around them—coming forth from the preparations of an unbroken solitude, armed with all the omnipotence of truth among their fellow-citizens—and who, rich in the resources of a mind which meditates upon these things and gives itself wholly to them, are able to suit their admonitions to all the varieties of human character, and to draw their copious and persuasive illustrations from every quarter of human experience. But I speak not merely of their sabbath ministrations. Give to each a manageable extent of town, within the compass of his personal exertions, and where he might be able to cultivate a ministerial influence among all its families—put it into his power to dignify the very humblest of its tenements by the courteousness of his soothing and benevolent attentions—let it be such a district of population as may not bear him down by the multiplicity of its demands; but where, without any feverish or distracting variety of labour, he may be able to familiarize himself to every house, and to know every individual, and to visit every spiritual patient, and to watch every death-bed, and to pour out the sympathies of a pious and affectionate bosom over every mourning and bereaved family. Bring every city of the land under such moral regimen as this, and another generation would not pass away, ere righteousness ran down all their streets like a mighty river. That sullen depravity of character, which the gibbet cannot scare away, and which sits so immoveable in the

face of the most menacing severities and in despite of the yearly recurrence of the most terrifying examples—could not keep its ground against the mild, but restless application of an effective Christian ministry. The very worst of men would be constrained to feel the power of such an application. Sunk as they are in ignorance, and inured as they have been from the first years of their neglected boyhood, to scenes of week-day profligacy and Sabbath profanation—these men, of whom it may be said, that all their moralities are extinct, and all their tenderness blunted—even they would feel the power of that reviving touch, which the mingled influence of kindness and piety can often impress on the souls of the most abandoned—even they would open the flood-gates of their hearts, and pour forth the tide of an honest welcome on the men who had come in all the cordiality of good-will to themselves and to their families. And thus might a humanizing and an exalting influence be made to circulate through all their dwelling-places: and such a system as this, labouring as it must do, at first, under all the discouragements of a heavy and unpromising outset, would gather, during every year of its perseverance, new triumphs and new testimonies to its power. All that is ruthless and irreclaimable, in the character of the present day, would in time be replaced by the softening virtues of a purer and a better generation. This I know to be the dream of many a philanthropist: and a dream as visionary as the very wildest among the fancies of Utopianism it will ever be, under any other expedient than the one I am now pointing to: and nothing, nothing within the whole compass of nature, or of experience, will ever bring it to its consummation, but the multiplied exertions of the men who carry in their hearts the doctrine, and who bear upon their persons the seal and commission of the New Testament. And, if it be true that towns are the great instruments of political revolution—if it be there that all the elements of disturbance are ever found in busiest fermentation—if we learn, from the history of the past, that they are the favourite and the frequented rallying-places for all the brooding violence of the land—who does not see that the pleading earnestness of the Christian minister is at one with the soundest maxims of political wisdom, when he urges upon the rulers and magistrates of the land, that this is indeed the cheap defence of a nation—this the vitality of all its strength, and of all its greatness."—pp. 21—29.

Thus the author greets the accession of a new church:—

"And it is with the most undissembled satisfaction that I advert to the first step of such a process, within the city of our habitation, as I have now been recommending. It may still be the day of small things; but is such a day as ought not to be despised. The prospect of another church, and another labourer in this interesting field, demands the most respectful acknowledgement of the Christian public, to the men who preside over the administration of our affairs; and they, I am sure, will not feel it to be oppressive, if, met by the willing cordialities of a responding population, the demand should ring in their ears for another, and another, till, like the moving of the spirit on the face of the waters, which made beauty and order to emerge out of the rude materials of creation, the germ of moral renovation shall at last burst into all the efflorescence of moral accomplishment—and the voice of psalms shall again be heard in our families—and impurity and violence shall be banished from our streets—and then the erasure made, in these degenerate days, on the escutcheons of our city,

again replaced in characters of gold, shall tell to every stranger, that Glasgow flourisheth through the preaching of the word."*—p. 23.

We have seen in Blackwood's Magazine,† a notice of still more extended observations on this subject, by the same author; the object of which is to bring the gospel machinery of a country parish, to operate in a crowded city. We shall be obliged to any of our correspondents who may possess the whole work, (entitled "Civic Economy,") for such an abstract of it as would free it from its localities, and particularly fit it for usefulness in our own city.

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The above extracts and remarks were in type, when the following appeal of the "New-York Female Missionary Society" fell into our hands. We should poorly seek the spiritual interests of our city population, if we were to neglect any opportunity of promoting the interests of a society which has the honour of being foremost in the good work, and of persevering under many discouragements. With the eloquence of Chalmers, to aid the plea of persevering and pious females, we are sure it will be no credit to our readers, if they do not feel, and if they refuse to afford relief.

In calling the attention of the "public to the present state of this institution," the Board of Managers state, that "four years have elapsed since this society was formed; and hitherto its operations have been principally confined to the eastern section of the city. During the whole of that time, a missionary has been employed in its service, who, in addition to preaching three times on every Sabbath, and one evening in the week in the Mission House in Bancker-street, which the society has been enabled to erect, and holding prayer-meetings at private houses, also devotes a portion of his time to visiting the poor, the afflicted, the sick, the dying, the immoral, and profane, and giving to them such admonition and counsel as their varying situations may require.

"Thus, through the instrumentality of their missionaries, has the kingdom of God been brought nigh to that long-neglected people. It has been brought to their doors and into their houses, and not, there is reason to hope, though the Divine blessing, without some good effect. A church has been formed there, and sixteen persons have, from the world, been received into the communion of that church; some of whom, there is reason to conclude, had not these means been employed, would have been still without God, and without hope in the world. There are also two schools taught in the Mission House on the Sabbath, which are in a very promising state."

* The original motto of the city is, "Let Glasgow flourish through the preaching of the word;" which, by the curtailment alluded to, has been reduced to the words, "Let Glasgow flourish."

† Reprinted by Clayton and Kingsland, 100 Broadway.

Owing to various causes, "the Board are compelled to look forward to a period, and that apparently not far distant, when its operations must cease, unless its funds are in some way increased," beyond the present annual subscriptions of its members.

"And now, in the view of the very important objects which the society is endeavouring to accomplish, of the progress already made, and its present embarrassed situation—the Board make their appeal to Christians, and to all who desire the present and future good of hundreds, perhaps thousands, and ask,—Shall this society, an institution which God has owned, and blessed to the saving good of some ready to perish, sink? Shall the standard of the Redeemer, which has been planted on Satan's seat, fall? Shall that region, so long dark and desolate, just beginning to be cheered with the light of salvation, be again shrouded in the gloom of moral death? And why? For the want of a little pecuniary aid? No. In the view of what has been done in this city for the heathen at a distance, the Board feel encouraged to hope, that the destitute among us will not be left to perish for the want of those means which are necessary to salvation.

"HELENA STEPHENS,
"82 *Maiden Lane, First Directress.*"

REVIEW

OF PAMPHLETS ON THE THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

1. *Plan of the Theological Seminary of the Protestant Episcopal Church in the United States.* Hartford, 1820.
2. *A Pastoral Letter relative to measures for the Theological education of Candidates for Orders.* By JOHN H. HOBART, D. D. Bishop, &c. New-York, 1820.
3. *An Address to the Episcopalians of the United States, &c.* without date.

We hail, as among the favourable signs of the times, the increased and increasing attention, which is lately paid to the training of candidates for the Christian ministry. Theological Seminaries are members of the same family, with Missionary and Bible Societies. These go on hand in hand, to accomplish the same glorious cause; to spread the glad tidings of salvation to a ruined world.

Institutions of this kind argue an increasing spread of the missionary spirit. They are the nurseries for the gospel ministry, and, while they prove that the numbers are increasing, of those who are pressing forward to engage in the arduous, though honourable work, of disseminating the word of life; they, at the same time, by the facilities which they afford, have a natural tendency to increase those numbers, and to cherish that spirit.—In this view, they powerfully recommend themselves to the strenuous support of all who love our Lord Jesus Christ in sincerity.

The other denominations of Christians have taken the lead in founding these nurseries for the dissemination of the gospel. The Congregationalists have a flourishing institution at Andover, in Massachusetts, which is munificently endowed. The Presbyterians have a valuable and growing seminary at Princeton, in New-Jersey: and the Dutch Reformed Church have another, handsomely endowed by an individual, at New-Brunswick, in the same state. The Associate Reformed,* the Lutherans, and the Baptists, have each their schools and colleges, for the training of their pious sons for labouring in the gospel vineyard. And even those, who have heretofore been doubtful of the necessity of human learning for a Christian minister, begin now to be convinced, that, when properly directed, it is not inimical, but on the contrary, is a powerful and beneficial handmaid to true gospel piety.

* We believe this was the first established in the United States.

The Episcopal Church, though late in coming forward, has not been unmindful of the necessity for such institutions, nor unconscious of their advantages. The destitute state of her parishes at the close of the revolutionary war, rendered it her first duty to endeavour to get these supplied, by the most suitable characters that could be obtained. As her wants were pressing, she was obliged to be satisfied with good natural talents added to a spirit of piety, connected with such hasty preparation as her exigencies would permit.

When, by these means, her people were supplied with the blessings of the administration of the divine ordinances and the preaching of the sacred word; her attention was early directed to the necessity of taking efficient means for the training of a learned and an able ministry. In 1814, the subject was brought forward in the General Convention, and was referred to the consideration of the churches in the several states. At the next meeting of that venerable body in 1817, after the subject had undergone a thorough investigation, the following conclusion was adopted:—

"*Resolved*, That it is expedient to establish, for the better education of the candidates for Holy Orders, *a general theological seminary*, which may have THE UNITED SUPPORT of the whole church in these United States, and be under the superintendence and control of the General Convention."

Measures were immediately taken to carry this resolution into effect. A Committee was appointed, consisting of members from both houses composing that body, with power to arrange the plan, and carry it into operation. And the site was fixed at New-York to make the experiment.

The location proved to be unfortunate. Either the climate was not congenial to the generous and catholic principles of that institution, or those having influence in the church in this state, could not have a sufficiently controlling power to bend it to their will, and therefore, contrary to the injunctions of the church, withheld their support. Whatever was the cause, the seminary dwindled: it diminished; and became almost extinct.

Had every other circumstance been favourable, it was unfortunate that the Convention should fix the location in a large city. The expense was hereby much increased. A larger amount of funds was requisite to support the Professors, and thereby the complete organization was much retarded; and a much less amount than was intended, could be appropriated to the support of pious candidates, who were destitute of means.

The effect upon the candidates would be equally injurious. Many who might sustain the expense in a more favourable situation, would be prevented from embracing the opportunities of instruction, by the increased price of individual support. But this is the least attendant evil. The great body of those who devote themselves to the service of the altar, must expect to spend their days in the retirement and the labours of a country parish. In these, many difficulties are to be encountered. While the provision is scanty; the bereavements are great; and the services, though honourable and salutary, are difficult and laborious. Few, brought up in the ease and affluence of large cities, can be found disposed to encounter these deprivations and difficulties. Or, should they be appointed to them, they would be less prepared than others, for discharging them with satisfaction to themselves, or advantage and pleasure to others. For this most useful class of clergy, we must look to those who are trained with less abundant means, and in a more homely way. And while these are preparing for their beneficial field of labour, they ought not to be allured too much by the enticements which more elevated and more polished situations afford.

To correct the evils threatening to grow out of the former arrangement, and to give more vigour and effect to the institution than experience had proved could be expected in the situation first agreed upon; the General Convention, at its last session, with almost entire unanimity, resolved to remove the seminary to New-Haven, in Connecticut, and to reorganise it on a different plan.

The situation fixed on is highly favourable. The climate is healthful; the expense of living comparatively small; the means of access easy; and while the manners of the inhabitants are equal in all real refinement with those in large cities, they are sufficiently removed from that glare and tinsel which polish, only to corrupt.

Much advantage may, with reason, be expected to result from the near neighbourhood of one of our distinguished colleges. The spirit of study is excited and increased by the presence and the example of those, who are engaged in its pursuits. Though the departments may be different, yet the ardour will be enkindled and imparted, which promises the happiest results in every literary course.

The lectures of Yale College will also afford many facilities to the students of divinity for enlarging their acquaintance with the different branches of science. While it

will be expected and required that they come to the seminary, with an acquaintance with the usual preparatory course; yet many departments of literature cannot be attended to during the time usually allotted to such incipient studies. These are all highly beneficial both to the polite scholar and the accomplished theologian; and they can be pursued with ease and advantage at New-Haven, while the theological students are at the same time particularly engaged in the studies which are more immediately connected with their intended professional pursuits.

The use of the college library, which it is understood has been tendered to the seminary, will also afford important advantages. While it will be a leading object with the Trustees of the Theological Institution, to procure with all possible speed a collection of the most important works in divinity; (and indeed a very handsome beginning has already been made,) yet a considerable time must necessarily elapse before that desirable end can be completely accomplished. In the mean season, the use of the college library will, in a great measure, supply the defect. And indeed, were a good theological library immediately procured, the use of the collection at Yale College would be highly advantageous. Besides the works on general literature, which there are to be attained, and which it would not perhaps, for a course of years, be the object of the Trustees of the seminary to procure; there are in the college library at least one thousand volumes, presented by that accomplished scholar and excellent divine, Bishop Berkeley, which must be of immense value to the Episcopal theological student.

In addition to these favourable attending circumstances, another, no less beneficial, may reasonably be expected. The contiguity of the Theological Seminary to Yale College, may have a powerful effect in directing the after pursuits of many of the students at that establishment. Connexions and attachments formed with the students of divinity, may have a favourable tendency in forming the sentiments of many, and directing their views to the ministry. And thus a very important accession may be made to the labourers in the vineyard of our Lord.

The change in the plan of organization promises to be highly beneficial. The seminary, at its first establishment in 1817, was put under the superintendence of a Committee, consisting of members from both houses of the General Convention. However serviceable the labours of these may have been, for bringing the institution forward, and preparing it for a permanent establishment, yet something more was requisite to give it the consistency and force of a firm and regular body. This has been supplied at the last meeting of the representative body of the church in the United States, by appointing a Board of Trustees for the Theological Seminary. This Board is composed of all the bishops, together with twelve clergymen and twelve laymen, appointed by the house of clerical and lay deputies, and to be appointed at every meeting of the General Convention. Any seven of these form a quorum. And the appointment is so made, that more than the competent number reside within a convenient distance of the place of location. Yet sufficient notice of the times of meetings is to be given, to enable those at a distance to attend.

The Trustees have not been inattentive to the duties of their appointment. They have had several meetings, and at these, have completely arranged the internal structure of the institution. Five Professorships are established, to be filled with suitable characters, as soon as the funds will permit. In the mean time, a Professor is appointed, who is also to direct the studies in the other departments, until special appointments be made. And the Right Rev. Bishop of Connecticut, Dr. Brownell, has volunteered his services to the seminary, to superintend its concerns, and to discharge its duties, as far as his other engagements will permit; and he is now removing his residence to New-Haven, for the purpose of undertaking the charge. The course of lectures has commenced. Thirteen students have already entered; and many more have signified their intention to attend.—May it go on and prosper.

It is not within our limits to present the whole plan of the institution; but there are some features which we wish to exhibit to the Christian public. A main object of the establishment is to make provision for the training of pious young men, who may not be possessed of the adequate means. For this purpose, measures are taking to raise funds for the instituting of Scholarships. This is provided for, in the following extract from the plan for the organization of the seminary. "If any individual shall give or bequeath to the seminary the sum of 2,000 dollars, such donation or bequest shall constitute a Scholarship, to be called by the name of the Donor or Testator; and the interest of the said sum shall for ever be devoted to the support of some necessitous student in the institution."—The labours of many pious, excellent youth, may thus be secured to the gospel vineyard. And we know not in what way the surplus funds of benevolent Christians can be more beneficially applied.

Another object is to establish Fellowships. This is of immense importance for the training of a learned and efficient ministry. The great deficiency has hitherto been the want of sufficient time for candidates to make the necessary preparation. The wants of the church have been so great, that almost immediately upon their completing their studies, they have been obliged to enter upon the duties of their office. And all who have had experience, know how little addition can be made to the stock of knowledge by those who are engaged in laborious parochial duties. But by the establishment of Fellowships, time will be allowed them for laying in a sufficient store of theological acquirements; so that when they enter upon their labours they may have nothing to do but to apply, with the best effect, the stores already attained. By enjoying the advantage of three years' uninterrupted study, after completing the course which the lectures prescribe, they may be reasonably expected to be armed at all points, as "good soldiers of Jesus Christ." This object is provided for by the following article extracted from the plan: "If any individual shall give or bequeath to the seminary the sum of 5000 dollars, the said donation or bequest shall constitute a Fellowship, to be called by the name of the Donor or Testator; and the interest of the said sum shall be devoted to the support of such distinguished scholar, as shall have completed a full course of theological studies in the institution, and shall have been elected to the said Fellowship by the Trustees:—provided, the said Fellow shall continue in the institution, unmarried, for the space of three years, and shall apply himself exclusively to theological studies, performing no services of instruction or otherwise, but such as shall be allowed by the Board of Trustees.—Any number of individuals may institute a Fellowship or Scholarship, and designate the same by such appellation as they shall choose."*

The only other extracts, which we will at this time take the liberty to present, shall be the following articles respecting the students.

"Section 2. The Seminary shall be equally accessible to students of all religious denominations, exhibiting suitable testimonials of character and qualifications. But no one, while a member of the institution, shall be permitted to disturb its harmony, by maintaining any thing contrary to the system of faith, discipline, and worship, which is taught in it.

"Sect. 5. Every student who shall be assisted in the pursuit of his theological education, to the amount of 100 dollars per year, shall, on his receiving Holy Orders, officiate, if required, as a missionary under the direction of the Board of Directors of 'The Foreign and Domestic Missionary Society of the Protestant Episcopal Church of the United States,'† for the term of from one to three years, according to the discretion of the said Board:—Provided, a suitable provision be made for his support."

The former of these, exhibits that catholic spirit which we wish to see cherished, and which the sister institutions of Missionary and Bible Societies are calculated so eminently to promote. It is only what Episcopalians have a right to expect and do receive from others, and what they ought therefore to be willing to tender in return.

The restriction annexed, is only what every society must adopt, as a principle of self-preservation. To retain in its bosom those who would endeavour to subvert its principles or to interrupt its order, would be striving to erect a house divided against itself. None but the judicially blinded, or the incorrigibly perverse, can find it in their hearts to cavil at so prudent a measure of caution and self-defence.

The other provision is calculated eminently to aid a cause, which more than any other is adapted to promote the interest of religion, and especially the enlargement of the Episcopal Church. Many sections of the country can be provided for in no other way, than by the aid of Missionary Societies; and we have long wondered that the Episcopal Church has not sooner employed this powerful handmaid. We rejoice that she has at length, in this particular, aroused to her true interest; and we hope that all who honour her views, and especially all who belong to her bosom, will aid her in carrying on the glorious work.

It became the Trustees of the Theological Seminary to throw in the powerful assistance, which the provision adopted, is calculated to produce. It will cherish the missionary spirit, and it opens at the same time the best field for labour, for those who are just entering the precincts of the sacred office. If the plan of "The Foreign and Domestic Missionary Society of the Protestant Episcopal Church,"‡ as established at the last convention, be imperfect in its arrangement, or incomplete in its parts, as is generally the case in new institutions, it can be corrected and improved at the next General Convention, before any of those who will be bound by this provision, can be prepared for entering on the work.

* Plan, &c. p. 15. † See Ch. Herald, Vol. VII. p. 144. ‡ Ib. p. 14.

From the view which we have exhibited, in much sincerity, of the Theological Seminary at New-Haven, we assure ourselves, that it will meet with the best wishes, at least, of all who desire the promotion of sound, sober, gospel piety.

Yet a writer, who styles himself "An Episcopalian," but who is evidently of the class of those who have the honor of ranking with the Pope, in issuing *Bulls* against the Bible cause, has raised the standard of opposition. His principal objections are the contiguity to Yale College, and the provision which is made for aiding the Missionary Society. As we have given our views on these heads, we shall not stop to answer his sophistical reasoning, if reasoning it can be called; but shall only present his conclusion:—

"Episcopalians, Clergy and Laity, will you not pause, before you give such institutions, and such measures, your patronage? If you value the peace and the honour of the church, let me beseech you to pause; pause, at least, till a subsequent General Convention can correct some of the extraordinary errors of the last."*

A consistent Episcopalian truly! who can thus lift up his voice against the highest authority of the church to which he is bound to pay obedience. With great difficulty could we bring ourselves to believe, that Bishop Hobart would countenance such opposition in any of his friends; especially after his warm recommendation of the general seminary. In his "Pastoral Letter," issued since the last General Convention, he thus declares his sentiments: "It is proper that I should state most explicitly, that, as a member of the Committee, I interested myself sincerely, and to the best of my judgment, in the establishment of the General Seminary."†

And that this support was not confined to his efforts in the Committee, is evidenced by the following extract from his "Address to the Convention of the state of New-York, Oct. 22, 1817."

"In the month of May, a meeting of the General Convention of our church was held in this city, which, from the respectability of its members, and the objects of its councils, excited great interest. Among the measures there adopted, provision was made for the establishment of a theological school under the auspices of *the General Convention*."

"I should fail in my duty, if I neglected to impress on you, my brethren, and through you the Episcopalians of the diocess, the immense importance of the proposed theological establishment. There cannot be an object presented to them, which has equal claims on their beneficence. Without a ministry the church cannot *exist*; and destitute of a learned as well as pious ministry, she cannot *flourish*. These are axioms which it would be an insult to the understanding of any person to suppose that he denies or doubts. As a general proposition, it is also true, that the ministry will not be distinguished for learning, unless there are public institutions, which in the professorships attached to them, in the libraries with which they are furnished, and in the association of young men of similar pursuits and views, supply both the most advantageous *means* of theological improvement, and the most powerful *motives* diligently and faithfully to employ these means. A candidate for Orders thus situated, directed by able, affectionate, and pious Professors, having access to richly furnished libraries, associated in the exercises of piety, as well as in his studies, with those who are preparing for the exalted office of ministers of Christ and stewards of the mysteries of God, would make much greater and more substantial progress in all the preparatory qualifications for the ministry, than if left to solitary instruction and solitary study.

"But a still further, and most eminent benefit of the contemplated theological school, will consist in the pecuniary aids which it will furnish to youths of piety and talents, who are destitute of the funds to procure the necessary education for the ministry. Young men of this description have often furnished the brightest examples of ministerial fidelity, talents, and zeal. Many such, however, are now lost to the church, for the want of funds with which to aid them in procuring the necessary education. There can be no species of benevolence more grateful to the friends of religion, and of the temporal and eternal happiness of mankind, than that which takes a youth of piety and talents from a state of depression and obscurity, and furnishing him with the means of education and of theological study, prepares him for becoming the respectable and successful Herald of the Cross, and the dispenser, under God, of spiritual blessings to his fellow-men."‡

Would our limits permit, we would present more to the same purpose, in the same

* See Address, &c. p. 10.

† Past. Let. p. 15.

‡ See Journals of General Convention of 1820, pp. 77, 78.

forcible terms. And it would afford us much pleasure to do it; especially as it presents in glowing characters all the commendatory features of the General Seminary, at New-Haven. Nothing can be a more forcible, decisive, and impressive recommendation of that institution; and it ought to be borne in mind, that this earnest recommendation was particularly applied to the "*theological school, under the auspices of the General Convention.*" It is true, this school was then to be located at New-York. But this was not a necessary feature of the plan. It is the same general school, whether it be placed at Boston or Baltimore, at Philadelphia or Charleston; and it is equally under the auspices of the General Convention, when it is established at either of those places by that venerable body. To us it would seem a strange kind of logic to advance, that the members of the Episcopal Church are not equally bound in obedience to their highest judicial authority, because the location of any institution may not happen to answer their views.

The sentiments of Bishop Hobart seem to have undergone a very material revolution, since the removal of the Theological Seminary to New-Haven. In his "Pastoral Letter" on the subject,* he thus advances:—

"The propriety of the General Convention legislating on the establishment and regulation of a general seminary, has been doubted by many of the best friends of the church, and those long conversant in her concerns. The moment that body governs too much, or extends its enactments to subjects on which there are clashing views and interests, the peace and union of the church are endangered. That the General Convention should confine its legislation to those matters that are absolutely necessary to preserve the different parts of the church as one body, is the principle which the venerable presiding Bishop of our church states as the principle that should be strictly observed. And doubtless in conformity with this principle, and from an apprehension of the collisions which might arise from attempts by parties of different views, to obtain the control of the general institution, he has always expressed his opinion in favour of provision being made, by the different dioceses, for the education of candidates for Orders. The very attempt to preserve unity of theological opinions by *a general institution, under the authority of the convention*, would lead to collisions and separations."

Several points in this paragraph, would challenge rejoinder; were we disposed to enter the field of controversy. We shall, however, barely remark, that it appears to be a strange expedient for preserving "the peace and union of the Church," to set one branch of it in opposition against the authority of the whole. And to our comprehension it would appear equally paradoxical, that to establish an uniform system of education by a general institution, "would lead to collisions and separations." Now we had been so simple as to suppose, that one General Seminary, which should receive the support of the whole church throughout the United States, which should have able Professors appointed, and should have its course of studies prescribed by the General Council of the church, and which should moreover send forth its students, well armed with sound principles, to every part of the union, would be the most likely expedient to secure a harmony of sentiment, and similarity of views.

Bishop Hobart thinks he can promote the same object better by founding a diocesan school, which shall be under his own immediate control; and where there will not, in consequence, be any opposition of views. Concerning the right, we will not stop to contend; though that would admit of much dispute, notwithstanding the *opinion* of the House of Bishops, which was not acted upon by the other House, and was not therefore the act of the Convention. But of the expediency, and especially of the expediency just at this time, we have very strong doubts indeed. The establishing of the General Seminary, is the first effort of the kind which has been attempted by the Episcopal Church. Great exertions are made by many in its behalf; and a considerable impulse is beginning to be given to it from different parts of the union; and the Convention of the Eastern diocess, at its late meeting, passed a resolution unanimously, in favour of the General Seminary. If it meet with no considerable check, there appears to be little doubt of its soon getting into successful operation. It appears therefore utterly unadvisable to raise opposition to it just in its infancy. Let it get fairly under way. Let it get firmly established; and then, if there be need, other seminaries might be founded in different parts. But certainly, it is better to have one good institution, properly endowed, than several with only a scanty provision.

But if diocesan schools must be erected, surely no means should be used to prevent the benevolent from contributing to the general fund. The author of the following circular thinks otherwise:

* p. 29.

Sir, "*New-York, Oct.* 10, 1820.

"I was informed, during a recent visitation of the diocess, that an agent of the General Theological Seminary at New-Haven, had visited several congregations in the state, as well to collect funds for that institution, as to organize societies for the support of candidates for orders to be educated in it; and I also understand that agents are now employed in this city for the same purpose. It has not been deemed proper to take any measures for organizing a plan of theological instruction in this diocess until the meeting of the Convention, which is to be held in this city on Tuesday the 17th inst.; when it is expected that this subject will engage their attention. May I be permitted respectfully to suggest the propriety of *your not countenancing the applications of the agents of the seminary at New-Haven*, until you are acquainted with the result of the proceedings of the Convention, when you will be better enabled to form a correct determination.

"I am, sir, sincerely and respectfully yours,

"J. H. HOBART."

On the above letter, we will only remark, that Bishop Hobart is one of the Trustees of the General Theological Seminary.

On a review of the whole ground, as guardians of the public interest of religion, we earnestly recommend the Theological Seminary at New-Haven, to the countenance and support of all who wish to promote the cause of our common Christianity; and especially of all who belong to the Episcopal Church. To contribute large amounts is the privilege of but few; yet all may aid, according to their measure, in their several spheres. To be a member of the society for the support of Scholarships, requires but moderate funds; and he who contributes, however small, according to the ability which God hath given him, will be equally with the most munificent, a fellow-worker for extending the kingdom of the Saviour of men.

Intelligence.

POLYNESIA.—SOCIETY ISLANDS.

(Concluded from p. 346.)

HUAHEINE.

In concluding our sketch of the "Annual Circular" of the brethren, commenced in our last number, p. 343, we must confine ourselves to a very few extracts, (which relate to this part of the mission,) but they are abundantly sufficient to show, that the Lord has owned and prospered His work in *the isles of the sea;* has enabled the missionaries to raise the standard of the Cross on the ruins of heathen idolatry, and has made *the wilderness and the solitary place glad for them; and the desert to rejoice and blossom as the rose.*

The General Meeting of the Society

Was held on the 18th of May, 1819. After the conclusion of appropriate religious exercises, "*Tana*, the general secretary, gave an account of the contributions of the different districts towards promoting a knowledge of the word of God.

"When the contributions of each division of the islands were summed up, the total amount appeared to be 3985 Ohemori, or Bamboos* of oil; 98 Buaa, or Pigs; 95 Taamu-pia, or balls of Arrow-root."

"By a letter, dated August 18, 1820, the Directors are informed that the four gospels are now translated, together with the Acts of the Apostles, and the book of Psalms. The first impres-

* joint of a large bamboo cane will hold two or three quarts of the oil. This y pleasant for lamps, having neither smell nor taste.

sion of the Gospel of St. Luke is entirely expended, and there is a great call for more copies. The Gospel of St. Matthew, we hope, will be put to press immediately; and the Gospel of St. John and the Acts will be printed at Tahiti. We have printed here a few hundreds of the Tahitian Hymn Book, and upwards of 4000 copies of the Tahitian Spelling Book. An account of the first annual meeting of the Auxiliary Missionary Society, has also been printed in the language of the natives, a copy of which we transmit, with a translation."

RAIATEA.

Formation of an Auxiliary Society.

"We feel happy that our sphere of usefulness is at length extended, and that instead of *one* mission we have now *four*—one on *Tahiti*, one on *Eimeo*, one on *Huaheine*, and one on *Raiatea*. The friends of Zion will rejoice in her prosperity, and hail, as preparatory to the latter day glory, every display of Jehovah's power in her behalf.

"Our people seem determined not to be behind their neighbours; and after repeated solicitations from them, we have agreed to further their wishes in forming a missionary society, which was done on the 5th Sept. 1819.

The brethren were wisely "anxious that the natives should take the lead, lest they should ultimately say that the gospel was a tax on their benevolence."

"The place of worship was soon crowded to excess," and when "all were comfortably seated, brother Williams gave out a suitable hymn, and engaged in prayer. It was delightful to hear *two thousand* natives singing the praises of the Lamb of God, and to see the expressions of joy that sat on the countenance of each.—Brother Orsmond then opened the meeting with an appropriate address, and referred to the practices of other countries, to their zeal and love to poor people who know not the true God, and urged upon the people of Raiatea to follow their good example, that other missionaries may be sent, and that all the world may hear of the Saviour's love.

"Brother Williams then arose, and proposed that we immediately form ourselves into a missionary society, and that King *Tapa* be the President of it.—Brother Threlkeld seconded his motion, and it was instantly approved by a unanimous show of hands.

"Tapa then addressed the people with great propriety and warmth of feeling, saying, 'Remember what you used to do for the lying gods. You used to give all your time, strength, and property, and lives too. Look at the morais you used to build for them. Then you had no property, it was all the gods. Your canoes, your pigs, your mats, your cloth, your food, all belonged to the gods. But now, all your property is your own; here are

your teachers in the midst of us. God sent them. He is of great compassion. They left their own land to come here. Now our eyes are opened. Let us form our conduct by the word we learn. If we are wicked, God will perhaps take our teachers away from us. Let us compassionate other lands. Let us give our property willingly, with the whole heart. We cannot give money, but we will give what we have. Remember there were many drowned who helped to build the ark; do you take care lest you die in your own sins, after sending the gospel to others; lest you become at last fuel for the fire, as the scaffolding that we use about our houses does. If we are not true believers, God will not regard us. We shall go to the fire of hell.'

"After Tapa had taken his seat, *Puna*, a man of very consistent conduct, invited the attention of the meeting, by saying, 'Friends, I have a little question; in your thoughts what is it that makes the heavy ships sail? I think it is the wind. If there were no wind, the ships would remain in one place; while there is wind we know ships can sail. Now I think that the money of the great missionary society is like the wind. If there had been none, no ship would have come here with missionaries. If there is no property, how can missionaries be sent to other countries, how can the ships sail? Let us then give what we can.'

"*Tuahine*, one of the cleverest men we have, then stood up, and said,—'Friends, the kings, chiefs, and all of you; we have heard much speech to-day; do not be tired; I also have a little to say. Whence comes the great waters? is it not from the small streams that flow into them? If there were no little streams there would be no great bodies of water. I have been thinking that the Missionary Society in Britain is like the great water, and that such little societies as ours are like the little streams. Let there be many little streams: let not ours be dry. Let missionaries be sent to every land. We are far better off now than we used to be. We do not now sleep with our cartridges under our heads, our guns by our sides, and our hearts in fear. Our children are not now strangled, nor our brothers killed for sacrifices to the lying spirit; it is because of the good work of God. He sent his word, and missionaries to teach us, and we hope there are some who have already believed.'

"Many propositions were subsequently made, and carried, by numbers holding up the naked arm. The whole was conducted with a degree of interesting simplicity and affection that fanned the spark of zeal, and excited the tear of holy gratitude. The friends of religion in London never witnessed such a scene.

"Before we finally closed the meeting, opportunity was allowed for any one who wished to make his observations.

"*Hoto*, one of the great warriors, urged the people to constancy and consistency, that those across the great sea may not laugh at us.

"*Waver*, one of whom we have a very good opinion, whose heart we hope is changed, said, 'We are now become a missionary society, and we are to give our property that the word of God may be carried to all lands; but let us ask, Is it in our hearts? Has it taken root there? If not, how can we compassionate others? We must give our property with love of heart to those who are sitting in the shades of death.'

"*Paumona*, whose conduct agrees with his profession, said, 'It would be well if all the world knew the word of God as well as we know it—if all could read it as we read it; if all could hear it every sabbath as we hear it; if all would bow the knee to Jesus—if all knew him as the only sacrifice for sin—then there would be no war. We are to give our property that other lands may know the true God and his word, that they may have teachers. It is not to be given to the false gods as we used to do. Let us be diligent, and spend our strength in this good work.'

"Another observed, 'Friends, there have been many from amongst us who have been pierced with balls; let us have no more of it; let our guns be rotten with rust, and if we are to be pierced, let it be with the word of God.'—Brother Williams then arose, and after some recapitulatory remarks, explained more particularly the design of the society, and gave many reasons why they ought to collect their property. He urged it as a duty they owed to God, and to the Missionary Society in London. He contrasted the blessings they now enjoy, compared with their former wretched mode of living, and then referred to those countries where men and women are burned, where little children are given to feed beasts, and where old people are drowned; showing at the same time their need of the word of the true God. He concluded by incitements to perseverance and industry.

"Brother Threlkeld expressed the joy of his heart in witnessing so great a number assembled for so good a purpose; and after several appropriate remarks, he cautioned the people more particularly against the idle tales of worthless seamen. 'Perhaps,' said he, 'they will tell you that we want your property for ourselves; but you know better. We have never yet requested your property. For all we have received of you, we have given our own property. We have not come here to deceive you. Is there any one here who has been injured by us? Let him speak out. Are there any here present who have lived at variance before? Gratify your teachers, by burying your grievances, and live in peace. Love each other, as it becomes all who regard the word of God. Show your willingness to do so, by holding up your right hand.' This was instantly done.

"Brother Orsmond then proposed that the next missionary meeting be holden in May, 1820, and that the kings and chiefs be requested to complete our intended new large place of worship by that time. To this they promptly agreed, and the meeting

concluded. A lively interest was excited in the minds of all, it was the topic of conversation for weeks after; and some have already began to collect their cocoa-nuts for the annual contribution. Our spirits are revived, our zeal invigorated, and our determination to spend and be spent in the cause of the Redeemer strengthened. With prayers and ardent wishes for the peace and prosperity of Jerusalem, we remain, &c.

"(Signed) J. M. Orsmond,
"L. E. Threlkeld,
"J. Williams.

"Since the baptism of the King, a considerable number of persons have been baptised, in *Eimeo* only, beside a number in *Tahiti*, &c."

UNITED STATES.

MISSION TO THE CHICKASAWS.

Extract of a letter from the Rev. W. H. Barr, President of the Missionary Society of the Synod of S. Carolina and Georgia, to one of the editors of the Evangelical Intelligencer, dated Abbeville, August 15, 1820.

The missionaries sent out by our society have returned. It is their opinion that the Creek Indians are not yet ripe for a missionary establishment amongst them. They attended a general council, and laboured in vain to gain their consent to the proposed measure of benevolence. Some of their chiefs were in favour of it, but the majority were in opposition. From the Creeks our missionaries proceeded to the Chickasaws. Here they were cordially received. Their chiefs acceded at once to the proposals made by our society: and are willing to grant us all the privileges that we desire. In the most populous part of the nation, our missionaries selected an eligible site for a missionary station; it being healthy, fertile, well timbered, and not very far from navigation; and the Indians hope that our missionaries will soon return and occupy it. The Chickasaws number at present about 700 warriors; from which it is reasonable to suppose, their population must amount to 3 or 4000; they are, therefore, well worthy of the attention of our society. Missionary stations are already established both amongst the Choctaws and Cherokees; but nothing, as yet, has been done for the Chickasaws—a nation who boast that they never shed the blood of an Anglo-American. Their eyes are now directed towards our society for assistance, and shall they look in vain? I have received a letter from Major James Colbert, in the name of the other head men of the nation, stating, "That they are much pleased with our young missionary brothers, who have visited them: that they earnestly wish them to make the contemplated establishment among them, and teach their children; and re-

questing me to let them know if we will send them back in the course of the winter." Without waiting for the next meeting of the society in November next, I shall venture to answer this letter, by assuring them, that their case shall be attended to by our society, and that we will make arrangements, as soon as possible, for that purpose.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Indian Mission.

All persons who contemplate making donations of clothing, bedding, &c. for the use of the Indian missions, are requested to forward them in the course of September and October, if possible, that they may be shipped together, and may reach the stations in season for use during the coming winter. Such articles may be left with S. T. Armstrong, No. 50 Cornhill, Boston; Henry Hudson, Esq. Hartford, Connecticut; John Sayre, corner of Wall-street and Broadway, city of N. Y.; Brundige, Vose & Co. Baltimore; Rev. Francis Heron, Pittsburgh, Pennsylvania; William Slocomb, Marietta, Ohio; and Robert Ralston, Esq. Philadelphia. Boxes containing such articles, should be strong, but not needlessly heavy; the articles should be well packed; and there should be a plain legible direction, not easily to be erased, stating for what mission each box is intended; or that it is for Indian missions, if the donors do not choose to fix its destination. There should also be a designation of the place, *from* which each box is sent; and a paper containing a description of the box, and the object for which it is forwarded, should be left with the agent to whose care it is addressed.

CONNECTICUT.

Fifth Annual Report of the Committee of Appropriations of the Connecticut Education Society, for the year ending Sept. 8th, 1820.

The whole sum appropriated to the beneficiaries of the society during the year, including the avails of the Lewis, and Noyes, and Talcot donations, is *two thousand dollars.* This has been distributed, in unequal portions, among *thirty-one* individuals, making an average of $64 52 to each. The appropriation to Samuel Whitney, was a few days subsequent to the last year's Report; soon after which, he took a dismission from the college, to join the mission to the Sandwich Islands.

Though the number of beneficiaries the past year, has been greater than in any preceding year; yet, from the exhausted state of the treasury, it has been necessary to reduce the appropriations. Notwithstanding the exertions which the young men have made, by teaching schools, and in various other ways, to procure the means of support for themselves, they are still left in debt. In some instances, it is to be feared, their efforts to carry

forward their studies, and at the same time to defray the expenses of their education, have been greater than their constitutions could sustain. Several are now absent, on account of ill health. A reduction of the number of beneficiaries is unavoidable; unless, in some way or other, more adequate provision can be made for their support. In behalf of the Committee,

JEREMIAH DAY, *Chairman.*

To the Connecticut Education Society, the Treasurer respectfully Reports:—

That about a year since, Mrs. Elizabeth Alvord, late of Winchester, died; leaving to this society most of her estate, which was the earnings of her own industry. Although the amount of this legacy is small, the society will highly appreciate, and gratefully remember the liberality of this lady's disposition, which has bestowed upon them nearly her all.

From Mr. Levi Platt, the executor of Mrs. Alvord, the Treasurer has received in cash $84 12. In a note of James O. Pond, dated Oct. 12, 1819, and payable three years from date, with interest, $15. In cloth and articles of clothing, $38 25.

The Treasurer has great satisfaction in being able to adorn his report, and gratifying the society, with an account of another instance of female liberality to this institution. Mrs. Mary Ann Noyes, widow of the late Dr. John Noyes, of Lyme, has left this society a legacy of $1000, in stock of the Eagle Bank in New-Haven, which was duly transferred to the society in January last, by her executor.

It appears from the Treasurer's Report, that the whole amount of receipts during the year ending Sept. 1st, is $1692 56 cents, and the disbursements up to the same date, $2126 29 cents.

Receipts by the Treasurer of the American Bible Society for September, 1820.

To constitute Ministers members for life.—Rev. James M'Graw, of West Nottingham Church, Cecil co. (Md.) by the widowed ladies of his congregation, $30. Rev. John M'Jemsey, of Montgomery, Orange co. (N. Y.) by the ladies of Neeleytown and Graham's Church, $30. Rev. Ammi Lindsley, by the Female Cent Society of Hartford, (Con.) $30. Rev. Joshua F. Russell, Montgomery co. (Md.) by the Female Bible Society of that place, $30. Rev. James Gallagher, pastor of New-Providence and Rogersville, (Ten.) by the ladies of those congregations, $30. Rev. Daniel C. Sanders, D. D. of Medfield, (Mass.) by the Female Social Circle of that place, $30. Rev. Ralph Sanger, of Dover, (Mass.) by the Female Bible Society of that place, $30. Rev. Jacob Abbott, of Hampton Falls, (N. H.) by the females of his congregation, $30.

Donations from Societies and Individuals.—Newark Bible Society, (N. J.) $100. Gideon Bebee, of Granville, Washington co. (N. Y.) $10.

From Auxiliary Societies and Individuals for Bibles.—Essex co. (N. J.) Auxiliary Bible Society, $50. Rev. John Clarke, $13. Nantucket Marine Bible Society, $49 46. Plymouth and Norfolk Bible Society, (Mass.) $100. Steuben co. (N. Y.) Bible Society, $38. New-York Bible Society, $219 75. Individuals this month, $96 40. Total, $683 71.

WM. W. WOOLSEY, Treasurer.

Issues from the Depository, during the month of September:—Bibles 1078, Testaments, 974. Total, 2052.

OBITUARY.

It became our painful duty to announce, in our last, the lamented death of the Rev. SYLVESTER LARNED, A. M. Minister of the Presbyterian Church in the city of New-Orleans. He died on the 31st of August, his birth day, which completed the 24th year of his age. Although we have been enraptured with his eloquence, and edified by his clear exhibitions of gospel truth, we had not the honour, or pleasure, of a personal acquaintance with him. In preparing this obituary notice, we shall therefore avail ourselves of the numerous testimonies of his great worth, which the publications of the day afford.

"Rarely have we been called," says the editor of the N. Y. Daily Advertiser, "to publish the death of an acquaintance and friend, with more sincere regret than the present." He "has been universally acknowledged to be one of the most accomplished and eloquent preachers that this country has produced. With a zeal and perseverance rarely equalled, he had collected a congregation," and "devoted himself to the performance of his ministerial duties in the most faithful and exemplary manner. By the terms of his settlement, he was authorized to be absent during the summer months—a stipulation entered into with immediate reference to the dangerous nature of the climate." The reasons which induced him to remain in the city, during the late sickly season, are thus stated, in a letter from a lady, to her father in this city:—"He and they [his friends] had (as we *then* thought) many good reasons for remaining. In the first place, his system was in a degree inured to the climate. 2d. Our city had been remarkably healthy. 3d. His absenting himself last year, had given great umbrage to some of his congregation, and he determined to stay this season, hoping to become seasoned to the climate—the dread of which was the only bar to his perfect happiness." "He was induced to remain for another reason: he wished to convince the Presbytery and Synod, that he did not wish to flee from his *duty*. He said he would stay this summer, and should he survive, he would never stay another—but he was too perfect to be suffered to remain amongst such a polluted race." "So young; so highly accomplished; so eloquent; so tenderly beloved; he has left a void in our hearts, that no time will ever be able to" supply. In another letter it is said, "On the same day [Aug. 31] last year, Mrs. Larned's mother died of the same disease; during the winter she lost a brother in the prime of life: and her child *lived* but *to die*." He was the son of the late Col. Larned, of Pittsfield, in Massachusetts. He was a graduate of Williams' College, in the same state, and pursued his theological studies at the seminary in Princeton. As a missionary in the employ of the Synod of New-York and New-Jersey, he visited Ohio, Mississippi, and Louisiana, previous to his settlement at New-Orleans; and laboured with uncommon zeal, perseverance, and success.

Some particulars of his last illness, and death, are furnished by a letter from *A. Hennen*, Esq. to the Rev. *E. Cornelius*, Salem, (Mass.) "He preached, on the Sabbath preceding his death, from Phil. i. 21. *For to me to live is Christ, and to die is gain.* The whole of his discourse was solemn, and he himself was unusually affected, by the considerations he presented to his hearers: as he concluded he wept. On the same night the prevailing fever laid hold of him:—at first his disease was not considered as alarming; but on Wednesday night it was certain he would not survive it. He was in the possession of his reason, during the greater part of his sickness, and exhibited in his latter end, that confidence in his Redeemer, which he had so often, with the most impressive eloquence, recommended to others. Previous to his sickness, he had been much with the sick: praying with them; and administering that consolation, which he experienced on his own death bed.—He had also attended several funerals, and was much exposed; yet he was free from any apprehensions of danger. Never have sincerer tears of sorrow been shed over any one in New-Orleans, than those which fell from the numerous friends of Mr. Larned, who attended him to the house appointed for all living. Our loss, and the loss of the church, you, who knew our dear friend, know better than I can express. I will not then attempt to tell you how much we find ourselves forsaken. All now render homage to the worth of Mr. Larned."

SUMMARY.

The *Synod of New-York and New-Jersey* commenced their session in this city on Tuesday last. The Synod was opened with divine service, at 3 o'clock, in the Rev. Dr. Romeyn's church, and a sermon was preached by the Rev. MODERATOR, from Acts xxvi. 18. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified—" Report on the state of the churches, which is highly interesting, may be expected in our next.

The annual convention of the *Protestant Episcopal Church in the diocess of New-York*, was opened in the morning of the same day, in Trinity Church. After the celebration of divine service, a sermon was preached, from 1 Cor. iv. 1, 2. "Let a man so account of us, as for the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful."

A new church, which has been organized at Corlaer's Hook, in this city, under the pastoral care of the Rev. J. Adyeott, M. D. was received into union with the convention.

A plan for an Education Society was also adopted, which provides for the establishment of a Theological Seminary, for this diocess of New-York.

THE CHRISTIAN HERALD.

VOL. VII.] *Saturday, November* 4, 1820. [No. XIII.

Miscellany.

From the (London) Evangelical Magazine.

ON FURNISHING THE BEDCHAMBERS OF INNS WITH BIBLES.

I AM not a great traveller, yet I have been from the southern to the northern shores, from the eastern to the western part of the kingdom, but never once found a Bible or Testament in the *bed-chamber of the inn* where I lodged. Once a Bible was asked for by a fellow-traveller with me, when the landlady said, *she had not such a book in her house.* In England there are not less than 6000 principal villages and market towns, which upon a moderate calculation, are daily entered upon by one or more travellers. These are succeeded by fresh ones, so that there cannot be less than 100,000 persons, who, through interest or pleasure, sleep at the different inns of this kingdom, in the course of a year. We cannot suppose that all they who travel are of the serious cast; some are not even moral; and if a chamber were considered unfurnished until a Bible or Testament were placed in it, is it too unreasonable to think that, under a Divine blessing, it may be attended with much good? Some perhaps who would be ashamed to ask for a Bible, would, when it was accidentally placed before them, peruse it. When we look at the respectability of our commercial gentlemen who travel, what effectual services might they render to society, if their talents and interests were employed in the cause. And may we not hope some may be caught in the gospel net, if it is spread for them?

I have been asked, But how is all this to be effected? I answer in two ways:

First,—Gentlemen who travel, and know the value of the gospel, may beg the landlord to accept of a Testament, requesting that it may lie there for the accommodation of fellow-travellers, and that upon his return, whenever it may be, he may find it in its place. Secondly,—Almost every gentleman has some local influence, and it will not be difficult, when going round a village or parish, to ask the different innkeepers so far to oblige them as to get their sleeping rooms furnished with a Testament: and if these solicitations are made respectfully, I have no doubt of success. The present epoch is looked upon as the dawn of the latter-day glory, and whilst infidelity is raising up her head, shall we be standing idle? I could wish country gentlemen, at the

different Bible associations, which are now about to take place, to stimulate their hearers upon these points.

The heavenly banners are now unfurled before us, and many kings, and many princes, and many noble and mighty, the rich, the wise, and the good of the earth, are uniting their efforts; shall we refuse therefore, to enrol our names under theirs, and to enlist ourselves under the banners of such a Glorious Leader, the King of kings at our head, who says that he will put all things under him? I wish for persons not only to give this blessed book, but to enrol their names, however small. Our posterity, and ages yet unborn, will be looking back into the records of the British and Foreign Bible Society, when our bodies are mingled with the dust, to see whether their fathers, and grandfathers, and great grandfathers' names stand there; to see whether their ancestors assisted in this work (which will be the delight of men and angels) in setting this great wheel in motion. And the farther they can trace them, the more will they and their families feel honoured; for we are of no mean kindred, if we find our fathers, through God, were mighty in pulling down the strong holds of Satan's empire, and establishing the Redeemer's kingdom, and spreading abroad his righteousness.

ORIENTAL TRANSLATIONS OF THE SCRIPTURES.

Letter from the Rev. William Ward of Serampore, Bengal, to a Friend in Edinburgh, dated 10th May, 1820.

My Dear Friend,

You ask me respecting our translations, wishing to know something of their origin, the way in which they are prepared, and the state to which they have advanced. I suppose, though you do not allege this, that you are induced to make these inquiries in consequence of a very ungenerous and incorrect statement which has recently appeared in this country.*

* The statement to which Mr. Ward here refers, appeared in the *Christian Remembrancer* for the present month, signed "A Constant Reader," who says, "It happened to me lately to meet a learned and sensible gentleman (not a church of England man) with whom I had much conversation on the progress of religion in the East. The knowledge of this gentleman was not the hearsay report of one who had been at a distance from the scene of action, but the result of much inquiry on the spot, and of some years experience." The statement then contains the following paragraph, professing to be a description of the way in which the Serampore translations are got up:—

"A pundit who can translate the English language in matters of commerce into the Hindoostannee tongue, is chosen for an interpreter of the English New Testament into Hindoostannee. Some five or six, or any number of persons of different dialects, but each of them knowing the Hindoostannee tongue, are brought into a room for the purpose of translating the scriptures from the Hindoostannee tongue, as interpreted word for word by the Pundit from the voice of an English reader. Thus supposing them to be all arranged around the Pundit, the English reader begins with the first chapter of St. Matthew. The—book—of—the—generation—&c. &c. The Pundit gives the word in Hindoostannee, and each of the copyists translates the Hindoostannee word into what he thinks that word to mean in his own dialect. Of course one mouth will thus serve to produce as many copies of the Gospel of St. Matthew as there are persons of different dialects to take the verbatim translation of the Pundit."

To this statement, it cannot be supposed that I should attach any importance, or that it can excite any feelings except those of pity for the writer, and his reported informant; but it has led me into a review of circumstances, familiar to my eye, as the gratifying objects of my daily observation for many years, which may prove interesting to you and the other friends in Britain, who have so long and so liberally aided these undertakings.

It is a remarkable fact, that Hindoost'han will require fifty different versions of the scriptures, before the wants of its population, one hundred and fifty millions, will have been met. It has often been matter of regret to the writer, that where the affinity is so great between two neighbouring dialects, a separate version of the scriptures should be necessary; and yet so it is; and so it will remain, till the inhabitants attain to a higher degree of civilization.

In such a state of things, that my venerable colleague, Dr. Carey, should have been preparing, from his youth up, in a state of great obscurity, for the vast work which has devolved upon him, is not more remarkable than cheering to the minds of those who can perceive the shadow of the Divine hand moving along with the astonishing operations of our own times.

At the period of his embarking, and before he left London, in a conversation with him near the Monument, he developed to the writer, some of his desires respecting translations in the East; and yet, I know that he was not then aware of the magnitude of the work before him. It appears also, by one of his early letters from India, that he did not expect to accomplish much more than the Bengalee version; and had he been able to finish this work only, he would have been, to twelve millions of people, a great earthly benefactor; but he wrote, with his own pen, the whole of the five volumes, octavo, in which the Bengalee Bible is comprised; and he was proceeding in the same way with the Sungskrit, till a severe pain in his side warned him of his danger, and compelled him to make his Pundit his amanuensis. The Sungskrit and the Bengalee may be called, therefore, the work of Dr. Carey's own hand. From these, as the foundation, have all the other versions been produced. Having provided in this manner the Sungskrit version, the source of almost all the dialects of India, the Latin of the East, and known to all the learned, from one extremity of India to the other, he was ready to avail himself of the remarkable circumstances in which Divine Providence had placed him; and to which it is of importance now to allude.

In consequence of some misapprehension respecting our cha-

"Sometimes the English word will admit of no correspondent term in the Hindoostannee, and sometimes the only term that can resemble the English, has a directly opposite, and perhaps offensive sense in the Hindoostannee. Of this circumstance my friend gave me an illustrious proof. The English version of Matthew vii. 1. is, "Judge not, that ye be not judged." In the Hindoostannee version of the English, the words literally are, "Do no justice, that justice be not done to you."—

racters and designs, and owing to (as it now appears) an unnecessary alarm respecting the predicted effects of missionary exertions in India, on the arrival of Dr. Marshman, myself and others, in a Danish vessel, we were prevented from proceeding to join Dr. Carey, who was then in an obscure village in the northern part of Bengal. From this unexpected interruption, we foreboded the most painful results; all hopes of forming a missionary settlement near the above village were at an end, and nothing now remained but that Dr. Carey should leave his beloved privacy, and join us at Serampore. This, however, which then appeared to us "a frowning Providence," was the cloud big with mercy, that mercy which has refreshed us during the last twenty years. Had the seat of the mission not been thus removed, the Professorship in the college—the English schools—and the printing press, as means of large pecuniary help, would not have been obtained. Thus that which appeared to threaten the extinction of our mission, was the very source of its prosperity: for this removal led to the appointment of my beloved colleague to the Professorship in the college of Fort William; and this appointment put him in possession, so far as it was necessary to his plans, of all the learning of India. Learned men from every part crowded to Calcutta, seeking employment in this new college; and the senior Sungskrit Pundit in the college, who attended Dr. Carey constantly in the discharge of his college duties, informed him from time to time of the arrival of some learned native, now from Benares, then from Cashmere, then from the Punjab; and thus in succession, from the different provinces of India, who were of course introduced to Dr. Carey. The Doctor here saw all India coming to pour its treasures at his feet; nor could he be so blind as not to recognize the hand, which thus brought him help from afar.

In that spirit of faith which has distinguished his missionary life, he engaged these learned men as fast as they were brought, and put the Sungskrit Bible, as the original from which they were to translate, into the hands of each. Each Pundit, thus furnished, and instructed also in the nature of the work of translation, now sat down, and began to render the divine word into his native dialect. He was assisted for some time by hints and directions from two learned Hindoos, prepared by Dr. Carey, and familiarised to the work of translation, by having read the proofs of the Sungskrit and Bengalee with the Doctor; and then from day to day he was able to go on alone with his work. At an early period, his first attempts were brought to the test, for after he had advanced some way, his manuscript was put to press, and the first sheet was examined by one of the initiated native assistants, sitting by the side of this original native translator. The first and second proofs were thus corrected, which brought the sheet as near as *they* could bring it to the original Sungskrit.

The third proof was then carried to Dr. Carey by the translator himself, and they went over it together, and over as many more proofs of the same sheet as the Doctor thought necessary, sometimes more and sometimes less; and after this the sheet was ordered to press. This has been the constant and only process in these translations from the beginning. How ungenerous then, how unchristian the statement, to which I have alluded in the commencement of this letter, every syllable of which is as destitute of truth as the Arabian Nights; and so is the allusion to the rendering of the 1st verse of the 7th of Matthew, "Judge not, that ye be not judged," if the informant intended to apply it to the Hindee version printed at Serampore; but he says the Hindoost'hanee. I have not the Hindee version near me; but I recollect the Bengalee, and the Hindee, I am persuaded, is an exact copy of it. The Bengalee version is—"Bichar koreo na, tubé bichareet huba na." Let any one consult Dr. Gilchrist or Foster, and I doubt not he will find, that both these gentlemen have placed opposite the word "bichar," the English words "to judge."

As a further proof of the accuracy of these translations, it may be observed, that the Sungskrit, the Bengalee, and the Hindee, are known all around us; that our most intimate acquaintance, as well as our native converts, and the missionaries raised up in India, who are scattered all over Bengal and Hindoost'han, use these books, expound from them, and have thus been proving their accuracy for more than a dozen years. Whatever others may be, therefore, *we* cannot be ignorant respecting the general accuracy of these versions; and, though we are perfectly aware that they will be improved in every new version, as all the *European* versions have been, yet, if honest and candid, we court the severest scrutiny; as a proof of which, we have invited criticism by a public advertisement circulated throughout India.

It should be further considered, that in languages, the construction, idiom, and genius of which, are so diametrically opposite to those of Europe, no European can be a first and correct translator without the constant presence of a learned native, for the purpose of reference and particular examination into idiom and construction. He may improve renderings, and secure the sense of the Greek and Hebrew, but the nerve and the elegance of the version must be *native*.

In order to form a proper estimate of the ability of Dr. Carey for perfecting the work of the native translator, it must be recollected that these are dialects of the Sungskrit, a language in which he has already translated the whole Bible, as well as the Ramayun, which will make six or seven quarto volumes; that he has published a Sungskrit grammar, containing more than 1000 quarto pages;—that there is a similarity so striking between some of these dialects, that nothing renders separate versions necessary but the confined nature of education among the numerous

inhabitants of these districts, and that of some of these dialects Dr. Carey has written grammars, their first grammars, viz. the Bengalee, the Punjabee, the Ooriyu, the Télingu, the Kurnata, &c.*

It now remains only that I should give you an idea of the state of *progress* in which these translations were when I left Serampore. At that time there had been translated, printed, and published, the whole of the Old and New Testaments in the Sungskrit, the Bengalee, the Marhatta, the Hindee, and the Ooriyu languages. The New Testament in the Kunkun, the Pushtoo, the Télinga, the Punjabee, the Assam, the Kurnata, the Guzuratee, and the Chinese. In the Punjabee and the Chinese considerable progress had also been made in printing the Old Testament.

Several other versions were also in the press when I left India; and there are now sixteen presses at work daily in the Serampore printing office, mostly employed on new versions or new editions of the scriptures.

Ah! my dear friend, how do I wish that you could have been present when the Marquis and Marchioness of Hastings, the Bishop of Calcutta, &c. did us the honour of visiting the establishment at Serampore; present, when they entered the room, in which about thirty learned Hindoos were sitting in silence, and translating the sacred writings each in his own tongue; present, when they all arose to receive their distinguished visitors, and when Dr. Carey presented to the Governor-General of India, and to the learned Bishop, these translators of the holy scriptures, one by one, from Affganistan, from Guzurat, from Cashmere, from Télinga, from Népal, from Assam, from China, &c. &c. &c.

But we have a still higher gratification in these translations. To say nothing of six or eight individuals, resident in the village of Ramkrishnupore, who, in consequence of reading one copy of the Bengalee New Testament, and without the intervention of any living teacher, were led to renounce heathenism, and embrace the Christian faith, the same translation was the means of conversion to two very respectable Hindoos of the writer caste: one of them is now employed in the court of justice, under the Dutch government at Chinsurah, and the other is one of our best Hindoo poets, the greater part of the hymns in our Bengalee hymn book being his composition. He has also written an able defence of Christianity, which has been printed, contrasting the heathen tenets in which he was educated, with the glorious doctrines of the gospel.

* In justice to Mr. Ward, the language of Dr. Carey, published in this country more than ten years ago, should be quoted—"Whatever helps are used," says the Dr. "I commit my *judgment* to none of them. Mr. Marshman does the same with the Chinese, and all that he engages in: and so does Mr. Ward:" and again, "Whatever assistance is derived from learned natives, not a single word, nor a single mode construction, is allowed to pass without full examination."

The Bengalee scriptures have also begun to diffuse a very great portion of divine knowledge around the capital of India; they have become a sacred light in the families, and to the feet of many a benighted heathen; they have supported others in a state of sickness, and enabled others to meet their last change with holy resignation, yea, with sacred triumph. Such have been the effects of the Serampore translations where they have been most read.

But not only have the *translations* been attacked: the following quotation is given in the last Monthly Magazine, from one of Dr. Bryce's sermons, by which it appears, that he wishes to insinuate, that no *conversions* deserving of the name have been made in India: "The Rev. James Bryce, in a sermon preached in Calcutta, March 1818, said, 'Zeal the most active and disinterested, and diligence the most assiduous, have not been spared by the Christian missionary in his pious attempts to convert the natives of India. But, alas! it may be doubted, if at this day he boasts a single proselyte to his creed over whom he is warranted to rejoice,'" &c.

This gentleman did not know; but, living only fourteen miles from Serampore, he might have known, had he wished for the information, that the persons connected with the Serampore mission have baptized between six and seven hundred Hindoo Pagans and Mahometans; that there is a Christian church of 150 Arcanese, in and round Chittagong, speaking the Burman language, and reading that part of the Burman New Testament which is already published, who have been converted to the Christian faith; that in Jessore there is another church of converted Hindoos and Mahometans, consisting of nearly 100 members; that at Cutwa, another church, amounting to about the same number of Hindoo and Mahometan converts, exists; that at Dinajepore, a similar church exists, of more than a hundred members; and that, at Serampore and Calcutta, there are nearly 200 Christian Hindoos and Mahometan converts; in short, that in Hindoost'han and Bengal, this mission has nearly 20 churches of Christian natives. Is there not one individual, then, in all these, over whom the Christian missionary is warranted to rejoice?

A converted Hindoo of the writer caste, *Pitambur-sing*, died some years ago, who preached the Christian faith. He even defended it ably by his pen, and expired quoting the words of the Bible as the foundation of that composure and confidence which were most conspicuous in his Christian death. He frequently observed, that he had obtained "the *peace* which Paul wished, in the introduction to his epistles,"—and are we not "warranted to rejoice over the memory of such a convert?"

Krishnoo-prisad, the first Bramhun who was baptized in Bengal, died also a few years ago. He was most exemplary in his life, sought to bring his wealthy relations to the faith, and died

full of hope, leaving behind him a name embalmed in the memory of all his brethren.

Some time after him died *Futick*, a Hindoo, who carried the gospel, in the face of the most threatening danger, to his native village. The villagers seized him, and stopping up his eyes, ears, nostrils, and mouth, with mud, drove him from their village. This convert, when he came to die, called around him his brethren, and begged them to sing a hymn. While they were singing, his soul departed, borne as it were to its eternal rest, on the chorus of this hymn: "Eternal salvation through the death of Christ."

Rughoo, another converted Hindoo, was visited by myself in his last moments. This poor man had been swung, with hooks thrust through the flesh of his back, at six different times. I counted this number of scars which the hooks had left. As long as this native was able to speak plainly, he expressed his firm hope in the death of Christ, and at last, just as he was leaving the world, fixing his eyes on me, and laying his hand on his heart, he said, (speaking of the Lord Jesus Christ,) "*He is here—He is here—I feel that he is here.*"

Krishnoo, the first Indian convert, has stood the test of 20 years, and still adorns his Christian profession. A young man, *Gorachund*, was seized by his relations, who were about to carry him from Serampore by force. He appealed to the Danish magistrate, who put it to his choice, and before this magistrate, and in the presence of his heathen mother, he declared he would be a Christian;—he is now a Christian teacher. *Ram-mohun*, a converted Bramhun of the highest caste, and who, when a heathen, set fire to the pile in which his living mother was consumed to ashes, has been the means of the conversion of several persons, and he is now such a persuasive preacher of the gospel, that I have seen his congregation drenched in tears. Nay, what is more, when I was leaving Serampore, there were then waiting for baptism five persons, who had been converted by the ministry of another Hindoo preacher, *Sebuk-Ram*. Over such converts as these, are we not warranted to rejoice? Would to God that we had more such, and that Dr. Bryce might have many such, to be "his joy and crown of rejoicing in the day of the Lord Jesus."—

ON THE ESTABLISHMENT OF A COLONY OF JEWISH CONVERTS IN THE UNITED STATES.

We have been favoured with the following translation of a Hebrew letter, from a convert from Judaism, on the continent of Europe, addressed to the Rev. J. S. C. F. Frey, New-York. "The American Society for Meliorating the Condition to the Jews,"* owes its origin to the suggestion and earnest appeal to the American churches, contained in this letter,

* See Christian Herald, Vol. VI. p. 672. and Vol. VII. p. 69.

and we rejoice that the pious yearnings of its author, for the salvation of his brethren, have not been unheeded by those who have been invited to this effort for the restoration of Israel.

DEAR BROTHER,

The pious zeal with which you laboured to promote the conversion of our Jewish brethren, encourages me to hope that you will, in friendship, receive the following proposal. The conversion of the Jews must be a matter of the highest importance to every enlightened Christian. To a converted Jew, it is his first and indispensable duty. This you have felt, and therefore laboured to promote the spiritual welfare of our nation with a noble spirit, such, as to my knowledge, no converted Jew has done since the days of the apostles; and although it has pleased the Lord, by heavy trials, to hinder your labours, yet I hope not for ever. O! He is too good to hurt, and too wise to err! He may have made you more fit for the glorious work; he may have placed you into a country where, contrary to human expectations, you may yet be the most useful. May he endow you with might and courage; may he pour upon you, in the richest manner, the blessings of his grace; may he make your name a blessing to future generations, not only of our nation, but of all people that worship God in spirit and in truth. Amen and amen.

From the time it has pleased God to call me from darkness into his marvellous light, next to the care of the salvation of my own soul, was the salvation of my people, and kindred, that occupied my heart most. My prayer was for my soul, and my request for my people. By mature consideration, I soon saw that we cannot reasonably expect an extensive spread of Christianity amongst the Jews, at least not a great number of true converts, until Christians establish, or form, a Christian Jewish settlement.

There are many difficulties in the way of a Jew, by which the very first idea in favour of Christianity, is arrested in its progress. Some of these difficulties are,

1. The ungodly lives of nominal Christians.

2. The want of kindness among many who are true and sincere Christians, but whose heart the Lord has not yet stirred up to compassion towards this afflicted nation.

3. The dreadful idea to separate from a nation, whose distinct, and lasting existence, as a peculiar people, God had so clearly promised, saying, "Though I make a full end of all nations, whither I have scattered thee, yet will I not make an end of thee." Jer. xxx. 11.

4. That brotherly love which he enjoys amongst his own people, but which he no where else observes in such a degree.

5. The mere idea of going amongst Christians excites in him a timidity indiscribable.

6. The greatest difficulty lies in the way of the poor. Where is he to seek for help and assistance in time of need? He stands

alone in the world; he is forsaken by his Jewish brethren; and to apply to Christians—the very thought is painful to his feelings, and from their past conduct to Jews, he is apprehensive to be looked upon, nay, even treated as a self-interested hypocrite.

All these difficulties might be removed by forming a Christian Jewish settlement. Such a colony ought to be established upon plans well matured, with all possible precaution and Christian prudence. The advantages of such an institution are many.

1. It would excite the attention of the Jews in every part of the world.

2. It would be the most suitable to carry on a friendly correspondence with the Jews on the subject of Christianity, especially if it should contain a number of pious and learned men.

3. It would be of great use to those Jews amongst the Roman Catholics, Mahometans, aud Heathens, who through the multitude of superstitions and errors, mixed with truth, and the numerous sects amongst Christians, are at a loss, both how to judge of the truth of Christianity, and which sect or denomination they are to join.

In Germany, and in most places in Europe, the nature of the governments, and especially the prejudice of the people, is very unfavourable to the formation of such a colony, whilst America possesses every advantage for such an institution.

In that extensive country, there must yet be much ground uncultivated and uninhabited, especially westerly, near the Spanish territory. There, where every year colonies of poor people meet with assistance and encouragement, might not a similar favour be shown to Abraham's seed, every where else oppressed and persecuted? I ask, now, whether you would be willing to form a small society of proper persons to assist in this undertaking? The assistance necessary would be,

1. To select and procure a proper place for a settlement for 200 families.

2. To facilitate, as much as possible, their passage from Europe in American vessels.

3. To assist them, in case of necessity, during the first year.

This subject needs no farther recommendation to the true Christian; nor will any be required by the philanthropist, who considers the barbarity and cruelty with which the Jews are oppressed in most parts of the world. The zeal of the patriot might be excited by many arguments. To him it might be suggested—

1. As America is the only republic in the world, it ought to be well prepared for an attack from the united monarchs, to whom the very existence of a free people cannot be very pleasing.

2. That it, therefore, ought to increase its internal strength, i. e. its population.

3. That its sanction and encouragement to the importation of Jews, promises a great increase of population.

4. That they are peaceable and obedient subjects; for, during a long series of centuries, not one single example can be produced of their rebellion, even in those parts where they were most numerous or most oppressed.

5. That they are good and faithful soldiers, when called upon, has been manifested during the late war, in their conduct to Bonaparte and others.

6. That America could not find better guardians of its borders against Spain, than the Jews would be, nor could the late acquisition of Spanish territory be better secured than by Jewish inhabitants.

7. That the Jews, after so long and bitter experience of oppression and persecution, would doubtlessly be most faithful and zealous adherents to a country of so liberal a constitution.

8. That by the peculiar character and genius of the Jews, they are the most likely to promote friendship between the uncivilized tribes and the Americans.

Lastly. It would not a little promote the American trade, if it should be favourable to a people scattered over the whole world, and every where engaged in traffic.*

Dear brother; lay the subject to heart, and spread this letter before the Lord. Forget your past troubles; your labour has not been in vain, and be not discouraged at future difficulties. The demands, in the beginning, are not so great as to require many friends; and as soon as the colony is once established, you may expect help from every denomination. This may easily be foreseen. Assistance may be expected from the London Society as well as from other Christian countries, especially in Germany, where many true Christians, and persons of great influence, are ready to assist, with all their power, to promote this object. You may be assured that the pious Christians have been much grieved at your afflictions and the manner in which you have been treated; and that it will afford them the most sincere joy to hear that you are again actively and usefully engaged in behalf of that deeply oppressed people.

You must know that for the last three years, a sect, of a satanic spirit, has arisen in Germany. They declare themselves opponents to every existing religion: against the Jews in particular, they are exceedingly enraged. Professor ——, at Berlin, published a book ———————————— in which he charges Joseph as an oppressor of the people of Egypt. In his Confession of Sin, he bitterly laments his former sentiment fa-

* The translator takes leave to add to the above advantages, the invaluable benefits of such an institution, as a pleasant and faithful nursery of Jewish missionaries to every nation under heaven; and a means of recognizing many of the Indians as descendants of the ancient Israelites.

vourable to toleration, and glories that his sentiment is now changed, and that he is of a quite different opinion. A highly esteemed Professor of Philosophy, at ———, has publicly declared that all the Jews ought to be massacreed. Oh Lord, remember thy covenant with Abraham our father!

You may easily conceive, dear brother, that a great number are ready to emigrate: indeed their prospect is very awful—all seem to be united against them.

The Emperor of Germany has lately published an edict against them; and an account of the late persecution in Lubeck you will see by the inclosed number of the Jewish Expositor.*

Now, dear brother, consider you are a Jew by birth: you are also a Christian, a name which lays us under great and many obligations. The proposal is simple and plain; it requires only your favourable inclination. I beseech you, for God's sake, not to reject it hastily. Think what effect your rejection of it will have on the minds of the pious Christians in Germany; will it not be said, "who can be expected to assist the Jews, if none of their own people will do that which is most promising?" Consider farther: if to do good was not connected with trouble, expense, and self-denial, it would not deserve the name of doing good.

Remember, also, the just observation of our Rabbies—"Them that forsake their people in affliction, the Lord will forsake in the day of their calamity." Like Mordecai, I would say, "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place." Reflect seriously, that on the awful day of judgment we shall have to give a strict account of all the good which we might have done, but which we have neglected. I therefore repeat it, and call heaven and earth to witness that my proposal is exceedingly reasonable. Indeed if there were any other class of people in the same distressed situation as the Jews, I should feel and say the same for them, how much more must my heart bleed for my own people, who are my flesh and blood.

You will therefore kindly excuse the liberty I have taken in

* "What will future generations think when they shall read the famous decree of the 2d of December, 1818? When they shall see the old statutes of 1768, and the more famous one of the 26th of September, 1778, are again to be put in full force? What must have been the feelings of persons who have resided there for years, following undisturbed their various occupations?—What must have been the feelings of fathers, sitting with their wives, enjoying the innocent sport of their children—what must have been their feelings, I say, when they read this famous decree, 'forbidding their carrying on any business whatever?'

"To complete the ruin they had begun, the police officers were ordered to search all Jews openly in the streets, or to burst open their houses, and take possession of their property, and leave it without even the common necessaries of life!! To prevent the possibility of any evasive measures, the senate decree and order, 'That any person acting for, or in any shape transacting business with a Jew, shall, for the first offence, be fined: for the second fined and imprisoned, and lose his right of citizenship;—and any clerk, porter, or menial servant, living with a Jew, shall be imprisoned and expelled this *free* town!!!'" [*Jewish Expositor, Feb.* 1809.

making use of such admonitions, especially as addressed to you, a Christian minister, which in all other cases would be very unbecoming: in the present circumstances it may be pardonable.

I am not ignorant of the devises and activity of Satan on such occasions. He will not be wanting in suggesting and raising various fears, apprehensions, and difficulties. Weigh the subject well, with fervent prayer, before the Lord. Behold and consider the awful and deplorable condition, both spiritual and temporal, of our people. Look unto Jesus on the cross, and then resolve.

Nothing shall be wanting of what may be done in Germany. It shall be taken care that a part of the colonists shall be mechanics; and among the rest shall be some pious people well acquainted with agriculture. They shall be conveyed to the port, and assisted as much as possible.

In answer to the question, Whether there are indeed so many Jews inclined to Christianity? I assure you the harvest is exceedingly great. If it be asked, Whether all that would come are converted Jews? I would say, I have some doubts; but it is certain that a part of them are: and in such a colony, where they are free from the obstacles thrown in the way by Jews and nominal Christians, it may be expected that the preaching of the pure gospel, will be greatly blessed to them who may not yet be true converts.

The Lord himself has given us great encouragement. In a word, the proposal is perfectly in unison with all those prophecies which must soon be fulfilled. Should you approve of the project, I would earnestly entreat you, after you have consulted with proper persons respecting the most suitable spot for the colony, to favour me with a clear and full statement, and I will then send you a plan, matured by many years' consideration, for the internal regulation of such an institution. For the present it may suffice to say, that no prospect will be left for the man who only seeks to make a fortune. The motto must be, "Support for labour, and necessary comforts in sickness, and no more." The sole commercial affairs of the colony must be transacted by a Select Committee, and whoever will traffic for himself will be expelled.

As soon as you express your inclination to favour the object, you shall be satisfied with respect to my character, by some of the most respectable and pious persons in Germany.

ANECDOTE.

IMPORTANT RESULT ARISING FROM MEANS APPARENTLY INDIFFERENT.

Translated from the German.

A lady addicted to melancholy, being once attacked by a severe spell of it, conceived the unhappy notion of putting an end to her life. Already had she determined upon drowning herself. Re-

fore she left the house, however, she felt a secret impulse which prompted her once more to go into the kitchen. There she observed a scrap of a leaf torn out of a book, lying upon the floor. She took it up, and read it. It contained part of a dialogue between an afflicted soul, and Jesus the comforter of the afflicted. The soul's inquiry was, "Why must I meet with so much trouble and vexation?" and Jesus was made to reply, "Because I know of no other ways and means better adapted for thee!" These words spoke to her like a voice from heaven; the anxiety of her mind vanished in a moment; she quitted her unhappy determination and embraced another, the most salutary she could take up;—to surrender herself to *Him*, who, by his sufferings entered into glory, in order to lead his people to the same place of bliss.

REVIEW.

An Address delivered before the Medical Society of the State of New-York, and the Members of the Legislature, at the Capitol in the city of Albany, the 2d of February, 1820, *on the Influence of the Mind upon the Body in the Production and Cure of Diseases. By* JOHN STEARNS, M. D. *President of the Society.* Albany: E. & E. Hosford. 8vo. pp. 19.

There is one branch of Christian intelligence which has not, that we remember, occupied the pages of the Christian Herald. In truth we do not feel ourselves qualified to present the various details which that branch requires, though we are sure that a wide and careful observation cannot fail to gather them in rich and cheering abundance on every hand. We refer to a manifest improvement in classes of men, who till lately, were at least reputed as more commonly the neglecters and opposers of Christianity. We believe it to be a most important and interesting fact, that they now yield an honourable quota of advantages, and friends, and defenders of truth and piety.

Want of experience induces us to feel some diffidence in comparing, with the present, a state of things existing twenty-five or thirty years ago. We believe, however, that there still exists enough of traditional information, to justify our recollections of the celebrity attached to some important classes, for their professional irreligion; and the belief that that celebrity was so just, that a physician, a lawyer, and possibly there might be added a merchant, who manifestly feared and served God, was a singular character among his professional cotemporaries.

On the other hand, is it not now manifest, to all men of observation, that these classes are no longer the subjects of their former dishonourable fame?—That great numbers are now examples of piety, and its able and zealous promoters? In this fact

we behold one of the most glorious of the *signs of the times.* While the more public schemes of benevolence have been going on, while missionary and Bible societies have been giving their most earnest efforts to enlighten and convert the poor and ignorant at home and abroad; it has pleased a gracious God to magnify his wisdom and goodness in a still and silent work among the higher and more enlightened classes of community: thus showing to the world, that the best defence of Christianity against opposers, the best argument to fix a wavering mind in its firm belief, and the best allurement to draw the reluctant heart, is the exhibition of activity and enterprise in obeying the command of its Divine Author, to communicate the gospel to the world.

These remarks have been suggested by a perusal of the pamphlet named at the head of this article, in which we see a physician, in a high official character, becoming the public advocate of religion; which fact invites us, at least, to cast our eyes around upon the medical profession, for whatever evidence there may be of its moral improvement. Indeed we hear it no longer observed, that all doctors are infidels. Such an assertion was, doubtless, always a calumny: for who is ignorant of the sacred character of Sydenham, and Haller, and Boerhave, and Rush; nevertheless such a calumny must have had its origin in a general prevalence of irreligion among the members of a profession which they so highly honoured. We may now, however, rejoice, that the calumny, and the occasion for it, have passed away. There is indeed a sacredness attached to the profession, which we may venture to hope is beginning to produce its due effects upon the mind. It converses with death and eternity, under circumstances, and with a frequency, awfully incompatible with an infidel and irreligious spirit. Indeed we have been informed by one physician, that he was met on the very threshold of his profession, in the anatomical room, by such awful and solemn views of the frailty of the body, the immortality of the soul, as deeply fixed him in pious resolutions; and that, even in the society of a medical college, he found many spirits kindred with his own, with whom he intermingled in the stated exercises of social devotion. We might, indeed, point at the profession as it at present exists in our own city, in justification of the remarks which we have ventured to make. For here we believe there are many, who are blessing the community with a pious example, and cheering their patients with the consolations of religion, as well as promoting their recovery by their medical skill. It is particularly in favour of administering to the sick, the consolations of religion, that the author of this Address thus expresses himself before the Medical Society of the state:—

"The important influence of a proper direction of the mind, in promoting health and longevity, may be deduced from this summary view of the passions.—To render them subservient to this great object, it is equally

important that they should be subjected to our perfect control. I am aware of the difficulty of deriving this power from the science of medicine or philosophy.—Exhaust all our art, and they will still have their periods of ebullition.—Fortunately an effectual remedy is presented from another source. Religion calms the boisterous tempest within, infuses an equanimity that invigorates health, excites the system, and restores that balance to its operations, which was lost in the destruction of primeval innocence.—It combines the concentrated operation of faith, hope, love, joy, and all the benevolent affections in one efficient compound, whose successful operation can be defeated, only by the incurable nature of the disease, necessarily resulting from inherent depravity.

"The levity and derision with which some of our profession may be disposed to treat this view of the subject, will never deter me from the performance of a duty which I deem most important; but which I never witness without feelings of sincere regret. Such opinions result entirely from inattention, and a false notion of the real operation of a religious mind. Hence the consoling instruction of pious conversation, is utterly prohibited in that stage when the disease assumes a critical aspect.

"Religion is important to prevent disease, but when sickness occurs with all its agonizing afflictions, when the mind is tortured with the gloomy prospect of an unknown existence, and the certainty of approaching dissolution, its value is duly appreciated.—Then does it produce that calm composure, and serene resignation, which mitigate and smooth the exit of life, and above all medicinal remedies, tend to induce a favourable crisis of the disease.—Its astonishing effects were exemplified in converting the painful tortures inflicted upon those martyrs who suffered death in its cause, into sources of consolation, felicity, and even bliss extatic.

"What imagination can depict the horrors of an impious mind, conscious of the speedy and unerring approach of death? What frightful convulsions, what aggravations of fever, what delirious ravings, and finally what a death does it produce?

"Is there one of the medical profession, who would not be solicitous to prevent such a catastrophe? Let him aid the operation of his corporeal remedies, by administering the balm of consolation to the despairing mind: let him excite hope, by pledging that felicity which penitence and faith alone will secure—let him encourage the frequent visits of the clergy, and may the fervent and pious advice of the eloquent Massilon, enforce the early performance of those duties, which a frigid indifference, or false delicacy, often defer to the hopeless, fatal hour.

"On this rampart will I plant the standard of our profession, and invite to its protection all who are emulous of the fame thus acquired, which has distinguished the most brilliant constellation of worthies that have ever adorned the medical character."

Would to God such sentiments as these were adopted by every member of the medical profession! Can any physician feel that he has done his whole duty, even in promoting the recovery of his patient, unless he cheers the desponding with the comforts of religion? unless, while he uses the best means in his power for preserving his mortal life, he do not, at the same time endeavour to lead him to a blessed immortality?

As it regards this last point, physicians ought to feel a respon-

sibility of the most awful nature. Next to the ministers of religion, they have the readiest access to the souls of men. They daily mingle with the sick and dying whom God, in his providence, is calling to repentance and piety. Can they be excused, then, if by their character and example, they check the influence of divine chastisement?—nay, if they do not habitually endeavour to render them the means of eternal salvation? How many poor souls might the physician, in the course of his professional career, thus feed with the consolations of religion, which, but for him, they had never tasted?

How blessed too, would be the result of such ministrations, let the event prove favourably, or unfavourably, for the life of the patient:—For, if restored to society, he would be restored, not as formerly, but *renovated in soul* as well as body—he would enter upon the duties of a Christian, as well as those of a man—and henceforth rejoice in the affliction which taught him how to die, in as much as they, through Christ alone, had made him fit to live!

Intelligence.

ENGLAND.

To the Editor of the Christian Herald.

BETHEL SEAMEN'S UNION, BRITISH AND FOREIGN.

Dear Sir—I herewith send you two letters, and the first seven numbers of the "*Sailor's Magazine and Naval Miscellany*," which I have recently received from London. Though the letters were not designed to be made public, I cannot believe the authors of them would be unwilling that they should be disposed of in any way which should tend to advance a cause in which they appear so deeply engaged. With this view of the subject I will venture to say, that you are at liberty to make any extracts from them which you may think calculated to excite an interest in behalf of seamen. I hope to see your pages enriched also with some extracts from the Magazine. And here permit me to suggest, whether a portion of each number of your very useful publication might not be profitably devoted to the interests of our seafaring brethren. Should this be done, I feel confident that many captains, mates, and other seamen, would wish to peruse in port, and carry to sea with them, the CHRISTIAN HERALD.

New-York, 1st Nov. 1820. W. STAFFORD.

Letter from Mr. T. Phillips, one of the Secretaries of the Bethel Seamen's Union, to the Rev. Ward Stafford.

London, 12th July, 1820.

Dear Sir—You will observe that the account of your attention being called to the best interests of seamen, was communicated by my very worthy and esteemed friend, the Rev. George Charles Smith, of Penzance, once an officer in his Majesty's navy, who

had gone to the greatest lengths in sin, but now a most zealous minister of the gospel, who, knowing the heart of a sailor, has felt particularly interested for their salvation.

It may, perhaps, be agreeable, to be informed of a great work going on in England among sailors. I will endeavour to give you a short statement of it.

Early in the year 1817, having some business to transact at the London Dock, a pious friend who held a situation there, said he had heard that prayer meetings were held by sailors on board the colliers. I was surprised at the information, for if there was one set of men worse than another, the seamen in the colliers were thought to be that set. My business lying much upon the Thames, I determined to ascertain if the account was true, and one evening found them out.—The result of my visit you will find recorded in the tracts called "Bethel," of which you will find a few in the parcel. I attended several of their meetings with great pleasure, and encouraged them to go forward. Soon afterwards Mr. Smith came to London, when I immediately informed him of the good news, and he determined to visit them without delay—his account of his first visit to these interesting meetings you will find in the Tract called "the British Ark," which he wrote and widely circulated, with a view of calling the attention of the public to get a Floating Chapel on the Thames for seamen, where they might have the gospel preached to them on their own element—this has given rise to the "Port of London Society for promoting Religion among Seamen," whose noble chapel, a ship of 380 tons, lying near the London Docks, I am happy to say, is well attended by seamen every Sabbath, and much good is done there. I attended the Committee of that society last night, when it was resolved that the Secretary should write you by this conveyance, (the Venus) and send you an engraving of the Floating Chapel, with some other information. After the establishment of this society, it was thought proper to form a society for the friends of seamen, to encourage more extensively the itinerant prayer meetings from ship to ship, and endeavour to establish them in the other ports of this kingdom, and to extend them to sailors in *foreign ports*. In consequence of this, "The Bethel Seamen's Union Society, British and Foreign," has been formed under the most promising appearances. I must refer you to the Sailor's Magazine for particulars about this, and have to observe that recently captain Charles Allen, and lieut. T. G. Nichols, both of the royal navy, have accepted the office of Secretaries. From the former you will receive a letter herewith. The Rev. A. Brown, formerly of the navy, and the writer hereof, are also Secretaries. Since the formation of the Bethel Seamen's Union, prayer meetings have been in-
ced on board ships at Greenwich, Leith, Gainsborough, Car-
lymouth Dock, Sheerness, Portsmouth, Penryr, and other
ound the British coast, and it is astonishing the interest

that is now felt by people on shore for the welfare of seamen.

The prayer meetings are held now every night on the Thames, and some nights in several ships at the same time. In the Lower Pool it is not unusual to see from 100 to 150 sailors in one ship, and to hear from ten to twelve engage in prayer. In the Upper Pool, we have these meetings four nights in the week—two on the south, and two on the north shore, and it is one of the most gratifying sights I ever beheld, to see the seamen attend. The Rev. A. Brown, my brother Secretary, attends two or three nights in each week, and after from five to eight seamen have engaged in prayer, gives them a short address. We have latterly introduced a ship prayer meeting, on Sabbath evenings, in the vicinity of London Bridge, with a view of collecting the seamen and boys from the streets in a very bad neighbourhood, and I am happy to say they are very well attended. It is very generally remarked now, that there is not half so much swearing and drunkenness among seamen as there formerly was, and I do hope, that in a short time, seamen will be as remarkable for their piety as they have heretofore been for their profanity. It has rejoiced the hearts of the Committee of the Bethel Seamen's Union, to hear of the erection of the Mariners' Church at New-York—may the Lord bless the attempt to promote his glory: and I should be glad to hear of prayer meetings being established from ship to ship among you —there is this advantage attending it:—a depraved seaman will not find his way to your chapel, but by having the prayer meetings on board different ships, you get the *whole* of the ship's company where the meetings are held, under the influence of the captain, and a man is, by a gentle constraint, obliged to attend on the means of grace while his *own ship* is the *church*. We have had many instances of the most violent opposers, and persecutors, who have, from the meetings being held on board their own ships, become the warmest friends—of many it may be now said, "Behold they pray." The tract, "British Ark," is the only one I have left, but the whole of it, with a continuation, will be found in the Magazines. One set of the Sailor's Magazine I will thank you to present to the Seamen's Society at New-York, and the other retain for your own perusal, from the Committee of the Bethel Seamen's Union, under whose direction it is published.

You will find inclosed, a tract in six part parts, entitled "The Boatswain's Mate," written by my friend, G. C. Smith. In the character of *James*, he gives some account of himself while a poor thoughtless sailor, wandering far from God—also an account of his conversion. He will be happy to hear from you of the progress of the work of God among the seamen of America; and the Committee of the Bethel Seamen's Union will also rejoice in your correspondence upon the same subject. We have one object in view—the glory of God, and the conversion of seamen. May the flame that has been kindled spread to every port in the world,

and the praises of the Redeemer resound from every ship, till "the abundance of the seas are converted to Him."

May the Lord bless you, my dear sir, in this noble work, and when that period shall arrive, when "the sea shall give up the dead which are in it," may we witness millions of seamen entering into the joy of their Lord. I request you will present my Christian respects to the gentlemen of the Seamen's Society in New-York, and remain, my dear sir, your's very sincerely,

T. PHILLIPS.

Letter from Captain Charles Allen, R. N. to the Rev. Ward Stafford.

London, July 10th, 1820.

Sir—The interest which you have lately taken at New-York in behalf of the spiritual concerns of seamen, being known in London, through the Sailor's Magazine, the Committee of the Bethel Seamen's Society, British and Foreign, request me, as their Secretary, to write to you, stating the progress which through the blessing of God upon their endeavours, they have perceived in the great cause of piety in the hearts of sailors on the river Thames, and urging the necessity of using the same means abroad, by establishing prayer meetings and preaching on board merchant ships, as the chief instrument in the hand of God, of carrying on this great work, *He* has *Himself* been pleased to commence. The prayer meetings are become very general on the Thames, they are held every night on board some ship or other, and it is no uncommon thing to see, on some occasions, eight or ten signals for prayer flying in various parts of the river at the same time. The flag which is designed for the signal of prayer, is blue, with the word "Bethel" inscribed upon it, (the invention of the sailors themselves,) and is seen flying most of the day at the mast head of the vessel appointed for divine service. On Tuesdays and Fridays, a short but impressive exhortation is given by a minister appointed for that purpose, whose qualifications as a preacher to seamen, are augmented by the circumstance of his having served in the royal navy. I do not attempt to convey to you an adequate idea of the impression made upon those who attend these profitable services, the earnestness of their devotions, and genuine language of their hearts, never fail to excite in them a strong desire to attend more frequently. Many persons attend from the shore, both male and female, who seem, by their regular appearance, sensible of the profit they derive. Many of the real benefits derived from these means by the seamen, are to be found in the Sailor's Magazine, a publication which recommends itself to the seamen's friends of the lowest class, from the trifling expence of it, while it conveys such interesting and religious information as may be suitable to the inquiring sailor, and proves to the public, by reciting the effects produced by the institution, that

their efforts have not been in vain. The Committee are particularly anxious that I should request you to promote the sale of this useful Naval Miscellany at New-York, as much as possible.

It was considered as expedient to the cause, that auxiliaries to the Society should be formed, for the purpose of raising funds and establishing prayer meetings, in the different seaport towns on our coasts. Several of these branches having been instituted, the signal for prayer is to be seen in various ports, and the inhabitants of our shores and harbours have found, that that valuable part of the community called British Seamen, not long since proverbial for licentiousness, have, by the grace of God, turned their faces Zion ward, and are now seeking an interest in the alone merits of the Redeemer, by the use of his appointed means.

To establish boarding houses, to be kept by pious and respectable persons, for the reception of sailors on their return from sea, has been thought of great consequence, as the means of drawing them from that society they have been in the habit of frequenting, at the risk of their property, health, and immortal interests, and has been strongly recommended by the friends of the society, as necessary to be formed in all seaport towns, at home and abroad. In fact the Bethel Seamen's Society has for its object, the promotion of the moral and religious welfare of sailors, in whatever way or shape it may present itself.

The Committee will be thankful for your reply, with such observations as may assist the cause in general, and what success attends the work among American seamen; they will be happy to unite with you, and other friends of seamen at New-York, who are disposed, under the blessing and assistance of God, to carry on this plan to his glory, and the everlasting welfare of seamen.

I remain, Sir, your obedient servant,

CHARLES ALLEN.

UNITED STATES.

From the American Missionary Register.

LETTER FROM THE SUPERINTENDENT OF INDIAN TRADE.

DEAR SIR—I now write you, agreeably to promise, in relation to the Osages of the Missouri. I have delayed doing so till now, hoping to find a map of their country, and a historical sketch which I once had, but they have eluded my search, and I must proceed therefore, without them, trusting to my recollection, and to such incidental helps as I may be able to avail myself of as I go along.

The Osages of the Missouri, are so called to contradistinguish them from the Osages of the Arkansas. They are divided into two parts, one is called the Great, the other the Little Osages. But this distinction is nominal only, their habits and interests being the same. It may serve to gratify curiosity, however, to assign some reasons for this distinction of titles.

Upwards of a hundred years ago, (say one hundred and twenty years) this tribe constituted one band; but hoping to improve themselves, and to reach out after new settlements, it was agreed in general council, that a colony should move off in the direction of the Missouri. The movement was made accordingly; but of what number this colony was composed I have had no means of ascertaining. The emigrants were but a few years on their new domain, before, being pressed by their enemies, they returned, by permission of those from whom they had separated, and putting themselves under their protection, settled about six miles from the old establishment in the plains below. Perhaps at this period arose the distinction: and the colonists, if they may be so termed, conceiving of those from whom they had separated, as to consider their protection worth seeking, might have, and with some justice, perhaps, given them the title of "Great Brothers," or Great Osages; and it would be no difficult matter for the party thus addressed to return the compliment, by addressing these *grateful people* by the title of "Little Brothers," or Little Osages. Nor is it reasonable to suppose, *under the circumstances of the case*, that any exception would be taken by those thus denominated "*Little.*"

But another reason may be assigned for this distinction of titles, and that is, the great Osages have always been the most numerous. Putting the two together, there is some reason why one should be called Great, and the other Little, although the Little Osages are admitted to be more skilful and daring in war; and more dexterous and successful in the chase; and they are said to be finer looking men, generally speaking, and even superior in strength, and vigour of intellect, than their *titled* brothers, which sometimes happens to be the case in the orders of civilized society. This however by the way.

But there is another reason assigned for this distinction of titles; and it is entitled to some respect, as it is derived from one of the Great Osage Deputation at Washington: and that is, the Great Osages having their village upon a height, from whence the prospect is fine and commanding, they are called "Great"—that is, their view is great—the great world appears spread out before them, and all the majesty of nature presents itself to the eye; whereas the Little Osages, living on level ground, they see but little, and therefore they are called Little. But however this reason may be the current one at this time of day, yet I think these titles were originally conferred for other and more suitable reasons. It is very certain that the Little Osages, with all their superiority of skill, and intellect, and form, occupy in the estimation of the Great Osages that level, in their relations of power and policy, which their name imports; for when Lieut. Pike, (since General Pike, whose death, during the late war occasioned to his country so much just cause for mourning,) returned to the Osages a number

of their captive brethren, in 1806, their incidental, and unintentional arrival at the village of the Little Osages, *first*, called forth a rebuke from *Cheveaux Blanche*, the chief of the Great Osages, to the Wind, the chief of the Little Osages, in these words:—"I am shocked at your conduct, *Tuttasuggy*, you who have lately come from the states, and should have been wise; but you led the redeemed captives, with an officer of the United States, to your village, instead of bringing them through my town in the first instance." To this the *Wind* made no reply. Lieut. Pike considered the speech as having been intended to show to him and his party, the *superiority* of the one, and the *inferiority* of the other.

The Osages of the Missouri live in two villages, which are, as has been stated, six miles apart, on the waters of the Osage river, and about one hundred and twenty leagues from its junction with the Missouri. The number of their warriors bears a much larger proportion to the number of souls, than is known in any other tribe. Of warriors they have certainly not less than 1,500.—Perhaps the two villages could number 2,000, which would give them, computing one warrior for every ten souls, as is usual, with most tribes, 15 or 20,000 souls;—whereas by returns from Gov. Clarke, made me in 1817, they stand thus:—Number of persons of the Great Osages 6,000—probable number of children, 3,500—towns, 3. Little Osages, 2,000, probable number of children, 1,000—towns, 2. In all 8,000 souls; and these embrace both the Arkansas and the Missouri Osages. I should estimate the number of the Great and Little Osages of the Missouri, at 6,000, allowing two-thirds for the Great, and one-third for the Little, or 4,000 for the former, and 2,000 for the latter.

Their country is said to be beautiful. It lies in latitude 37 degrees, west longitude 19–20. I shall have occasion to refer to this branch of the subject in another part of this letter, and will proceed with other points.

They subsist on corn, pumpkins, beans, and the flesh of wild fowl, and buffaloe, and deer, and such other eatables as the forests furnish, and on fish. Their commerce is carried on by the exchange of furs and peltries, for blankets, strouds, and such other articles as are in use amongst them. Their peaceful habits, especially their cultivation of this interesting trait in their character, towards the government and people of the United States, is remarkable. How far this friendship may owe its confirmation to the interest manifested by the government in the redemption and return of upwards of fifty of their fathers, and wives, and children, and brothers, and sisters, in 1806, I cannot determine; but the effect produced on those who came out to meet them, and on those who again greeted their native village, their homes, and their friends, warrants the conclusion that the United States is indebted *to that one act of justice and of mercy*, for much of the friendship which has ever since been shown towards us by that people. The

account given of that meeting by the distinguished youth (for he was then but a youth) to whom had been entrusted the expedition, is worthy of insertion; as is also the address delivered on the occasion by *Sans Orielle*, a distinguished Osage chief. "Lieut. Wilkinson informed me," says Lieut. Pike, "that their meeting (the meeting of the redeemed captives and their friends) was very tender and affectionate. Wives throwing themselves in the arms of their husbands, parents embracing their children, and children their parents, brothers and sisters meeting, one from captivity, the other from the towns—they at the same time returning thanks to the *good God* for having brought them once more together;—in short, the *tout ensemble*," he continues, "was such, as to make polished society blush, when compared with those savages, in whom the passions of the mind, either joy, grief, fear, anger, or revenge, have their full scope. Why," he emphatically asks, "can we not correct the baneful passions, without weakening the good?"

It was on that occasion of joy and gratitude, that Sans Orielle spoke thus:—"Osage—you who now see your wives, your brothers, your daughters, your sons, redeemed from captivity. Who did this? Was it the Spaniards? No. Was it the French? No. Had either of these people been governors of your country, your relatives might have rotted in captivity, and you never would have seen them. But the Americans stretched forth their hands; and they are returned to you! What can you do in return for all this goodness? Nothing: all your lives would not suffice to repay their goodness." Thus did Sans Orielle mingle his joy with the redeemed and their friends, when at the same time he had children in captivity, not one of whom could be obtained!

What deep impressions of good will not such acts of the government and such speeches as this make, *under such circumstances*, on the minds of destitute and helpless men? Kindness, my dear sir, is destined to conquer at last; and missionaries are ordained as the distinguished and honoured agents to unfurl before the eyes of this people, the flag of benevolence, and under its hallowed and peaceful waving, to proclaim *the true liberty*. And here I find myself, suddenly, within the limits of your pavilion, and must stop a moment to survey the preparations which you, and your brethren, and the government, are all united in making, to carry in amongst *these very Osages*,—not the death-dealing engines of war and destruction; not the excitements of speculators, and avaricious contenders for wealth,—no,—but the mild whisperings of kindness, and the means of *intellectual*, and *social*, and *moral* improvement. Doubts have hitherto darkened this interesting subject; but they are all dissolving. The light of *experience* has broken forth from *Springplace*, from *Brainerd*, from *Elliot*, from *Cornwall*, from *Waupakanetta*; and soon shall we see it issuing from the *Arkansas*, and from the *villages of the Osages*, and thence onward, west and north, till the whole region of aboriginal darkness will be full of

light, and peace and harmony. Experience warrants this conclusion at last, if other things did not. But we have evidences by the thousand, any of which, (experience out of the question,) would demonstrate the practicability of civilizing and christianizing our Indians; and who doubts the *obligation* to engage in the work? Who are the Indians? Let the affection displayed, and the tears, the eloquent testimonials of humanity, shed, in 1806, at the meeting of the redeemed captives, tell. Who are the Indians? Pierce their reins, witness their sorrows, mark their joys, listen to their eloquence. Are they not men? And if men, are they not our brothers? See them in the winter's frost. Do they not feel, do they not shiver? Look at them exposed to the solar ray; do they not burn? Have we never seen them weep? Aye; it is at this point we should oftenest see them, did not their fortitude make it unmanly—*for they have cause to weep.* Yes, here we should see them, pouring forth their tears, to be measured only by the gage of their despair. Now and then we see an enlightened and Christian spirit animating the weather-beaten face of these hitherto neglected men. In a moment, of all others the most important to man, have we heard the aged and *instructed* Skenandon say—"*Lay me by the side of my minister and friend, that I may go up with him at the great resurrection!*" And is all this embraced in the Indian character? And shall we not be their friends? Shall the means, in such a highly favoured country as this, be wanted, to convey to these untaught men, the knowledge out of which we derive our blessings, our comforts? Shall they be permitted, under the impulses of nature, to roam over the wilds, gathering their oftentimes scanty, and always uncertain subsistence from the chase, when the earth under their feet is ready, by the application of less toil, to produce the *certain* and *abundant* means of living? Shall they be permitted to cover themselves with the skins of the beasts they have slain, and often suffer for want of clothing, too often indeed from the actual exposure of their bodies to the rigours of the year, when a few looms, and wheels, and a little friendly instruction, would teach them how to manufacture comfortable garments for themselves? And shall they be left alone, to listen at the roar of the elements, and feel their native mountains shake beneath them, and to remain ignorant of the God who rides in the whirlwind, and directs the storm? Shall they be left, crudely to conceive of that Holy Being as they may gather his uncertain likeness from what they behold around them; and be permitted to remain ignorant of all the vast concerns of the future, and blind to their consequences, and none go forth to make all this important and deeply interesting subject, plain to them? Wherefore withhold from them the knowledge of the best and most important things which are known to, and cherished by us, whether they be viewed in relation to the present or the future? Why should we enjoy all that has reference to the perfection of

our nature, and our brethren of the same country, and but a few weeks travel from us, be left to struggle on amidst clouds, and darkness, and suffering, with a dread uncertainty resting on all the future? But to whom am I addressing myself? Happy for the Osages, to one who needs none of these desultory reflections to excite in him those feelings which, to the honour of our country, are beginning to be cherished by thousands. Yes, happy Osages —the days of your gloom are about to close. Already does the light gleam across, and fringe the skirts of the clouds which have so long hung over you. It is so, my dear sir, and I congratulate these people; I congratulate the government, and citizens of my country, that you made a visit to Washington, and offered your services, and had your plans of kindness recognized by the Osages of the Missouri. No longer will our Indians be considered in the light of the beasts of the forests. Our government, long anxious to serve them, has at last arrived at the era when Indian civilization may be registered; and whilst it aids, by such resources as the Congress has put in its power, (and which I trust will be multiplied,) and countenances, and strengthens, all it can, those generous and noble doings of associated bodies of our fellow-citizens, who are emphatically *the best friends of the Indians*, you will have reason to take to yourself, as will your brethren and friends in this great work, much of the luxury which those enjoy who do good.

The country of the Osages of the Missouri is delightful. The mission family who may be honoured with a commission to go to these people, will have every thing to enjoy that a fine climate and soil can furnish, and they may repose confidently in the friendship of the Osages. Their chief business will be to adopt those measures which shall set forth to them in the truest light, an exhibition of their generous object. Once let the Indians see that they are disinterested friends, and have demonstrated to them their usefulness, and no power will be permitted to harm them but at the cost of the blood of those whom they go to serve. Nothing could have been more happily contrived, even if it had been the result of contrivance, than for the two missions to the Osages to follow each other in such quick succession. The Arkansas Osages, and the Osages of the Missouri, are not on friendly terms. Out of the schism which sundered them has arisen much bad blood. And, like most other difficulties with which our aborigines have to contend, this schism was the result of intrigue on the part of rival traders; a cause of affliction to our Indians, to arrest which will require the strong arm of the government, and the passage of that excellent law, or one like it, for the regulation of Indian trade, which originated in, and obtained the sanction of the senate, at the last session of congress, but which, for want of time, was not called up in the house of representatives. This, however, may not be the place for the illustration of this branch of the subject.

The Osages of the Missouri, I was going on to remark, think they are the aggrieved party in this schism—and perhaps they are. If the school now organizing on the Arkansas had got under way, and nothing had been seen doing in favour of the Osages of the Missouri, consequences arising out of the jealousy which this aspect of things must have excited, and out of despair, might have proved serious, as well to the white population bordering their domain, as to the tribes themselves. But as this business has resulted, there will be no grounds for jealousy. I doubt not but the most harmonious and friendly consequences will result to these Indians; and I shall not be at all surprised if, in the course of a few years, they give to each other the hand of fellowship, and consent to a mutual forgetfulness of the past, and bind themselves together once more by the ties of brotherhood and love; and how easy, by the extension of such peaceful posts, would it be, to unite the tribes which inhabit the country from the Arkansas to the Council Bluffs. This could be accomplished by the establishment of a school, and mission family, at Fort Clark, and at the Council Bluffs, on the Missouri. The moral effect which such a line of operation would produce, would be more decisive in harmonizing the frequent commotions that agitate and afflict the Indians in those regions, especially if seconded by a judicious system for the regulation of trade, than would the erection of a battery of cannon, though it would extend from the Arkansas to the Rocky Mountains. Upon this part of the subject, your agents, to whom will be entrusted the establishment of the mission amongst the Osages of the Missouri, will be better able to give you the necessary information.

An enlargement and multiplication of schools are called for, not only by the public sentiment, but by the Indians themselves. These schools must form the foundation of this great work; and, if properly aided by suitable laws for the correction of evil doers, and the proper regulation of a liberal commercial intercourse with all the tribes, there need be no doubt as to the result. It needs only that this system be properly arranged, and set vigorously and harmoniously in operation, to prove to the world how comparatively easy it is to "train up children, *(though they be the children of savages,)* in the way that they should go;" and how they too, when they become old, will adhere to this early training.

The day, I am delighted to think, is at hand, when an Indian war will be as rare an occurrence, as was, half a century ago, a general Indian peace. And kindness will accomplish the work at last, and not force. Force may do where there are no agencies for the promotion of moral influences, and it is prudent to provide the one in the absence of the other. But the time must come, when a military force will be as useless in the Indian country, for *the purposes of war upon the sons of the forests*, as it would be at

this time in the city of Washington, or New-York, for the *purposes of war upon the inhabitants of those cities.*

Yet, it will be no less necessary amongst the Indians, that laws should be established for their government, than it is, that laws should be enacted for the government of our own citizens; nor less necessary that all infractions of their provisions should be visited with their appropriate punishments, in the one case, than in the other.

I sincerely wish you success in the noble work in which you are engaged, as I do all others who have undertaken its promotion. I know that any aid which it may be in the power of the President to afford, and which will be furnished through the medium of the Secretary of War, whose good feelings and hearty co-operation in this benevolent design are known to you, will be most cheerfully granted. As for myself, if I can help, in my feeble way, to forward this cause of suffering humanity, I promise you the best services I may have the ability to render; and those you are authorized at all times freely to command.

Accept assurances of my respectful and friendly regards.

THO. L. MCKENNEY, *S. I. Trade.*

Rev. Dr. Milledoler.

NEW-YORK SUNDAY SCHOOL UNION SOCIETY.

The Nineteenth Quarterly Meeting

Was held on Thursday evening, the 19th of last month, in the Methodist Church in John-street. RICHARD VARICK, ESQ. President of the society, in the chair. The meeting was opened with prayer, by the Rev. Samuel Nott, Jun. The President then read the constitution of the society, after which the reports from the schools were presented. We presume those who heard them read, will be reanimated by a perusal of the following extracts, and we hope they will excite in all, a friendly interest for the Sunday school cause.

The report of the school for *coloured men*, cannot fail to produce astonishment in the minds of those who have so long doubted that the mental capacities of Africans were capable of a great degree of improvement. That school exhibits the most gratifying and cheering spectacle to the Christian and the philanthropist. They may there see men of all ages, from twenty years to three score years and ten, some of whom, a short time ago, were labouring with great assiduity to learn the alphabet, and who are now able to recite whole books of the Holy Scriptures at a lesson! And, God be praised, this precious seed has not been sown in vain—many of them show forth, in their lives and conversation, that they have been with Christ, and found in him the hope of glory.

Among these men, we readily recognize some, who, a few years ago, were Bancker-street sabbath-breakers of the vilest class, but now decent in their dress, orderly in their behaviour, industrious in their callings, *and punctual at school and at church!* The mighty moral revolution which these schools are capable of producing, and, indeed, are now producing, is beyond all human calculation or conception. Wherever they have been established, they have become the nurseries of the church, and thousands, at the last day, shall point to them from their seats in glory, as to them, the very gate of heaven. Who, then, will be so obstinate and blind, as any longer to pretend that Africans are not capable of the same advances in mental improvement as other men in like circumstances?

Our limits oblige us to be very brief, and we would barely further remark, that one striking feature of the reports is, their acknowledgment of the great benefit derived to the teachers, by *weekly prayer meetings*, which have been established in most of the schools.

School No. XXXIV. *attached to St. George's Church, (coloured male adults.)*—One hundred and four scholars have been admitted, which, together with the number in school at our last report, makes a total of 203.—We have dismissed 59—leaving 144 remaining in school. The principal part of those dismissed, have gone to sea. The average number of attendants is 96—the largest number present, at one time, was 125.

A good proportion of the scholars commit the sacred scriptures to memory. L—— B—— recited to his teacher, in four lessons, 350 verses; and A—— W—— the whole book of Romans, containing 433 verses. For this they were rewarded with Bibles, by the Rev. Dr. MILNOR. Nine Bibles and 24 Testaments have been distributed as rewards to other scholars.

We think the progress of the scholars, together with the moral effects that have been produced, will encourage an increased zeal in the cause we have espoused.—17 teachers, 2 visitors, and 10 assistant teachers, are actively engaged in the school at present.

A prayer meeting has been established for the five schools attached to St. George's Church—which is held at the Lecture Room every Wednesday evening.

We have received letters from some of the scholars, who formed a part of the colony to Africa. They appeared perfectly satisfied, and their prospects bid fair for their future prosperity—but alas! the scene was soon changed. God had ordered it otherwise—some of them are now in the confines of the narrow house appointed for all living. However distressing this intelligence may be, let us remember that "God's ways are not our ways," and that he will overrule this awful dispensation, for the best interests of the Redeemer's kingdom.

We have also received, (through one of our teachers,) a communication from Mr. W—— H——, Jr. in Alexandria, (D. C.) stating that a school for coloured people had been established there. The first Sunday they had an attendance of 12. The second Sunday 150—and the third Sunday 200—*with a prospect of an increase of numbers.* They met with great opposition, but were determined, through the assistance of God, to persevere in the glorious work.

(*To be concluded in our next.*)

Arrival of the Rev. W. WARD.

Amongst the arrivals in this city on Thursday last, by the Nestor, was the Rev. WILLIAM WARD, one of the missionaries who has resided at Serampore, in the East Indies, twenty years, and author of a work on the History, Manners, Literature, and Mythology of the Hindoos, in 4 vol. 8 vo.

The object of the visit of this missionary to the United States, is, we understand, to solicit aid for the support of converted natives while obtaining scriptural knowledge in the Missionary College recently formed at Serampore. He has, it seems, obtained more than $16,500 for this object in England and Scotland; and during his short residence in the United States (for he proposes, it seems, to leave England again for Serampore in May next) would be glad to realize what would complete the sum of £5,000—that is $5,700. The expense of the buildings is to be met in India, where, as well as in Britain, this college has received considerable patronage: the Governor-General of India is its patron, and the Governor of Serampore, with Drs. Carey and Marshman, and Mr. Ward, form the Committee of Management. A gentleman in Scotland has given £500 sterling, and another £100 to this institution.

Dr. Carey and his colleagues, it appears, have, for a number of years back, been employing native converts in instructing their fellow-countrymen; they have now more than fifty native preachers. Indeed, it strikes us, that this is the only way in which the religious wants of the population of Hindoost'han, 150,000,000, can ever be met. Where would 75,000 foreign missionaries be obtained, and from what funds could they be supported? And this number of teachers will be required after we have deducted half the population as under age, even if we give 1000 individuals as the flock of each teacher.

The following arguments, which have been urged on this subject, appear to us to be entirely conclusive in support of the absolute necessity of such a college as the one before us.

1. The vast expense of foreign missionaries: the education of a missionary in England, with the outfit and passage money of himself and his wife, does not cost less than $2,600; and their support annually $666. The native, who is on the spot, may be educated for $45 a year—$67 a year will support him in the field as long as he lives.

2. Perhaps the foreign missionary dies in twelve months after his arrival; that is, before he has been able to speak a word to the natives. Seven hundred and fifty pounds sterling will thus have been sunk for ever, and his wife and family will remain to be supported by the society. Four

mission families passed through the United States a few years ago, to Serampore: of these persons, Mr. and Mrs. Biss, Mr. and Mrs. Mardon, Mrs. Moore, and Mrs. Rowe, are already dead; two only survive. To the native missionary the climate is quite as healthful as America or Europe to their natives. If the Hindoo die, $22 50 a year will support his wife.

3. As it respects the language, the climate, the subsistence, the manners, and the modes of thinking and feeling of the inhabitants, all so strange to a foreigner, the native missionary is quite at home.

4. At present, the only practicable mode of instructing the natives is by collecting them in the streets and on the highways; but this exposure to the heat of the climate, though nothing to the natives, is almost insupportable to the foreign missionary.

5. Neither the foreign missionary nor his wife can enter the dwellings of the Hindoos, nor can they obtain access to converse at all with the females. But the native missionary and his wife have many opportunities of carrying into families and to the secluded female, the message of pardon and eternal life.

6. The dialects of Hindoost'han amount to not less than fifty, another formidable obstacle to the conversion of the natives by the medium of foreigners.

7. The foreign missionary, standing amongst a crowd of Hindoos, is supposed to advocate a religion designed only for the whites, the religion of his education; but the Christian Hindoo appears before his countrymen as a *convert*, as a man who has renounced the gods and the Ganges; upon whom his hearers perceive a great change to have been wrought, and who has given up rank, and all that was dear to him, for Christianity.

8. Experience confirms the force of all these arguments:—while the foreign missionaries in India have been the means of some solitary conversions only, large societies of converted natives have been raised by the labours of native missionaries, in various parts of India.

But there is another department of this college which, we confess, is peculiarly interesting to us. Heathen youths, supported by their friends, are beginning to assemble at Serampore, from all parts of India;—they are to have the benefits of this college, and access to its lectures, without fee or reward. The general light which will be thus widely diffused amongst the heathen, added to the instruction which will be afforded by an extensive library now forming, by a large scientific and philosophical apparatus, and by the books which will issue from the college, must, at no distant period, produce a great mental and moral change in a country which has remained in the grossest darkness from the earliest ages.

Societies or individuals, by contributing £200 sterling, ($889) will provide a fund for ever for sending out these native preachers; or, the small sum of $50 annually, (say by ten individuals) will meet the education of a successive supply of these interesting heralds, each one of whom may be conferring on multitudes, through a long life, the unspeakable benefits of Christianity. For more particular information respecting the great work the Lord is carrying on in India, by our English Baptist brethren, we would refer the reader to our former numbers, and especially to the plan of the college, (p. 270) and to Mr. Ward's letter in this number of the Herald.

Several of the clergymen of New-York have already, we hear, resolved to give to this college all the support in their power, and we hope the mi-

sionary from Serampore will find in the United States all, and more than all the assistance he asks. DIVIE BETHUNE, Esq. is the Treasurer for New-York, for this most interesting and important institution; and we dare say there is not a clergyman in the United States who will not gladly forward any donations committed to his care.

SUMMARY.

By the return of Mr. JAMES DOUGHEN, who went out with the colony to Campelar, Africa, and other sources of intelligence, we learn that the first attempt in this benevolent enterprise has been followed with the most melancholy consequences.

The colony consisted of 82 people of colour, and 12 whites: of the former, 15 had died when Mr. D. left Campelar, on the 9th of June, and of the latter Mr. Doughen is the only survivor. Mr. Crozier died on the 15th of April, Mr. Townsend on the 16th, and Mr. Bankson shortly after. The Rev. Mr. BACON was taken ill at Campelar, on the 17th, and after remaining in that state nine days, was prevailed on to go to Sierra Leone for medical aid, but he died on his passage, the 3d of May, at Cape Shilling, an English settlement.

Before Mr. Crozier died, he appointed Mr. Coker, a mulatto, and one of the emigrants, as his deputy agent in case of his death.

The annual general meeting of the FIFTH WARD BIBLE ASSOCIATION, was held on Monday evening, the 23d ult. in the Methodist Church in Duane-street. After the Report of the Board of Managers had been read, William C. Mulligan, Esq. and the Rev. W. Patten, addressed the meeting, and urged the necessity of an increased attention to the wants of this part of our city. The meeting was well attended, and we hope the Board will be encouraged to renew and double their efforts the ensuing year.

The church and congregation under the pastoral care of the Rev. Mr. FREY, having resolved to unite with the Presbytery of New-York, the ordination of elders and deacons, took place on Sabbath evening, the 5th inst. The Rev. Mr. McClelland preached an appropriate and eloquent sermon on the occasion from 1 Thess. v. 12, 13.

A new Episcopal Church and congregation has been organized at Greenwich Village, near this city. We understand that the use of the large room over the Engine House, at the corner of Christopher and Hudson-streets, has been obtained for a temporary place of worship, and that the Rev. George Upfold, M. D. has received and accepted a call as their pastor.

A box is placed in the office of the CHRISTIAN HERALD, to receive such donations as may be given to "*The Female Missionary Society for the Poor of the city of New-York.*" The importance of this society, and the low state of its funds, are particularly noticed in our last number, to which we would direct the attention of the pious and benevolent. When the Lord says, "the gospel shall be preached to the POOR," who dare withhold the means?

Errata.—Page 384, last number, for "*Adyeott,*" read *Adyelott.*
bottom line, for "*this,*" read *the.*

To Readers.—We solicit the particular attention of our readers to the notice of Mr. Ward's arrival in this city, and the object of his mission stated in the preceding pages. A little delay in issuing this number of the Herald has been unavoidable.

THE CHRISTIAN HERALD.

VOL. VII.] *Saturday, November* 18, 1820. [No. XIV.

Miscellany.

ANTICIPATIONS REALIZED.

A PRINCIPLE of unreserved obedience, is the grand article in the missionary spirit. This principle we think happily and correctly illustrated in a sermon preached more than eight years ago, sometime before our first missionaries sailed for India. The Reverend Author having yielded to our solicitations, we are enabled to present our readers with some extracts; and this we do, partly for the developement of the principle, and partly from the gratification we ourselves felt, in perusing a record of anticipations of a blessing to obedience, which have been so signally fulfilled.

The doctrine alone answers all objections: must not the blessing realized silence all objectors? And when God brings so great a blessing upon the exertions of those who obey him in blessing others, will not all obey?

The discourse is founded on Mark, xvi. 15—"Go ye into all the world, and preach the gospel to every creature." It is in obedience to this command, that the author endeavours to enforce the duty it implies, as follows:—

"Says God to the Jews, 'What things soever I command you, observe that you do it: Thou shalt not add thereto, nor diminish from it.' Does it seem to them useless to destroy the altars of the idol gods, after they have destroyed the heathen themselves? Does it seem to them as well to offer their burnt offerings on domestic altars, with rejoicing, as to carry them a tedious journey to the place where God has chosen to cause his name to dwell?—They are not to listen to the decisions of their own understandings, but to consider all that God commands as right, and, whether they see the necessity or not of the command, to be obedient.—'Whatsoever I command you, that observe and do.'

"In many cases, indeed, God's commands leave with us a discretionary power: we are commanded to aim at a particular object, while, according to the dictates of our judgment, *we* are allowed to select the means which, in our view, most directly tend to accomplish it.

"In other cases, the particular means are commanded, and whether we will employ them, is left neither to our discretion, nor to our choice. Though other means may seem, to *our* limited capacities, more calculated to promote the object than those

which God commands, the direction still remains—'Whatsoever I command you, that observe and do.' His command has marked out the path, and it is rashness for us to endeavour to make another.

"My brethren, we are too apt to forget our province. We take it upon us to plan, when our only business is to execute: to inquire into expediency—perhaps to desist, when it is our duty to obey. Yea, even when aiming, as we trust, at the great objects, the glory of God, and the salvation of souls, we are more apt to seek to accomplish them by what we think the most eligible means, than to search out and employ the means which *He* has appointed. We endeavour to do something in our own way, while obstacles prevent us, and dangers deter us, from direct obedience to his commands. We quit the chart that He has given us, and sail at random, because that chart, we think, leads upon rocks, and shoals, and quicksands.

"But, my brethren, if we have a definite command to direct us in promoting the objects which he have at heart, is it right, is it safe, to quit that command, and to endeavour, by our wisdom, to devise a surer method than obedience to it. When God commands, we have no right to examine either into the expediency of the command, or the advantages which will result from obedience. Our business is to obey.

"In such cases, does it seem to us that our efforts will be fruitless? We must give up our own judgments, and trust in faith.—Are there obstacles in the way? we must endeavour to surmount them. Does obedience require self-denials? we must make them. Do dangers present themselves? we must brave them. Does obedience require our blood? we must spill it. We ought to remember, that in obeying a plain command we cannot be wrong—while, in adopting a plan of our own, we certainly are.

My brethren, let those who seek their own, and not the things which are Jesus Christ's, form their own plans. But let not us. If we join with God in endeavouring to accomplish the purposes of His grace, let us trace the line which He has marked, with undeviating step. Let not our sloth, or our self-interest, or our cowardice, or our unbelief, lead us from it, that we may find an easier, safer, or surer path.

"Though obedience to the command may seem to us not to be the most likely means to obtain success, shall we prefer the decision of our own judgment, conflicting as it does, with the unerring wisdom, as well as the sovereign authority, of our King?—What are we that we can decide? Creatures of yesterday, we are—and how little do we know? We have never entered, nor are we capable of entering into the great secrets of His plan of grace. We cannot tell what shall prosper—whether this or that. Whenever we quit the light which divine command sheds before us, we walk in darkness—though guided by our own desires, we

know not whither we go. Do we leave the command of God, because we think that obedience will be of no avail, either to the glory of God, or the salvation of men? But are we *certain*, that to obey our decisions will be of more avail? Do we leave the command of God because of the obstacles that present themselves in the way of obedience, or the dangers that await us if we do obey? Are we certain that we shall meet neither with obstacles nor dangers, if we obey our own decisions? Or, when God commands, do we dare to fall back because there are obstacles and dangers? Or can we say that he will not remove those obstacles as the obedient pass on—that he will not shield them from those dangers? Or can we say that it is not better to be met in the path of duty by insurmountable obstacles, or even fall victims to danger, than to tread a single step in another path?

"My brethren, we should not wish to mark out the path for ourselves. Blind as we are, we shall find it infinitely wiser to be led by God, who is wise enough, and good enough, to deserve our implicit faith. Without His voice, we know not whether to turn to the right hand or to the left. When he speaks, we may rest satisfied that it is wise to obey; for, from eternity to eternity, his eye sees, and his voice speaks; therefore, is the perfection of wisdom. Suppose that in obeying the divine command, our hopes of immediate usefulness are disappointed; still it is wise to obey. We may have fulfilled our part in the great plan, though the fruit of our particular labours may not be manifest.

"When the great Master Builder has appointed to us our work, it is not so much our business to see that the building rise, as to be faithful to our posts. One master builder, so adequate to his task, is enough to oversee the work. And in this have we confidence—the building will rise—and the work of a single faithful labourer shall not be lost.

"My brethren, it seemed expedient to illustrate this general principle of *unreserved* obedience to the divine commands, before proceeding to the consideration of that which is given in the text. If this principle has been correctly stated, our only inquiry seems to be—

"1. What did this command require in the apostles to whom it was addressed?

"2. Does the command impose the same duty now that it did on the apostles?

"3. And what is its peculiar application to individuals?"

Did our limits permit, we should gladly present our author's clear illustrations of these three points, and his answers to the interrogatories; but we must pass on to the conclusion, in which he applies the position laid down in the former part of the discourse, in the following manner:—

"Now, my brethren, having explained the nature and applica-

tion of this command, let me ask, can any, ought any objections to be made to unreserved obedience? Should it not be the voice of every lover of Jesus, let the attempt be made to fulfil it. Advance, ye disciples of Christ, who began at Jerusalem to carry the news of the gospel to every creature; advance, and enter into countries yet unexplored—and let the reviving voice of salvation be heard among the captives of sin. Unbar the barred door—enter the dangerous way—overcome the obstacles, and risk your life among its hazards. It is an objection to attempts to spread the gospel, which arises in the minds of many, that our domestic wants are yet unsupplied—that many of our churches are yet unprovided with pastors, and that many parts of our land have scarcely the appearance of Christian order. Many make this objection, who are deeply interested in the cause of Zion.—They say our efforts are needed at home—and it is chimerical charity, in the present state of things, to be exerting them abroad.

"My brethren, it is not my object to attempt, by argument, to invalidate the objection which is here stated. Let me rather say to the objector, only in coincidence with my subject—It is our duty to obey the plain command of Christ, and not to trust in judgments so inadequate as ours, to the task of deciding on such a subject.

"Shall we depart from our directions, and adopt our own plans of usefulness? Shall we refuse to attempt to evangelize the heathen, and expend our whole strength in promoting the gospel in our own land, when God is able, even of these stones, to raise up children unto Abraham? How know we, but if putting an unsuitable value upon our own strength, we spend our time and our talents in domestic usefulness, the work will languish in our hands? And on the other hand, how do we know but, if we obey in faith, a blessing may flow back upon us, in consequeuce of our obedience in other lands; but that our labours and our obedience may be recompensed, an hundred fold, into our own bosoms.

"Does the objector say, that hundreds of persons are needed for our domestic churches? I ask, on the one hand, how do we know, but if on this account we neglect to obey, when the events of providence, and the example of the saints, so strongly invite us to duty, but that the spirit will cease to be poured out upon our youth—so that our rising pastors shall teach, for doctrines, the commandments of men—so that our churches shall ask for some to lead them in vain? On the other hand, I ask, if we obey, how know we but a new spirit will be shed forth? How know we but the Lord will increase, from our colleges and schools, an hundred fold, the number of our faithful and zealous ministers, in answer to the prayers of those who shall lift up their eyes and behold the greatness of the harvest, and pray earnestly for an increase of labourers? How know we, but the minister who now speaks in

vain, sabbath after sabbath, and year after year, will then speak to the conviction and conversion of a multitude of sinners?

"I do not, my brethren, dare to predict on this subject. But is not the way of Christ's command the better way? And if domestic labours are of uncertain issue, is it not better to obey and to trust in faith? Whether God will at this day bless the gospel at home or abroad, we know not. 'It is not for us to know the times and the seasons which the Father hath put in his own power'—it is for us to obey. For eventual success in any of our endeavours, we shall never have to answer. That which we shall never foresee is not our guide—but the command of Christ.

"True it is, the church of Christ has not attained, in our own land, its utmost height. But are we certain that it can, till it diffuses its benefits to others? Perhaps it is as improper to suppose, that the church can attain its proper glory, while exerting only domestic efforts, as that a nation should attain to martial prowess, to martial glory, whose strength remains domesticated—whose armies never fight a battle, but who remain disbanded at home.

"But besides the objection drawn from the state of our internal affairs, there remains another, drawn from the difficulties, the obstacles, the dangers, that present themselves, in attempting to spread the gospel in heathen lands. And here it can neither be doubted nor denied, that difficulties, obstacles, and dangers, belong to an attempt to spread the gospel.

"But, have we a right to consider these, when the alternative is obedience to the command of Christ? If so, why did not the apostles, when their Saviour was gone, return to the occupations from whence they had been called, and abandon the project of evangelizing the world? Did not obstacles, difficulties, and dangers, as great as any we can foresee, present themselves to them? Especially when those obstacles, difficulties, and dangers, had been so particularly declared to them by their Master himself.

"My brethren, when you consider all the circumstances of the case, the command of Christ, as given to his apostles, is one of the most astonishing requirements that was ever made. Behold a little company, unnoticed and dispersed—without funds—without credit—without learning—without experience—commanded, to do what? From Bethany they were to return to preach the gospel at Jerusalem, the scene of their Master's sufferings and death. And afterwards passing again through the villages where he had been despised and abused,—and where it had been told of him that he was *dead*, to preach the gospel there.

"My brethren, even this must seem to them a most stupendous, a most unpromising work. Though they were to speak to a people whose language was their own, and who had been nurtured in a religion which is only the door to the religion of the cross.—How must it seem to them then, to hear a command requiring them likewise to go to nations of other tongues—and worshippers

other gods? To hear that they, who had perhaps never gone over the bounds of the holy land, were to be witnesses to the faith of Christ, even to the ends of the earth. And yet, did these apostles object to the *command*, which directed them to a course of life so singular—so useless—so hazardous? If any of the followers of Christ may object, on account of difficulties, obstacles, or dangers, these should have done it. But where are their objections? Hear what is said of them. When he was parted from them, immediately after giving the command, 'They worshipped him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God.' The next thing we see of them—wasting no time, and appalled by no dangers—they are making preparations to commence their ordered course. Peter, standing up in the midst of the eleven, says, 'Of all the men which companied with us, all the time that Jesus went in and out among us, beginning from the baptism of John, unto that same day when he was taken up from us, must one be ordained to be a witness with us of his resurrection.' Having thus prepared, and after having continued in prayer, endowed with power from on high, and being enabled to speak with other tongues, they begin their work. As the prospect before them did not deter them, the evils that they meet do not induce them to desist. They go on, a pattern to succeeding ages, in obeying the divine command. Shall it be said that they were not a pattern, for they were miraculously endowed? I answer, the adversary made, if I may dare to call it so, miraculous opposition. They were entering an untried field—feeble in strength, few in number, and almost unknown in the world. But now, if I may say so, we are grown so powerful, that, without miracles, we are as strong as they were with miracles. Without them we can as well overcome the obstacles, remove the difficulties, or brave the dangers. It is obvious now, that I speak of their miraculous powers alone; and not of that converting agency of the spirit, which, alike with them or us, is the only effectual cause of the spread of the gospel.

"My brethren, if the little band, who saw only the humiliation of our Lord, were not deterred, shall we be?—when such a multitude of Christians covers the world, witnesses that he blesses the efforts of those who promulgate the gospel?"

From the Guardian.

SICK-BED REPENTANCE.

THE author of the following narrative, has given assurances of its truth.

Providence, June 5, 1820.

The subject of the following melancholy narrative, resided in this town a few years since—was a near neighbour, and personally known to the writer. She was the only surviving daughter

of respectable parents, and a darling child. Her temper was mild and conciliating; and her life had been comparatively inoffensive; or as some would say, *innocent*. I had missed her several weeks, and, upon inquiry, learnt that she was lying ill in the last stage of a consumption. I immediately went to see her, and found her as described. She evidently had not many weeks to live: and upon conversing with her, I found she was perfectly insensible of her situation. Nothing appeared further from her thoughts than death. Though almost wasted to a skeleton, she seemed to cling with determined hope to life, and said she was mending daily. I saw the idea was strengthened by the assurances of her physicians, and the mistaken tenderness of her friends, who could not bear to alarm her. The perplexity and painful embarrassment I laboured under, from a sense of duty, and the fear of being prevented seeing her, if I attempted to undeceive, cannot be described. But as I had always believed it was better to draw by love than drive by fear, to allure by the promises of the gospel rather than terrify by its threatenings, I determined to try, by tenderness and persuasion, to gain her attention to eternal things. I visited her every day, and spent hours in reading the word of God, and endeavouring to point out its truths, and adapt its precious counsels and promises to her case. Often has my heart died within me, when, in the most interesting part of a subject I was reading, or speaking of, she would fall asleep, or betray, by a look of listless attention, or total abstraction, that she took no interest whatever in it. One effort was yet to be made, which was to apprise her of her danger; for it was evident her whole thoughts were employed on the subject of her recovery. Some of the family became convinced of the necessity of undeceiving her. They consented she should be told; but were unable to tell her themselves: and to me they delegated the dreadful task. Gratified as I was at this revolution in their feelings, I can never describe my own, when I found the room deserted, and myself left alone to deliver so fearful a message. The sense of my accountability, both to her God, and her earthly friends, for the manner in which this was done, almost overpowered me; and I was more than once tempted to retreat: but again, the worth of an immortal soul would urge me to faithfulness. She regarded me with disturbed attention, while I endeavoured, in the gentlest manner, to convince her of her danger; and the imploring look that seemed to say, "Oh, for pity's sake, deceive me," wrung my heart to agony. At last, after a pause, she told me I was mistaken—that I did not know the nature of her disease—nor how sick she had been before—that she was now much better; and, if not disturbed, should certainly recover.—The only satisfaction I obtained, was a promise of attending to the things of religion, and a consent to have a pious minister, whom she named, visit her, and pray with her. He came; and

being a man of some medical skill, as well as faithful in his vocation, he questioned her respecting the progress of the disease: after which he prayed. His prayer was for a person about to launch into the eternal world. It was fervent and appropriate. He even commended her parents to the supporting grace of God, in the trying dispensation they were about to experience. All delusion vanished. She could not now remain insensible to her situation. For a moment after his departure she was profoundly silent. A convulsive heaving of her bosom, alone evinced she had life. At last she uttered a piercing shriek, "Oh, now I know that I must die." With frightful violence she wrung her hands, and uttered the loudest lamentations. Apprehensive that her immediate dissolution would follow, some one administered a strong opiate; but it had no effect. A Christian friend in the room succeeded in calming the hurricane of passion and terror, by telling her these loud lamentations had no part in appeasing the wrath of God, or in fitting her soul to appear in his presence. For an hour she listened with deep attention, while we endeavoured to open the gospel plan of salvation through a crucified Redeemer, and dwelt upon the mercy and goodness of that Being who casts none away that come to Him. Soothed by these promises, she resolved to set about the business of prayer and self-examination without delay. For several days her attention seemed absorbed in this great object. She assiduously studied the scriptures, and seemed engaged in prayer and repentance. Her friends had contemplated removing her a few miles from town, anxious to try the effect of change of air and scene; low as she was they could not give it up; and she was accordingly removed. A new physician was called in from the neighbourhood, who gave her hopes, that, by adopting a change of diet and medicine, she might be restored to health. Delusive hope! During the succeeding fortnight, which was the last of her life, the business of religion went on slowly; divided between her fears of death and sanguine hopes of life; and, separated from her Christian friends, she relaxed her efforts and zeal, confined them to quietly reading a chapter in the Bible, offering up the morning and evening sacrifice, and awaited, with composure, the dreadful messenger, of whose near approach she seemed to have no idea.

One evening she awoke at the going down of the sun, and complained of intense cold. It was in vain every attempt was made to warm her. She continually demanded new applications, until her father, unable longer to conceal the cause, said, to her oft repeated question, "What makes me so cold?" "my child, it is death!" With a look of indescribable horror, she exclaimed, "Is it possible? Can this be death I feel? Am I dying?" "You certainly are, my poor child," said the afflicted parent. "Oh why," said she, "did I not know this before? But, self-deceived, I have no excuse to offer. Oh, had I attended, as I ought, to the

words of the good minister, or to that Christian friend who sought to warn me of my danger, instead of the terrors I now feel, I might have been rejoicing in a reconciled God: though late, He would have accepted my sincere repentance." Her mother exhorted her to go to Him now. She apparently prayed in great agony of spirit. And here let me pause to remark—whatever difficulties sinners offer to the scripture character of Jesus Christ—whatever doubts they may have, or affect to have, with respect to His nature, or His mission—"the great teacher, Death," seems to take away the film of ignorance, as well as prejudice, and to reveal the divine character of the Saviour fully and clearly. The prayers of this interesting penitent were continually addressed to the Lord Jesus Christ, not only as the friend of sinners, but as the God whom she had offended, and who had created and redeemed her. "Thou God of mercy, thou Saviour of sinners," she would say, "have mercy on my soul! Spare me until I have made my peace with thee!" She then asked if she could live until to-morrow. Being told it was improbable she could survive but a few hours, she prayed with great earnestness for another day to live. "Oh, but for one day," she would say, "but one more day to live;" but finding herself going fast, she continued to implore the pardon of her before neglected Saviour. Her agonizing prayers, clothed as they were in rich pathetic language, were enough to melt a heart of stone. Her afflicted mother, whom nothing but the grace of God supported in this trying scene, tried to apply the promises of the gospel, exhorting her to give herself up entirely to the care of that compassionate Saviour who died for such as her. She continued until past midnight in this distress. Her voice and strength seemed to hold out to the last. There was no cessation of her cries until a few moments before her death, when she was silent. Her mother, hoping to gain some evidence of her peace, said, "Do you feel any more comfortable?" "I don't know," said she: "would I could live one more day! But if it must be so—not my will but thine be done. Blessed Saviour take me to thine arms." She then sunk back on the pillow, and expired.

We do not presume to lift the veil that hides the eternal world, or to anticipate the judgments of God, further than His word has revealed them. But surely we may, from this example, press upon the attention of all, particularly those who trust in a death-bed repentance, the necessity of attending now to the things that concern their everlasting peace. The uncertainty of such a repentance being sincere, when driven to it by the near prospect of death, cannot be too often shown. Still more vain the assertion that we are good enough to die. The young lady mentioned, was as amiable as most who are denominated so; but she was at last taught she wanted "that holiness without which no man can see the Lord." Her mother has often told me, that, amiable and use-

ful as she was, she never presents herself to her mind but in one character; and that, whether asleep or awake, whenever she is brought to her view, it is in the attitude of pleading for mercy; and with the heart-rending supplication, "Oh for another day to live!" "Thou God of mercy, if but one more day."

Intelligence.

ENGLAND.

BRITISH AND FOREIGN BIBLE SOCIETY.

Right Hon. Lord TEIGNMOUTH, President.

Summary of the Sixteenth Annual Report, May, 1820.

We were favoured with a copy of this report last month, and shall improve the first opportunity of laying the substance of it before our readers, though our limits will not permit us to do justice, either to the Report itself, or the highly interesting appendix which accompanies it. Many articles of intelligence which it contains, have already occupied our pages, and those we shall barely notice.

France.—Commencing with France, the Committee announce with pleasure, that the Protestant Bible Society of Paris, has amply justified every expectation which its establishment, and the high character of its patrons and conductors, had excited.

After noticing the first annual meeting, and the report and addresses delivered on that occasion, (which will be found p. 781 of our last volume, and pp. 303–307 of this volume,) the Committee express their satisfaction in adding—"that the zeal for the dissemination of the scriptures, and the desire to peruse them, are not confined to the Protestant part of the French population. In the course of the past year, a larger number of Catholic Testaments have been issued than in any preceding. They have been dispersed through Catholic channels: they have found their way into the hands of adults, as well as into schools, and many instances have been reported, in which the perusal of them has been attended with the happiest effects."

United Netherlands.—During the last year, this society has made considerable progress, and put into circulation 2,500 copies of the scriptures more than the issues of any preceding year.

The numerous constituent societies of this National Institution, have emulated each other in exertions within their respective districts, and in a zealous co-operation with the Central Society at Amsterdam. Christians of every denomination, and even Jews, evince the most eager desire to possess the scriptures: and their dissemination has been, in a variety of instances, attended with the happiest effects.

Attention has also been diligently paid to the wants of the co-

lonies, and foreign settlements, dependent on the crown of the United Netherlands.

At *Surinam* more especially, the work of distribution has been going on very prosperously. Hebrew Testaments have been largely demanded by the Jews inhabiting that colony, who (in the language of the report,) exhibit a desire for this holy volume, which is rarely to be met with in Europe.

Switzerland.—We now pass on to Switzerland, which has continued to evince a laudable zeal in the great work of disseminating the Holy Scriptures among her simple and interesting population.

The *Basle* Bible Society, and the printers connected with that institution, have issued, in the course of the past year, 30,000 copies of the Scriptures, and 30,000 more have either just left the press, or are on the point of being completed. The number either issued or undertaken, within the last eighteen months, amounts to upwards of 55,000 copies. The German translation of the monthly extracts has been attended with very considerable advantages. Copies have been widely circulated both in Switzerland and Germany; and the perusal of them has tended greatly to dispel prejudice and encourage exertion.

The Zurich Society has increased in support; and the Schaffhause Society, since the festival of the reformation, has been under the necessity of giving applicants tickets, to be exchanged for Bibles, in proportion as the required copies could be successively furnished from the presses at Basle.

At St. Gall, the last edition of 3000 copies of the Testament is nearly exhausted, and preparations are making for proceeding to a new impression.

The Grison's Bible Society is engaged in printing the New Testament in the Upper Romanese dialect; and in the mean time, the distribution of the Scriptures in the Romanese, German, and Italian languages, is proceeding with equal diligence and discretion.

From Bern, the intelligence received is particularly gratifying. "Our Bible associations," writes the venerable vice-president of the Bern Bible Society, "maintain their zeal, collect liberal contributions, and assist us with much prudence and discretion, in the dissemination of the word of God: and we frequently receive from them most affecting intelligence of the blessing which attends their labours. We also assemble the Committees of this city, in order to communicate to them the most interesting particulars from the accounts thus transmitted, and to animate them with fresh zeal."—The printing of an edition of Piscator's German version of the Bible, and which has been from time to time deferred, seems likely soon to be accomplished. "A few weeks ago," writes a correspondent, "we were still uncertain whether we might venture to undertake so expensive a work: but God confounded our unbelief by the arrival of a letter from England, communicating

an extract from the last will of my departed friend, George Moslyn, Esq.; who has generously bequeathed 200*l.* sterling to our society in aid of the distribution of the Bible in this country."

A new and promising Bible society has been established for the canton of Glarus.

The distribution of the Catholic Scriptures in the cantons adhering to that communion, has been industriously and discreetly continued by the enlightened ecclesiastics, and other individuals, whose exertions in this line the society have had frequent occasion to commend. More than 6000 copies have passed into those channels, within the year, through the useful medium of the Basle Society.

The Committees of Lausanne and Neufchatel are indefatigably employed in preparing a revised quarto edition of Ostervald's Bible.

Of the Geneva Bible Society, the Committee only remark, in the words of its excellent president; "Our Biblical labours proceed well: thanks to your powerful support. The translation of the sheets of correspondence is attended with success, and the transmission of them into France appears to have produced great benefit."

Germany.—Germany has furnished much intelligence of a satisfactory nature, in the course of the past year; from which we can select only a very few brief particulars.

The Hambro'-Altona Bible Society has commenced printing an edition of Luther's Bible.

The Bremen Society has paid attention to the wants of the Catholics; who have received Testaments in the version approved by themselves, and many of whom have become members of the society, and contributed liberally towards its funds.

The auxiliary society at Gottingen has established five associations in connexion with it, in the three ecclesiastical circuits of Gottingen, at Dransfeld, and Hertzberg. The spirit of this society, and the useful influence it is producing, will appear from the following declaration of the Rev. Professor Staendlin, on transmitting a copy of its report: "The word of God is again obtaining its former authority and influence in Germany, triumphing over the systems of a spurious philosophy and the efforts of a merely profane science, which, while it abounds in criticisms, and glories in philological learning, loses sight of the very essence of religion."

The Bible society of Hesse Cassel is in full operation. The good effects of a recent visit from the president of the Sleswig-Holstein Bible Society, the Landgrave Charles, brother to the sovereign of Hesse, are thus pleasingly described:—"The friends of truth in this place have been materially strengthened in their pious activity by the animating example of our Landgrave Charles during his last visit here; the hours spent in conversa-

tion with this enlightened prince, on subjects which the world can neither discern nor relish, were seasons of delight and refreshment to all those to whom he communicated the pious sentiments of his heart."

The society at Hesse Darmstadt, as well as those at Giessen and Worms, continues to distribute the Scriptures among a population suffering from the distressing consequences of the late destructive war. The venerable superintendent Muller writes :— "Our stock of Bibles is now almost entirely exhausted; and it is incredible with what eager desire and grateful joy this sacred work is received by all. Since we commenced our distribution, the number of applicants for a Bible has increased to several thousands, whom we cannot supply; the promised subscription for the year being utterly inadequate to such extensive demands."

Of the Frankfort Bible Society the most satisfactory accounts have been furnished. From its position as a thoroughfare for travelling journeymen and mechanics, and the reputation it has acquired by the condescending notice of it on the part of the Emperor Alexander, the society of Frankfort has found abundant opportunities of diffusing far and wide the oracles of God.

The Wurtemberg Society is assisted by seven auxiliaries, and one association; in addition to which it has derived contributions from nearly all the corporations of tradesmen, and from the merchants' clerks. Since the establishment of the institution, more than 35,000 copies of the Scriptures have been put into circulation, nearly two-thirds of which were Bibles. The patronage of the sovereign continues to be accompanied by indications of a sincere and increasing interest in its prosperity and efficiency. In addition to the grant of a building formerly referred to; which grant was afterwards enlarged, his majesty has sent 500 florins to the society, and given permission to apply freely to him whenever they have any request to make.

The Saxon Bible Society, after issuing more than 15,000 Bibles, and 6000 Testaments, has found itself so pressed by demands, as to be under the necessity of having recourse to another impression of the Bible. The whole edition of 3000 copies, in the Wends' dialect, had been disposed of by anticipation before it left the press.

At the anniversary of the Saxon Society, the noble president, Count Hohenthal, minister to his Saxon majesty, delivered a very striking address, in which, after many pertinent remarks on the degeneracy of the age, (which he ascribes to the neglect of a religious education as its principal cause,) he draws the following conclusion :—

"O let us, who are members of the Bible society, daily read the Bible, with fervent prayer to God that he would open our understanding, and give us to experience in our own hearts the power of his word. The more we make ourselves acquainted

with the Scriptures, the more plain will that become which at first was unintelligible to us. Let us take care that our children acquire a taste for the word of God; and that by the use of the Bible in schools, the volume itself be put into the hands of the children of the poor: that the rising generation may enter into the world, enriched with scriptural ideas, and filled with divine truth: this is the surest way to improve the condition of mankind."

A very gratifying report has been transmitted by the Eisenach Bible Society, from which it appears that their anniversary meeting in July last was highly satisfactory. The grand duke and duchess have manifested a warm friendship towards the society; not a few of the poor have brought their humble offerings; and the most grateful emotions have been excited by the affecting acknowledgments of those clergymen and schoolmasters whose parishes and schools had been supplied with copies of the Scriptures.

Prussia.—Under the continued patronage of the king and the members of the royal family, the Prussian Bible Society enjoys that prosperity which encourages the belief that the blessing of God is upon it. The number of Bible societies, more or less connected with it, amounts to thirty-three, independently of Bible associations. Through these societies, 13,750 Bibles, and 11,550 Testaments, have been put into circulation during the past year: and the central institution alone, within the five years since its formation, has issued 22,724 Bibles, and 8,900 Testaments, in the German, Polish, Bohemian, Wendish, and Swedish languages. The hospitals and prisons have been furnished with copies of the Scriptures, and every prudent regulation has been adopted for securing the permanence of the books in the several wards, and their constant and attentive perusal.

Denmark.—The Danish Bible Society appears only to have waited for a sufficient supply of the Scriptures, in order to develop its energies. So rapidly has the society extended itself over the face of the country, that there are few places of any consideration, in which an auxiliary has not been, or is not likely soon to be established. The cause is also very warmly espoused by numbers of the clergy of every rank, and among them the bishops stand particularly distinguished. Much had been done towards effecting this pleasing result by the residence of the Rev. Dr. Henderson in Denmark.—Of 10,000 Bibles, and as many Testaments, printed by this society, nearly the whole have been distributed, and new editions of both are now in the press.—His Danish majesty, on receiving the last report of the Sleswig-Holstein Society, addressed to the secretary, the very Rev. Dean Callisen, the following acknowledgment:—"We have received, to our highest satisfaction, the Third Annual Report of the Sleswig-Holstein Bible Society humbly transmitted to us by you; and it is

our wish, that the exertions of this society may ever be attended with the best effects. We commend you to the kind providence of God.

" Given at our castle of Fredericksburgh, June 22, 1819.

(signed) " FREDERICK REX."

A similar testimony of approbation was given to the proceedings of the high court of chancery for the duchies of Sleswig-Holstein and Lauenburgh.

It was not, however, by the supreme authorities and persons of elevated condition alone, that the conduct of this society was approved; its labours were also appreciated by those who moved in the humblest walks of life. " A farmer, who wishes not to be known (writes Dean Callisen,) has presented to the society 10 rix-dollars, collected by the daily deposit of one Danish shilling."

The Bible associations in the country parishes continue to flourish, under the pastoral encouragement of their ministers; and the Committee at Sleswig watch over all the numerous auxiliaries and associations throughout the duchies with parental attention, and see the fruit of their cares in the returns of an active and cheerful co-operation. The zeal of their pious president, the Landgrave Charles of Hesse, operates powerfully on the movements of this Committee. His highness enters very earnestly into the affairs both of the Sleswig-Holstein and the Hesse Cassel Society.

Sweden.—The Swedish Bible Society, under the patronage of his majesty, and the prudent direction of its indefatigable president, Baron Rosenblad, continues to maintain its high rank among the Continental Bible Societies. At the close of its fourth year, the society had printed, including what had been done by its predecessor the Evangelical Society, 66,700 Bibles, and 71,100 Testaments; making a total of 137,800 copies of the scriptures, of which 118,140 had been put into circulation.

The Upsala Society was stimulated to great exertions by the last address of the venerable Archbishop, a short time previous to his decease. Having invited and admonished all the clergy in his diocess to unite with him in personal inquiry from house to house, in order to ascertain the want of the scriptures, a large number of copies was ordered from Stockholm, and distributed among the poor, in the grammar schools, work-houses, hospitals, prisons, and other public institutions. The expense of this distribution was discharged by the liberal collections made at the Jubilee of the Reformation, in consequence of a recommendation to that effect from the throne.

The Skara Society, aware of the difficulty, on the part of the poor, of raising a sufficient sum to purchase a Bible, yet desirous to encourage the principle of purchasing, adopted the plan of accommodating the poorer parishes on credit; and the effect has been, a considerable increase in the number of applications.

By the agency of the society at Hernosand, "the word of God (observes the Report) will now be conveyed to our benighted brethren (the Finlanders and Laplanders) who are spread over these northern regions, where the foot of a Swede has seldom trodden, and where the voice of a messenger of the gospel is still seldom heard."

(*To be continued.*)

From the Sixth Report of the Auxiliary Society at Boston, Lincolnshire.

The number of Bibles and Testaments issued by the Boston Auxiliary Bible Society, and the associations connected with it, in the past year, is ONE THOUSAND and EIGHTY-EIGHT; which, when added to those distributed in former years, and by the Ladies' Association, make a grand total of THREE THOUSAND SIX HUNDRED and FIFTY-TWO copies of the Holy Scriptures, in whole or in part, circulated through the medium of this society, since its first establishment.

The total amount paid to the Parent Society during the past year, arising from the above subscriptions, and receipts for Bibles and Testaments sold by the auxiliary society and ladies' associations connected with it, is $1,955 60, which, added to the contributions of former years, amounts to *eight thousand seven hundred and ninety-four dollars and fifty-five cents, contributed by this town and neighbourhood, in furtherance of the objects of the British and Foreign Bible Society; of which sum, two thousand nine hundred and forty-one dollars and sixty-three cents, have been appropriated exclusively to its extensive operations abroad.* The Ladies' Bible Association of this town have gone on, increasing in interest and usefulness. The total sum collected during the past year, is, $780 16; of which $239 52 have been given by free subscribers, the remaining $540 64, have been given by subscribers for Bibles. The number of Bibles and Testaments distributed have been 396, which, added to 356, distributed during the preceding thirteen months, makes a total of seven hundred and fifty-two copies of the Holy Scriptures already put into the hands of the poor of this town and neighbourhood, through the medium of this association, in little more than two years!

A poor old woman, who some time since received her Bible, always welcomes her collector with smiles of gratitude. She has almost paid the full price for it, and is therefore under no obligation, in that respect; yet she always expresses her warmest thanks, and, upon one occasion, said, that in supplying her with the word of God, the lady had done her a far greater kindness than she would have done in giving her fifty pounds; for her Bible, through the divine blessing, she could enjoy, while the money would have been of little service to one just sinking into the grave. he is 80 years of age.

The collector calling at a house in her district to solicit subscriptions, the woman said she should like very much to become a subscriber, but she feared her husband would not sanction it.—The collector calling again soon after, the woman informed her that she had determined to become a subscriber, but requested the collector to call at her mother's for the subscription. Her husband, on hearing that she was paying a penny per week for a Bible, thought it was more than they could afford, and, after all, did not suppose it would be of any use to them. The woman continued paying, but still receiving abuse from him; at length, the time arrived when they were to receive their Bible. The Bible itself was received much better than the collector; for, soon after they had it in their possession, the woman met with the collector and expressed her pleasure that her husband was so far altered in his regard for the Bible, *that he actually was improving himself in reading, in order to be able to peruse it*, and said, the collector might afterwards call at their own house for the weekly contributions. Calling afterwards at the house, the collector met with the man, who received her with great civility, and, on her observing the Bible carefully preserved by an appropriate covering, she remarked that they seemed careful of it; "Yes," the man observed, "I believe you have brought me the best book in the world." His future conduct proved that his assertion was founded on a real sense of its worth: for it is known on good authority that he is in the daily habit of perusing it. Such has since been his zeal for the regular payment of his subscription, that, on one occasion, his wife, having no pence, begged the collector not to mention it before her husband, as he would rather deprive himself of any thing than allow the collector to go unpaid.

FRANCE.

From the Rev. M. Boissard, one of the Secretaries of the Paris Bible Society.

Paris, May 5th, 1820.

I could wish it were in my power to give you an adequate idea of the great good which is doing in France by means of the distribution of the holy Scriptures. There is not a pastoral visit I pay among people of the middle rank, where I do not discover some happy results. I see tradesmen making it their duty to read every evening to their families and their apprentices, assembled around them, a chapter of the Bible. The women, particularly, are acquiring a most happy taste for these domestic lectures. Some who could not read, endeavour to learn the art, in order to be able to read the holy volume for themselves. You behold the Bible regarded in these humble habitations as holy; and it is not without great respect, that it is taken out of the neat case in which it is carefully deposited after reading. The distri-

bution of the holy scriptures in German and French which I have made, in concert with our zealous brother, the Rev. Mr. Monod, jun. in the hospitals, poor-houses, and prisons, have there, likewise, excited the liveliest gratitude; and I am in possession of most touching letters which poor prisoners have written to me, to thank me for having procured for them this source of edification and consolation.

UNITED STATES.—OSAGE MISSION.

Extract of a letter from Messrs. Vaill and Chapman.

Little Rock, Arkansas Territory,
August 19, 1820.

DEAR SIR,

We arrived at the Post in health, where we passed the sabbath the 2d of July. While there, two of our sisters, Miss Johnson and Miss Hoyt, and two of our hands, were taken with the fever. Sister Johnson had a long and distressing sickness. Sister Hoyt, though we were far less alarmed at her symptoms at first, was seized with a disorder, evidently in the end the typhus fever, which moved on, resisting human skill, and completed its work on the 20th, after a sickness of 17 days. One of the hands, taken sick at the same time with sister Hoyt, and with the same disorder, died on the sabbath following. The other is still living, and still with us. As he was a faithful young man, and desirous not to be left alone, we brought him along; but we have not had the benefit of his labour since. The young man who died, was one whom we took at Pittsburgh, and who had been a faithful boatman. On the day of his death, Mrs. Vaill was taken sick, and was seriously threatened; but by assiduous application, under the blessing of God, her fever was broken in a few days. It then assumed the intermittent form, and has continued more or less to this day, but with greatly diminished effect. She is now gaining strength. Sister Lines was seized about the 16th. Her health had been firm beyond most of the sisters, and we felt strongly persuaded, for several days, that she would soon recover. But on the 20th, when sister Hoyt yielded up her breath, we began to fear the consequences of sister Lines' sickness; and on the 24th we were called to realize our fears, and to mourn again. Brother Redfield and brother Fuller were taken about the 18th, and were brought low. The disorder did not, however, assume the most threatening form. It partially left them in about ten days. They have had frequent relapses, and are still feeble. Brother George Requa, one of our most active members, was reluctantly obliged to yield to disease, and has been seriously afflicted. Brother William C. Requa, was seized with the fever on the day of our landing; and after a week's illness, his fever

assumed the symptoms of an intermittent; he has since been gradually recovering.

We arrived at this place on the 23d of July. The continuance and increase of the sickness on board, appeared to render it necessary that we should stop. The country below has no good water, and is too level to be very healthy; and this was recommended to us as the most eligible place. Here we found the land more elevated, with good springs of water; and although the village is new, having been commenced last winter, yet we found two small cabins unoccupied, and reared but a few days before our arrival, as though prepared in providence for our present necessity. In these cabins we laid our sick, and found room and resting place for the family.

It became necessary, at this place, to unload our boats and air our goods. The heat was excessive; and, having such a number of persons on board, many of whom were sick, our situation called for relief.

On landing, our first object was to provide for the sick. The next week was employed in building a store-house, unloading the boats, conveying our provisions and goods up the hill, and storing them away. During that week, brother Vaill, who had been for several days in a feeble state, was visited with the fever, and the sole direction of the business, of course, devolved on brother Chapman. It was to him a laborious and fatigueing week. He held out until Saturday, when he was violently attacked with the fever. On the 9th day, his fever assumed the typhus form, and for two days the family were much alarmed with the apprehension that he was about to be taken from us. We prayed to Him who hath said, *I will be with thee in trouble;* and on Tuesday he began, to our great comfort, to mend. He is now gradually gaining strength. Mrs. Chapman has been sick with the fever for two or three weeks, but is now almost restored. For several days past, two of brother Vaill's children have been afflicted with the intermittent. This disorder is not considered dangerous; but, in this climate, it is weakening, and, while it continues, distressing.

This, dear Sir, is the story we have to tell of our afflictions.—We would call them our light afflictions, because we hope they will work out for us *a far more exceeding and eternal weight of glory.*

P. S. August 24.—Sister Beach is still quite sick with the fever, but we hope not dangerous. Brother Spalding has also been recently taken with the fever. With the exception of these two, all who have been sick are convalescent. Brother and sister Vaill, sister Chapman, sister Cleaver, and brother William C. Requa, are able to attend to business again; and the others are rapidly gaining strength. This disorder, however, is critical, and the convalescent are subject to obstinate intermittents.

From the Religious Intelligencer.

STATE OF RELIGION IN THE NORTHERN SECTION OF NEW-YORK.

The following is the Narrative of the State of Religion within the bounds of the Synod of Albany: read and adopted at their Annual Meeting in Brownville, September 15th, 1820.

To hear of the prosperity of Zion affords peculiar pleasure to her children. Such pleasure, the Synod of Albany have it in their power to bestow upon the churches and congregations under their care; by a relation of the dealings of God towards them during the past year. A year which will be set down in the annals of this judicature of the church of Christ, and in the hearts of its members, as having been most signally distinguished by spiritual blessings; one in which the interests of the Redeemer's kingdom have been greatly advanced; and which, when the redeemed of the Lord shall stand upon Mount Zion, and looking down upon the darkness of the bottomless pit from which they have been recovered, will be remembered by them with unutterable joy. In recounting these favours, conferred upon us by the hand of our covenant God, the Synod feel that they have been bestowed upon very unworthy labourers; that they are the favours of a sovereign, yet compassionate Jehovah; and would, with one heart, adopt the appropriate language of the Bible, and say, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." Whatever of success might be attributed to us, viewing ourselves only as the instruments in God's hand; we would, with the deepest submission, bring it all to the foot of the cross; convinced that "Paul may plant and Apollos water, but God must give the increase."

The Synod of Albany is made up of seven Presbyteries; and to have a clear and correct view of the state of religion, it will be necessary to retrace the providence of God during the past year, to each of these presbyteries, commencing with that of St. Lawrence. The Synod are very happy to have it in their power to state, that in the large, comparatively new, and in many respects, important part of the country within the bounds of this Presbytery, there has been a very visible and pleasing change in the state of morals. They who have been accustomed to see the Lord's day profaned by forbidden labour; and who, in the public service of God, have met with only a few of Zion's worshippers, now tell us of order, regularity, and very visibly an increasing desire to hear the word of God, and to attend upon all the ordinary means of grace. By several congregations under their care, new and commodious buildings have been erected and dedicated to the service of Almighty God; and the whole state of morals and of society greatly improved. In several of the towns within the bounds of this Presbytery, the interests of vital godliness have also been considerably advanced; and in many of their

churches, though there has not been what is generally denominated a revival of religion, yet there have been many instances of hopeful conversion. Scattered throughout the bounds of this Presbytery are many, not only hungering, but starving for the bread of life; many small societies that have no teachers, and are crying in the spirit and with the anxiety of the Macedonian man, "Come over and help us." Here are large districts of country entirely destitute of the means of grace; and which, in earnest and pressing strains, beg the prayers and the exertions of the devoted missionary of the cross. It is with pleasure the Synod state, that *moral* order pervades, in a good degree, the *military* stationed within the bounds of this Presbytery; that they have been supplied with copies of the holy Scriptures, and manifest some disposition to attend upon the means of grace. In Lewisville, God has shed down some of his precious mercy drops, and made his children there to rejoice in a revival of his work.

In the Presbytery of Champlain the state of religion is, on the whole, favourable in those places which enjoy the stated means of grace. Upon Potsdam and Lorain, God has began to pour down the influences of his Holy Spirit; and the effects are already very visible. We trust that he is about to gather in a rich harvest of souls in those places. With the exception of these two places, there have been no special revivals; yet the outward means are well attended, charitable institutions are prosperous and multiplying, and a good degree of harmony pervades their churches. This Presbytery is in the midst of a moral wilderness. Large tracts of country inhabited, but no one to preach to them the unsearchable riches of Christ. This is a region which has hitherto been greatly neglected. The precious streams of salvation, at which the way-worn pilgrim drinks and refreshes his soul, have flowed around it in every direction; but have not yet broke their way through this spiritual desert. They have heard from a distance the sound of the waters, but their thirst has not been allayed. The glimmerings of light that have occasionally flitted across their horizon, have exposed to their view the dark, cold cloud that hangs upon them, and they wait with indiscribable eagerness the rising of the King of Day. From the windows of their cottages, and from the tops of the mountains they are looking forth, and the anxious cry, "Watchmen what of the night," is raised throughout their benighted borders. When, oh when shall their cry touch the hearts of our churches, and the faithful missionary be sent to tell them of Jesus. To the Presbytery of Oneida, God has manifested himself again in ways of mercy. With only one or two exceptions, the congregations under their care have been more than ordinarily engaged in religion during the past year; and several of them blessed with the special presence and work of God. Upon Holland Patent, Clinton, New-Hartford, Whitesborough, Utica, Westmoreland, Mount

Vernon, Litchfield, and Union, the Lord has rained down righteousness, and many precious souls have been quickened by the vivifying influences of the Holy Spirit. If it were proper to make any calculation on a subject of this nature, the Synod would remark, that from the statements of the members of that Presbytery it would appear, that more than *seven hundred* souls have been born unto God during the past year. The fruits of these revivals, like those of every other genuine work of grace, have been peace and holiness. In view of this conquest, made by the great Captain of our salvation over the hearts of his enemies, we cannot refrain from saying, "Go on thou Prince and Saviour, from conquering to conquer, until every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

Passing on to the Presbytery of Otsego, we are still able to mark the footsteps and the victories of the King of kings. Particularly in Cooperstown and Sherburne, the Lord has appeared for the salvation of many. In the former of these places, the revival began in a very interesting and powerful manner; *so interesting*, and so *powerful*, that if the relation did not exceed the bounds of such a narrative, the Synod would be happy to give it to their people. The fruits of this revival were 191 hopeful converts; and in Sherburne about 200. The general features of the work in these societies, were similar to those of the other revivals within the bounds of this Synod.

From Otsego, we come to the Presbytery of Albany. Here have been gathered many trophies of the cross during the last year. In *ten contiguous towns* there have been special and powerful revivals of religion; but more particularly at Saratoga Springs, Malta, Stillwater, Ballston, East Galway, West Galway, Amsterdam, and Schenectady, the work has been overwhelming. To give any thing like a particular account of these revivals, would very far exceed our limits. We can only say that the work has been very general throughout these towns; that it has been accompanied with very deep and pungent convictions of sin as committed against a holy God; and that its fruits have been such as to convince the most incredulous, that of a truth the Lord was here. The arrows of the Almighty have been sharp in the hearts of his enemies. Many a proud sinner has been humbled, and there is good reason to believe that nearly *two thousand* souls have been washed in the blood of the Lamb. A year, such as the past has been, was never known before in the bounds of this Presbytery.

In the Presbytery of Columbia, God has also made bare his arm for the salvation of sinners. At Schaghticoke, North Pittstown, and at Nassau, more than *one hundred* give hopeful evidence of being born of God. The same shower that watered the vineyard in the Presbytery of Albany, was spread out over these places. In Lansingburgh there has been more than an ordinary

attention to religion, and about 16 or 20 give evidence of a saving change.

Other places, not particularly named, within the bounds of this Synod, have made large additions to their churches during the past year; and an increased interest to religion, as well as a more faithful attendance upon the means of grace, have been very manifest.

With these rich and abundant effusions of the Holy Spirit God hath been pleased to bless our seminaries of learning. In Union and Hamilton Colleges there have been special revivals of religion; the fruits of which are the hopeful conversion of thirty-four in the former, and seventeen in the latter of these institutions. Thus, with the smiles of his Providence upon these colleges, our Heavenly Father is mingling the converting and sanctifying influence of the Holy Spirit: and we fondly hope, preparing many faithful labourers for the fields already white with the harvest.

In some of our congregations lukewarmness and apathy still prevail. O would to God it were not so. But on all such the Synod would loudly call; and urge them to be up and doing in this day, distinguished by God's merciful visitation to our churches.

On a review of the whole, we would cordially and unitedly say, "Bless the Lord O our souls, and all that is within us bless his holy name, and forget not all his benefits."

JONAS COE, D. D.
JOHN FROST,
HALSEY A. WOOD,
} Committee.

NEW-YORK SUNDAY SCHOOL UNION SOCIETY.

Nineteenth Quarterly Meeting.

(Concluded from p. 414.)

In our last we were obliged to omit most of the extracts from the Reports that we designed to lay before our readers, as illustrations of the fact that these schools are the nurseries of the church, and capable of producing a great moral revolution in our city population, and in the rising generation wherever they are established. We now conclude our notice of the reports, with increased assurance that this subject is fast rising in the public estimation, and that the opposition to instructing the children of the poor, and the coloured population of our city, and of our country too, will soon entirely cease. Amongst those who opposed Sunday Schools in this city four years ago, and those who deemed them unnecessary, we now find some of their warmest advocates and most zealous promoters. At that period, we recollect to have been told, that such institutions were not wanted in this country at all, or certainly not for many years to come; and then only in manufactories, where children are employed all

the week:—and we were pointed to the New-York Free School, in which many more might then have been accommodated, as a reason for this assertion. But it is now seen, as was then predicted, that the Sunday Schools have been the means of furnishing the Free Schools with pupils, in such numbers, that that society has been obliged to extend its accommodations to several new schools, and all of them are full, and still more are needed.

Union is strength.—This truth has never been more clearly and happily shown than in Bible and Sunday School Societies; and we should greatly rejoice—and may we not hope to see all the Sunday Schools in this city united, under the appropriate title of the "*New-York Sunday School Union?*"

School No. I. *attached to the South Dutch Reformed Church.*—The conduct of most of the scholars, while in the school, is such as to merit commendation. Soon after the departure of the mission family for the Osages, a box was placed in the school, to receive the contributions which the scholars attending the male and female schools belonging to our church, might be disposed to make towards the object of the mission. *Five* dollars have in this manner been collected, and forwarded to the Treasurer of "The United Foreign Missionary Society." The box is still continued in the school, to receive the mites which the scholars may yet wish to cast into the treasury of the Lord.

The prayer meeting, of a number of the teachers and scholars, is still continued on Sabbath evenings; and occasionally meetings of this kind have been held during the week. Although we do not know that since the last Report any in the male school have been brought "from darkness to light;" yet, in the female school, we have met with a few instances in which we trust that the Lord has owned our labours, and brought sinners to a knowledge of himself.

School No. III. *attached to the Brick Presbyterian Church.*—Exclusive of the scripture proofs, there has been recited by the Testament classes eight thousand verses. From 15 to 20 boys have been rewarded monthly, each with a tract, by the Visiting Committee, for reciting proofs; and two premium Bibles have been distributed since our last Report was submitted. No deaths have occurred in the school for the last 6 months, but a number of our pupils have been visited with dangerous sickness; and at these seasons, when visited by their teachers, both parents and children have manifested the most lively feelings of gratitude. Some of these children continue to cherish a sense of their dependance, and of the sinfulness of their hearts, and their obligation to their instructors and to God. At some of our visits at their dwellings, for the special purpose of conversing with the parents on the welfare of their immortal souls, we have witnessed the silent tear steal down their cheeks, and approve of that holy law which condemns their sins of omission and commission.

Our weekly prayer meeting is still continued, and it is with joy that we are enabled to say, that another individual has united herself to the visible church, who says, that she dates her first serious impressions at one of these meetings. Another of our teachers, during the last quarter, has made a public profession of religion, and commenced a course of studies preparatory to the ministry, making, in all, five young men who, during the last two years, have left us and are now engaged in their studies. A prayer meeting is held in the school room on Sabbath mornings, half an hour previous to opening the school, for the special purpose of imploring the outpouring of the Holy Spirit on the school. Many of our older Christian brethren encourage us, by their presence and counsel at the school; and, upon the whole, we feel animated in our labours, and earnestly hope and expect, yet to see many brought into the kingdom of our Lord Jesus Christ, through the instrumentality of Sunday School instruction.

School No. IV. *attached to Christ Church, in Ann-street.*—The superintendents, with great pleasure, present the result of their exertions, in directing the concerns of the school. From a review of the several teachers' statements it appears, that in the last six months, 11,199 verses, or 373 chapters, have been committed to memory by 24 boys.

A prayer meeting, for the teachers of the male and female schools attached to the church, was commenced some time ago, *on* recommendation of several members of the church. These meetings are highly useful and interesting, and are frequently attended by our pastor. The evening is generally spent in devotion, which we trust will have the effect, through Divine assistance, of encouraging our hearts, and strengthening our hands, in the great work we have before us.

School No. VIII. *attached to the Methodist Episcopal Church.*—Though we cannot mention any particular instances of conversion, we are happy to state that many of the children are moral, and attentive to religious instruction. We feel not discouraged because the fruit of our labour does not appear in the abundance we could wish, for the promise animates us. Our teachers are young men, punctual, zealous, pious; who "let their light shine" before their tender charge, and endeavour, by precept and example, to direct their infant feet to the paths of wisdom.

School No. X. *attached to St. George's Church.*—The changes which have taken [illegible] e the last report, are still, we doubt not, fresh in yo[illegible] pecially that afflicting dispensation of an all-wise [illegible]ich has removed from among us one* who ha[illegible] to the service of his Redeem[illegible]

[illegible] Chap[illegible] [illegible]led on the 23d of June last, in the 2[illegible] discharge of his duties as [illegible] th whom we are acquainted [illegible]ent than Mr. Abrams, du[illegible]

the morning of his days, who willingly stepped forward to the assistance of the school, when in its infancy, and who so long continued faithfully to perform his duty, even to that time when he was called to reap the reward of his labours. Being united to many of us by the strongest ties of grace, and to all by that friendship which should distinguish fellow-labourers in the same work, and to be thus suddenly separated from us, was indeed calculated to awaken in us feelings of the deepest sorrow. Yet, in the midst of these sorrows for the loss of him, in whose society we had anticipated many days of happiness, was intermingled the pleasing reflection of knowing, that we were not called to sorrow as those who have no hope.

Another important change has also taken place since our last report, viz. the separation of the white, from the coloured boys, after much deliberation, and agreeable to the advice of many active persons in the Sunday school cause; believing also ourselves, that such a change would more effectually promote the end we have in view, we thought proper to transfer the second division of our school, composed of coloured boys, to school No. 24, taught in Rose-street.*

School No. XXII. *attached to the Mission Church,*† *in Banckerstreet*—Is under the care of one superintendent, one secretary, and six teachers. The number of scholars on the register is 70. Since our last report, 53 have been admitted, 54 dismissed, and one has been removed by death.

A great portion of our school consists of boys unable to read the word of God, and the most of those who, from time to time, are received, are found to be grossly ignorant; yet, for the want of a sufficient number of teachers to instruct them on the sabbath, these boys are very irregular in their attendance, and their improvement is not so encouraging as we could wish, but the zeal and eagerness manifested by the testament class is such, as to afford us much satisfaction. This class consists of 18 boys, about 12 or 15 of which are usually present at a time. These boys have committed to memory, during the last six months, ten thousand three hundred and fifty verses of scripture, besides a considerable number of scripture proofs: 6,410 of the above-mentioned verses were committed to memory by six boys.

We feel it incumbent on us to observe, that no rewards have

four years. Many can bear witness to the earnestness of his zeal, and the fervour of his piety, in labouring to promote the spiritual interests of all within the reach of his admonitions, or his example. He has left a widow, a child, and near and dear relations and friends, to mourn his early death, but not as for those who have no hope. He discharged the duties of a son, a husband, a father, a friend, in a word, of a *Christian*, with as few aberrations as fall to the lot of most of our fallen race.

* We would earnestly recommend the adoption of this plan, in all cases where the necessary accommodations can be provided for separate schools, as we believe its utility has been abundantly tested by experience.

† We here beg leave to call the attention of our readers to the notice, in our last number, of the Female Missionary Society, under whose care this church is conducted.

been offered to any, simply for excelling others; we are convinced that this system has ever had the most pernicious effects; that, while it affords encouragement to a few, it actually discourages a great majority; and that its tendency will ever be, to foster in the breasts of those who are competitors for the prize, a spirit of jealousy and envy, and to prevent the exercise of that brotherly love and affection for one another, which ought to be inculcated.

One of our teachers has, we trust, been made a subject of divine grace, and has united himself with the church to which the school is attached.

School No. XXIII. *attached to the Baptist Church.*—We rejoice in Divine permission to communicate, that a former learner in this school, (at its first establishment,) and whose irregularity of conduct, at that time, gave much uneasiness to his superintendent and teacher, has now become an exemplary character, and lately made a profession of religion. Among the applicants we have from time to time been receiving, there have been some foreigners, who, having shared in the same privileges at home, no sooner have they fixed their abode, than the parents have sought for the Sunday School, and in two instances, children have been received and established in our school, the fifth Sunday from shipboard! Such instances are testimonies of the acknowledged usefulness of the institution, and cannot but awaken the dearest sympathies of the Christian heart—which distance can neither dull nor obliterate—while the cheering recollection is urged, that, though far separated, the same spirit of love excites to exertion, uniting them as one family, in extending the vast concerns of an eternal world, by so simple and beautiful a system.

We tender our grateful acknowledgments to the Visiting Committee—much of the success of our exertions is connected with their's.

School No. XXIV. *(for the instruction of coloured boys,) attached to St. George's Church.*—The school now consists of one superintendent, two visiters, eleven teachers, and about 100 scholars, whose average attendance is about 50 each day. Our teachers are chiefly very young persons—two of whom, (now aged about *eleven years,*) have been for *four years constantly engaged* in the instruction of the younger classes.

During the time St. George's Church has been shut, for the purposes of cleaning, and also of erecting additional galleries for the accommodation of the children's schools, which the vestry were enabled to do, through the liberality of the Rev. Dr. Milnor, our school was accommodated at Christ Church, in seats appropriated for our use.

On Wednesday evenings a prayer meeting of the teachers and the elder scholars of the schools of our church, is held. This, we are pleased to say, is well attended, and we look to it as a great strengthening in the work in which we are all engaged.

Our good pastor has provided a collection of very interesting tracts for distribution, as rewards, in the school, and in the families of the scholars. He has also proposed a monthly reward of a Bible, to the learner of the greatest number of verses of scripture.

School No. XXV. *attached to the Methodist Episcopal Church.*—About two years ago, a number of the boys became religiously exercised, and about ten or twelve professed to have experienced the forgiveness of their sins. Several of them have since fallen away, some of them have gone to other schools, while two or three have gone to distant parts, and, as far as we know, they still retain their integrity. One, who became a teacher immediately after his professing religion, has, to our regret, removed to Long Island, whereby we are deprived of his assistance. He still continues eminently pious. Others, of late, appear to be seriously inclined, so that we are not without hope, that the Lord will again visit us, and that our labours will not be in vain.

PUBLIC EDUCATION IN THE STATE OE NEW-YORK.

His Excellency Governor CLINTON, amongst other important subjects submitted to the consideration of the Legislature, at its present session, communicates some highly interesting information respecting the extent of public education in this state, and the means provided by that honourable body for its support. Although "the number taught in our schools, is equal to nine-tenths of the whole number of children between the ages of five and fifteen years," yet a more liberal provision is necessary, to ensure ample means for the education of every child in the state. This city alone, has about *eight thousand* children without the means of instruction, and this number is exclusive of about nine thousand who are taught in sabbath schools, not all of whom are provided with week-day schools. "The whole appropriation for the promotion of education, may be estimated at two and a half millions of dollars," which "may appear highly liberal," but, His Excellency justly remarks, "yet when we look at the resources, population, and extent of the state, and consider that knowledge is essential to the happiness and dignity of man," "we must feel persuaded, that more munificent dispensations ought to be afforded for its encouragement and diffusion."

We have no doubt the following extracts from His Excellency's speech, will be found interesting to our readers:—

"The flourishing condition of our seminaries of education, furnishes additional inducements to continue and to extend the patronage of the state. In six thousand common schools, organized under the act for their establishment, three hundred thousand children are taught, and 160,000 dollars are annually appropriated to the compensation of the teachers. I am informed by the useful and able officer who presides over this department, that the number of pupils at present taught in our schools, is equal to nine-tenths of the whole number of children between the ages of

five and fifteen years, and approximates to one fourth of our wh
population. There are probably twenty schools in this state c
ducted on the Lancastrian system exclusively, and several oth
which follow it partially, but not so far as to assume a distinc
character. In some of these establishments, several young n
have been recently instructed as Lancastrian teachers; and
to be hoped that this system will be carried into the most ex
sive operation. There are now, upon an average, about fifty sc
lars for every schoolmaster, under the present plan of comm
schools; and, whether the number be great, or be small, the
troduction of the Lancastrian method is of importance: for,
mitting, in all cases, the competency of the teacher to att
to all his pupils, yet, when we consider the rapidity of acqui
instruction under that system, and reflect on the useful ha
which it forms, and the favourable impressions which it ma
on the minds and the morals of those who participate in its be
fits, we cannot hesitate to give it a decided preference.
education of youth is an important trust, and an honourable vo
tion, but it is too often committed to unskilful hands. Lib
encouragement ought unquestionably to be dispensed for incr
ing the number of competent teachers.

"In thirty of the forty incorporated academies, there were,
last year, two thousand two hundred and eighteen students
which, six hundred and eighty-eight were engaged in learn
Latin and Greek. The fund appropriated for the benefit of th
institutions, is about 320,000 dollars.

"In Columbia, Union, and Hamilton Colleges, there are
hundred and twenty-two students, and in the two Medical Colle
one hundred and ninety-six. The grants to these establishm
amount to upwards of 720,000 dollars: and, perhaps, the wh
appropriation for the promotion of education, may be estima
at two millions and a half of dollars. Although this sum may
pear highly liberal, yet, when we look at the resources, pop
tion, and extent of the state, and consider that knowledge is
sential to the happiness and dignity of man—to the existenc
republican government, and to national power and glory, we n
feel persuaded, that more munificent dispensations ought to be
orded for its encouragement and diffusion. And I would
ularly recommend the education, at the public expense
listinguished and selected for moral superiority, or
e. A measure of this nature is strictly in unison
ius of our government, and would have a tendency to
the equilibrium of society—to mitigate those prejud
spring up in the freest communities—to develope inte
sources, which would otherwise be lost to the world,
ite a spirit of emulation propitious to the interests of k
, and promotive of the fame and prosperity of our cou
n I contemplate the vast resources of the state, and par

larly the immense revenue which will accrue from the completion of its great plans of internal improvement, I entertain a confident expectation that the rising, and all future generations, will experience the continued and increased munificence of government, exercised in different ways, and through various channels, for the promotion of instruction, and the propagation of knowledge."

PROCLAMATION,

By De Witt Clinton, Governor of the State of New-York.

WHEREAS public demonstrations of gratitude to Almighty God, especially for signal and unmerited blessings, are enjoined by the most impressive considerations of patriotism, and the most solemn obligations of religion—And whereas it hath been His divine pleasure to continue His manifestations of great goodness to the people of this state, in averting the ravages of pestilence, multiplying the fruits of the earth, promoting the diffusion of religion, advancing the interests of knowledge, prospering internal improvements, and vouchsafing the enjoyment of liberty, peace, and plenty—

NOW, THEREFORE, under a grateful sense of these indulgent dispensations, a solemn coviction that private happiness and public prosperity are indissolubly connected with the cultivation of religion, and a deep solicitude to endeavour to merit the favour of Divine Providence, I do hereby recommend to the good people of this state, the observance of *WEDNESDAY, the sixth day of December next*, as a day of public prayer and thanksgiving.

In witness whereof, I have hereunto subscribed my name, and [L. S.] and affixed the privy seal of the state, at the city of New-York, this 25th day of October, Anno Domini, 1820.

DE WITT CLINTON.

NEW-YORK BIBLE SOCIETY.

The Annual General Meeting of this society, was held on Monday evening last, at the City Hotel; General MATTHEW CLARKSON, President of the society, in the chair. The meeting was opened by the Rev. BENJAMIN MORTIMER, Minister of the United Brethren's (Moravian) Church in this city, with reading the 72 Psalm. The annual report of the Board of Managers was then read by Dr. Valentine Mott, Prof. Coll. of Phys. and Surgeons. The following resolutions were offered, and followed with appropriate addresses.

On motion of the Rev. R. B. E. M'LEOD, of the Associate Reformed Church, seconded by the Rev. J. M. MATTHEWS, of the Reformed Dutch Church—

Resolved, That the report of the Board of Managers just read be accepted, and printed under the direction of the Board.

On motion of JOHN NITCHIE, Esq. Agent of the American F

ble Society, seconded by the Rev. SAMUEL NOTT, Jun. late a missionary at Bombay—

Resolved, That the thanks of this society be presented to those of the Ward Bible Associations, that have promoted the object of their association.

The Rev. WILLIAM WARD, one of the Baptist Missionaries, of Serampore, East Indies, whose arrival in this city was noticed in our last number, then rose and addressed the meeting, with a particular reference to the moral state of India.

We intended to present a sketch of Mr. Ward's address, but our present limits will oblige us to omit any further remarks.

PENNSYLVANIA.
For the Christian Herald.

Milton, 1820.

Mr. Editor.—I send you the following copy of a letter which I received last sabbath, from a scholar in a sunday school, of which I had the direction. If you will give it a place in your *Herald*, it may be an encouragement to others who are engaged in conducting such valuable institutions. Ill health has compelled me to relinquish my labours in the school for a season. I alter none of the words, but give you an exact copy. May the Lord bless your labour for good. T. R.

Dec. 26, 1819.

Dear Sir.—I rite you a few lines to inform you, that I am very much oblige you, for your keeping school, and for the good advice and the books you gave us, for since the time I saw you last, I have reason to believe that God has for Christ sake pardoned my sin, and there is three more of your school-children has got religion; I hope will not take amiss my sending you these few lines, as I believe you were the instrument in the hand of God, for my gitting religion; I hope you will not forgit to remember me in your prayers, though I am poor. ELIZA JOHNSON.

The Treasurer of the Young Men's Missionary Society of New-York, acknowledges the receipt of sixty dollars, through Mrs. Bethune, from the Female Beneficent Society, of Steel Creek, North Carolina.

New-York, 10*th Nov.* 1820. J. W. KELLOGG, *Treasurer.*

Receipts by the Treasurer of the American Bible Society for October, 1820.

To constitute persons members for life.—Rev. Moses Warren, of Wilbraham South Parish, (Mass.) from the ladies of his parish, $30. Rev. Royal Robins, of First Society of Berlin, (Conn.) by the ladies of his society, $30. Rev. Lewis Leonard, of the Baptist Church, Poughkeepsie, by the Female Bible Society of Dutchess county, $30. Rev. John Lord, of Nelson, Madison co. (N. Y.) $30. Rev. John H. Livingston, D. D. President of Queens' College, (N. J.) $30. Mr. Thomas Dixon, New-York, $30.

Donations from Societies and Individuals.—Donation from E. S. $2. New-Bedford, Fair Haven, and Dartmouth Marine Bible Society, (Ms.) $24 87. Salem County Bible Society, (N. J.) $35. Beaufort (S. C.) Bible Society, $110; for Bibles, &c. $40. Newark Female Bible Society, (N. J.) $65 30; for Bibles, &c. $54 70. New-York Female Bible Society of People of Colour, $11 25; for Bibles, &c. $17 75. Female Juvenile Bible Society of Elizabethtown, (N. J.) $26 75. Elizabethtown Femr

Bible Society $41 25. Nassau Hall Bible Society, (N. J.) $50; for Bibles, &c. $57 38.

From Bible Societies, &c. for Bibles.—Pendleton Bible Society, (S. C.) $100. New-Jersey Bible Society, $500. Bedford County Bible Society, (Va.) $70. Yorktown Female Bible Society, (N. Y.) $12. Ulster County Bible Society, (N. J.) $30 62. Middlesex County Bible Society, (Conn.) $70 42. Hampden County Bible Society, (Mass.) $88 87. Sandy Auxiliary Bible Society, (Ohio) $8. Boston and Vicinity Bible Society, (Mass.) $40 60. New-Providence Female Bible Society, (N. J.) $16 36. Niagara County Bible Society, (N. Y.) $50. Camden County Bible Society, (N. C.) $75. Rahway Female Bible Society, (N. J.) $11 99. New-Hampshire Bible Society, $450. Green County Bible Society, (N. Y.) $200. Chenango County Bible Society, (N. Y.) $100. Clarkesburgh Bible Society, (Va.) $36. Sales to individuals, $101 60. Total, $2,677 74. WM. W. WOOLSEY, Treasurer A. B. S.

The issues from the Depository of the American Bible Society, for the month of October, were as follows:—Bibles, 3,981; Testaments, 1,631; Value $4,062 42.

Additions to the Biblical Library.—Luther's German Bible, quod. Tubingen, 1764, presented by Mr. James Stevenson, jun. of Washington county, (N. Y.) Ostervald's French Bibles, folio, Neufchatel, 1772, presented by Francis S. Key, Esq. of Georgetown, (D. C.) Owen's History of the British and Foreign Bible Society, vol. 3d, octavo, London, 1820, presented by that Society. The Helvetic Bible, folio, Zurich, 1531, presented by Jacob A. Vanden Heuvel, Esq. of New-York.

J. NITCHIE, Agent A. B. S.

A HYMN

By KRISHNU, *the first Hindoo baptized in Bengal, and now a Preacher of the Gospel.*

O thou my soul, forget no more
The FRIEND who all thy mis'ry bore;
Let ev'ry idol be forgot,
But, O my soul, forget HIM not.

BRUMHU* for thee a body takes,
Thy guilt assumes, thy fetters breaks,
Discharging all thy dreadful debt;—
And canst thou e'er such love forget?

Renounce thy works and ways with grief,
And fly to this most sure relief;
Nor HIM forget who left his throne,
And for thy life gave up his own.

Infinite truth and mercy shine
In HIM, and he himself is thine;
And canst thou then, with sin beset,
Such charms, such matchless charms, forget?

Ah! no—till life itself depart,
HIS NAME shall cheer and warm my heart;
And, lisping this, from earth I'll rise,
To join the chorus of the skies.

Ah! no—when all things else expire,
And perish in the general fire,
THIS NAME all others shall survive,
And through eternity shall live.

* The Hindoo name of the One God.

THE CHRISTIAN HERALD.

Vol. VII.] *Saturday, December* 16, 1820. [No. XVI.

Miscellany.

ADDRESS

Of the Rev. WILLIAM WARD, *of Serampore, delivered at the late Anniversary of the New-York Bible Society.**

To the Editor of the Christian Herald.

DEAR SIR,

I HAVE no memorandum of the facts stated at the late meeting of the New-York Bible Society; but those facts have made, during a long residence in India, so deep an impression on my mind, that I can easily recall them.

The state of your Indians, however deplorable, and however loudly it may call upon American Christians for compassion and renewed effort, compared with the state of the heathen in the East, strongly proves, that it is better to have no religion, than to be under the influence of a system wholly false. Almost all the miseries brought upon the Hindoos in the present life, arise out of their philosophical and religious theories.—For instance, the following practices derive their origin from the philosophical theory, that return to the soul of the world, or absorption into spirit, shaking off all liability to future birth, and all connexion with matter, can only be attained by an entire subjection of the bodily organs, and the annihilation or extinction of the passions.

In former times, multitudes of Hindoos renounced the world, retired to forests, and there ended life in the practice of the most frightful austerities; and though such ascetics are not now known, many Hindoos assume appearances which prove, that the old ascetics are remembered with the greatest reverence.

It is very common to see a Hindoo mendicant, with his right arm withered, erect and stiff, so that he cannot bring it back to its original position. In the "Asiatic Researches" we have the representation and account of a Hindoo, lying on a bed of spikes,

* Through the kindness of the Rev. Mr. WARD, we are enabled to lay before our readers the substance of his Address delivered at the late Anniversary of the New-York Bible Society.

In our account of the annual meeting of this society we omitted to notice the following resolution of the society passed on that occasion, and we take great pleasure in recording it at this time.

"Resolved unanimously, *That the thanks of this Society be communicated to the Rev. Mr.* WARD, *for the interesting details which he has communicated to the meeting this evening.*"

in which position he had remained for years. I once saw, at one of the landing places, by the side of the Ganges, at Calcutta, two men, each sitting, surrounded by and within three or four feet of three large fires, in which situation they continued during the day, the vertical sun beating on their bare heads; and at night, these men are said to have remained up to the neck in the Ganges; thus exposing themselves to the greatest extremity of heat and cold, and thus drying up all the juices of the body, aspiring to an existence entirely spiritual. These and other austerities are called *yoke*, or *joge*, and hence the name commonly given to these ascetics, *jogees*.

As a mimicry of the same system, many of the Hindoos have their hair clotted with dirt, and tied round the head as a turban, in imitation of Seeb, the great ascetic. Others have a tyger's skin thrown over the shoulder, to give the idea that they reside in forests; others go without clothes, to show that they are destitute of passions; and the names given to these mendicants are significant of the same fact: *soonyasee* is a compound of *soonya*, destitute of, and *asee*, passion; and the term *voiragee* is compounded of *voi*, destitute of, and *rag*, passion. Other cruelties practised by the Hindoos, as a part of the popular superstition, are authorised by their sacred writings. For instance—

At the annual festival in honour of Seeb, I have seen multitudes suspended in the air, by hooks thrust through the back, for fifteen or twenty minutes at a time; others have a large slit cut through the tongue; others have the sides perforated, and cords drawn between the skin and the ribs, as they dance through the streets; others cast themselves from an eminence of ten or twelve feet upon open knives. And these devotees close this festival by dancing upon burning coals with their naked feet.

I am not aware that the murder of female infants by the tribe of Rajpoots is authorised by the Shaster; but these immolations unquestionably owe their existence to a state of society arising out of the prevailing system of Hindoo manners. Amongst this tribe, not a single female child is permitted to survive. Colonel Walker saved a few by persevering persuasions, but since his return to Europe, these very families spare their female infants no longer. I was informed, when in India, of a single instance, in which a Rajpoot spared his infant daughter: she grew up to the age of twelve; but the sight of a girl in the house of a Rajpoot was so singular, that nobody chose to solicit her in marriage; and the father, fearing she might bring dishonour upon his family, in a fit of anguish and disappointment, took a hatchet and cut his child to pieces.

The drowning of children is quite common in some parts of India. These children are sacrificed in fulfilment of a vow made at the time of marriage, viz. that if the deity would grant the bride the blessing of children, the first child should be offered to

this deity. Here the mother is seen encouraging her child to enter the Brumhu-pootru, or some other river; and after it has proceeded into the middle of the current, she abandons it; and stands an unmoved spectator of the cries and struggles of her infant, till it sinks to rise no more. What must be that superstition, which can thus petrify the heart, and transform a woman, a mother, into a monster, more savage than the tyger which prowls through the desert!

The Hindoo Shaster allows of Hindoos, afflicted with an incurable distemper, to put an end to life by falling under the wheels of the car of Jugunnat'h, or by casting themselves into some sacred river, or by the purifying power of fire. This is the secret of the immolations in Orissa, described by Dr. Buchanan, in his Christian Researches. In the "View of the History, Literature, and Mythology of the Hindoos," several instances are given of these diseased persons voluntarily perishing in the Ganges; and Dr. Carey's second son states, that he saw near his own house, not long ago, a poor leper perish by fire. His relations had dug a deep grave, and kindled a large fire at the bottom of it. The leper, not being able to walk, rolled himself over and over, till he fell into the pit. But here his screams became most heart-rending; he called upon his relations, who were standing round the pit, to lift him out, in a manner so piteous, that the heart of a tyger might have been moved; but he cried in vain; his own sister, instead of raising him out of the flames, pushed him back into them, and there she and others watched his writhings and agonies in the fire till he was reduced to ashes. To some this Hindoo provision of getting rid of a distempered body may appear reasonable, especially as the victim is promised a healthful body in the next birth; but how infinitely more excellent is the Christian sentiment, "All the days of my appointed time will I wait till my change come."

These Shasters have described the virtues of the Ganges in such terms, that the people not only bathe daily in the sacred stream, but carry the water hundreds of miles, for sacred uses; and all the dying are hurried to its banks to receive their last purification by the sight and the application of its waters. Here are seen the dying, exposed to the scorching sun by day, and lying on the cold earth, to the dews and chills of the night, by which recovery is prevented, and the pains of dying a million-fold increased.

This idolatrous belief in the purifying nature of the Ganges, inculcated in the Shaster, leads multitudes, in a state of perfect health, to cast themselves into the stream, and perish. At Allahabad, in the north of Hindoost'han, where there is a junction of two sacred rivers, the Jumna and the Ganges, numbers annually perish.—Capt. Pudner, a gentleman now in England, saw sixteen females, with pans of water hanging to their shoulders, sink in

this river, in one morning as he sat at his own window there. They were assisted by the bramhuns (the priests) to climb over the side of the boat, and held up in the water till they had themselves filled the pans, and they then sunk, nothing but a few bubbles of water marking where they had gone down. While Dr. Robinson, lately deceased at Calcutta, resided at the same place, twelve men were immolated on the same spot, and by a similar process. Our own missionary there, Mr. McIntosh, in his letters to Serampore, frequently writes in the most distressing manner on the subject of these immolations.

But there is something infinitely beyond all this in horror, something which has no parallel in the annals of time, nor among the most barbarous and savage tribes. The scalping by your Indians is mere child's-play, compared with the burning of the Hindoo widow on the funeral pile. By an official statement put into my hands in the year 1818, and a copy of which I brought with me from India, it appears, that in 1815, between 4 and 500 females were burnt or buried alive in the presidency of Bengal alone; between 5 and 600 in 1816, and in 1817 (only three years ago) there were 706 widows thus roasted alive or buried alive in that part of British India. This is the official statement. But, Sir. I have no doubt, but that these immolations were far more numerous; that they were 1400, or perhaps 2800! Is there any thing like this to be found amongst all human records? Into what forest, Sir; amongst what tribe of savages shall we go for scenes of blood and murder like these? And yet these are the mild and innocent sons of Brahme.—I have seen three widows thus roasted alive! But the impressions made upon the mind by the sight of these horrible—these most horrible practices—are almost overwhelming; otherwise I could have been present at many of these immolations.—And all this proceeds from the same sacred writings, from the Shaster, which promises the poor widow, that, if she will burn, she shall, by the merit of this act, carry with her to heaven (a sensual paradise) fourteen generations of relations and her deceased husband, where they shall all remain while fourteen kings of the gods shall have succeeded to the throne of Indra.—The funeral pile consists of a quantity of faggots laid on the earth, rising about three feet from the ground. After bathing, and the performance of various superstitious rites, the widow comes to the pile; walks round it four times, scattering flowers and parched corn, and then lays herself down on the pile by the dead body, which she infolds in her arms. With two cords laid across the pile, the dead and living bodies are then tied fast together. More faggots are now laid upon the bodies, and two levers are brought over them, pressing down the living widow, and preventing her, after the flames begin to scorch her, from escaping from the hands of these "staunch murderers." The eldest son now sets fire to the pile, and, as the flames ascend,

the shouts of the mob and the noise of the drums, effectually drown the screams of the poor widow, who is thus pursued to death with as little pity as is felt by a parcel of rude boys while stoning to death some noxious animal. The widows of the Weavers are, when immolated, buried alive. In this case, a large grave is dug by her relations; and, after the performance of certain superstitious rites, the widow is let down into it, in the centre of which she sits, taking the dead body on her lap, and inclosing it in her arms. In this posture she sits, an unmoved unremonstrating spectator, while her children and relations throw in the earth, and while two of them, descending into the grave, trample it firm around her. She sees the earth rising higher——and higher; till at length it reaches her head. All the rest of the earth is then thrown hastily upon her, and when the grave is full, these relations mount to the top of it, and tread the earth firm on the head of the suffocated victim! Why, Sir, one is ready to ask, whether this is hell or earth! And yet all this is practised in the face of the whole population; and this is a part of the religion of Brahme.

What then is the remedy for such a state of society as this? It is hoped, that the British government will ere long interpose, and interdict these horrible practices. But it is the introduction of Christianity alone which can effectually teach these people "the way of peace." It is in the dissemination of the Holy Scriptures, and by the spread of the gospel, that the Almighty will be known in India as "the Father of the fatherless, and the husband of the widow."

The Shaster is also the source of all those abominations connected with religious ceremonies which so much abound among the Hindoos. The songs, the dances, exhibited at their religious festivals, are so impure that the very natives themselves are ashamed, when called upon to offer an apology for them. Gopel, a learned bramhun, confessed to a friend of mine, that he was never present on these occasions without hiding himself behind a pillar of the temple.—And yet this is in, what is to them, the house of God; and these are a part of the services which they offer to the deity! And thus that which should be the source of illumination, is the very element of darkness; that which should elevate, debases and degrades, and that which should purify and save, becomes the poison of the soul, and accelerates its ruin.

Notwithstanding all the predictions of the enemies of missions, who declared that their strong holds in India were invulnerable, that the Hindoos, whatever other heathen might do, would never renounce every thing for Christ—as notwithstanding all the real and most awful obstacles in the way of the evangelization of this country—more than 600 Pagans have, in connection with one mission station only, renounced their gods and been brought to

own the Redeemer;—the Holy Scriptures, in whole or in part, have been translated and published at Serampore, in 25 of the languages of India—languages in which they had never before appeared, and one of them the Chinese, spoken by 200,000,000 of men;—these Scriptures are spreading a glorious light where they have been most read; and many Hindoos have been converted, comforted in sickness and supported in death by their perusal; more than 50 of these converted Pagans have become Christian teachers; 20,000 heathen children attend the schools established by Christians in India; and now a new college is founding at Serampore, that the converted natives may themselves, under the Great Head of the church, become the evangelists of Christ, and the saviours of their coutry.

I have every reason, Sir, to be grateful for the very kind manner in which I have been received in the United States, and particularly in New-York. The support which I have begun to realize here, in reference to the Native Missionary College, also deserves my thanks. It was to be expected, that in a land where Christianity has been pouring forth her choicest treasures, such an object, though a distant one, would find many a heart warm towards it. Ah! Sir, the cries of 150,000,000 cannot be heard without the deepest sympathy, wherever the worth of the immortal mind, and of the everlasting gospel, is felt. Is there in any one country beside, China excepted, such a wreck, such a ruin as this? 150,000,000! And how should the wants of such a population, the individual instruction of all these millions, be met by foreigners, supported by public contributions? No, Sir, India can only attain a higher civilization, and a saving illumination, by the grace, the gifts, and the exertions of its own renovated population. Ever yours,

W. Ward.

CITY AFFAIRS.—INTEMPERANCE.

From the last Annual Report of the Society for the Prevention of Pauperism in the City of New-York.

"The Managers say with regret, that the vice of intemperance in the use of ardent spirits, wear a magnitude and an aspect, that inspire the deepest apprehensions in this populous and growing city. To dwell on the awful calamities which it entails on individuals and communities, were to develope truths already deeply impressed on every reflecting mind. It consumes every virtue, dissolves every social tie, and destroys every noble faculty. It banishes industry, honesty, and self-regard. It forms the nursery of crime and outrage, and, perhaps, yields not to the sword in destroying the race of man—for who can count the monuments of its desolation, in the dark valley of death!

"In turning to the statutes of our legislature, and to the ordi-

nances of our municipal authorities, we find that the third section of the act for suppressing immorality, prohibiting all retailers of spirituous liquors, ale or porter, from selling and disposing of such liquors on Sunday, excepting to lodgers and travellers, and every violation of the prohibiting clause is punishable with a penalty of $2 50, upon conviction before the mayor, recorder, or justices of the peace. Upon examining the ordinances of the mayor, aldermen, and commonalty of our city, we find that every retailer is forbidden to permit any person entering or remaining in his house on the Sabbath, for the purpose of drinking ardent spirits; and every retailer who suffers excessive drinking in his house on Sunday, is liable to a penalty of $10 for each offence. The constables and marshals can enforce this law, and intoxicated people in tippling houses, are liable to be taken up, carried before the appropriate public authorities, and convicted in a penalty of $4 for each offence in violating this ordinance. These penalties, in conjuction with the statute which lays a duty on strong liquors, are the only checks now in force, to prevent the alarming evil of which we are speaking. There are now in the city of New-York, 1431 persons licensed to retail liquors, making one for every seventeen houses; and had his honour the mayor granted licenses to all applicants at his office, we should have now had, in all probality, two thousand licensed retailers to vend liquors by retail, making one tippling house to every twelve houses in this metropolis. From the most satisfactory calculations which the managers are enabled to command, the amount annually expended in ardent spirits in New-York, cannot be less than $1,612,500. This fatal prodigality most frequently appears among that portion of our population, whose daily existence is identified with poverty, want, and distress, and who rely upon manual labour for subsistence.

"On considering these facts, and reflecting upon the extent of that vice which they exhibit, the managers turned their attention to the remedies which most clearly presented themselves to view. They are happy to state, that in this respect, they found a satisfaction in observing the policy pursued by the chief magistrate of the city. They are happy in saying, that the present mayor has done much to stem the torrent that threatens to carry away a strong pillar of our social order, and impair the wisest safeguards of our peace and security. He has taken a bold, independent, and (as the Managers believe,) a judicious stand. In March, 1818, when he took the office of chief magistrate, the number of licensed houses to sell ardent spirits was 1637; they are now, as we before stated, 1431. Here is a nominal deduction of more than 200: and when we take into consideration the increase of our population, we should say, that if there was the same proportion of licensed houses to the number of people now, that there was in the beginning of 1818, the aggregate would

show a virtual reduction of nearly 500; and that too in the most vicious and disorderly parts of this metropolis. The chief magistrate has also enforced, in the strictest manner, the legal penalties against keeping open dram shops and tippling houses on the Sabbath; and wherever instances of violation upon the law have been found, the infraction has been punished by prosecution, and the denial of a new license to the transgressor. The Managers feel confident that this course of policy has tended much to the decrease of crimes. Our population is now about 120.000. The whole business of the police is less now than it was 20 years ago, when the population was not over 60,000—one half the number. This has been ascertained by a recourse to our judicial records. The fees of our police magistrates depending upon the management of our criminal business, have also so much decreased, that the officers have applied to the corporation for further emoluments as a reward for their public services; and it may also be remarked, that the number of peace warrants granted, has been reduced from 10 to 5 per day, while the reduction of fees has been 33 1-2 per cent. In this cheering view, the Managers cannot but cherish a conviction, that great and wholesome reform has attended the policy of the present mayor; for it is a fact, that three-fourths of the assaults and batteries committed in the city and county of New-York, and brought before the court of sessions, proceed from the degrading use of ardent spirits.

"But notwithstanding these circumstances, the present laws, in relation to the granting of licenses, are miserably impolitic and pernicious. The nicest and most vigorous administration, cannot alter their evil provisions, or create restraints when there is no authority to sanction them. It needs an energetic and decided exercise of public authority on the part of the legislature, as well as on the part of our common council, to remedy existing abuses. The mayor, it appears, now grants a license to retail and sell liquors, *which are to be drunk on the premises of the retailer.* The annual revenue from this source during the last year, was $7,225. In addition to this, there is a commissioner of excise, who grants licenses to persons to retail liquors, *which are not to be drunk on the premises of the retdiler.* For each license thus granted, the commissioner of excise may charge a sum not less than *five*, nor more than *fifty* dollars. This source of revenue affords an annual amount of not less than $10,000. Here, then, is a contradictory and clashing system of municipal regulations of the most injudicious tendency, fostering guilt and moral abandonment.

"It has been found that many retailers obtain licenses, who are wholly destitute of any capital, and who commence business without any pecuniary responsibility. On this view of the subject he Managers saw no hope of staying the evil, without the aid of

the legislature and the common council. They therefore memorialized the legislature at its last session, asking its assistance and countenance, and drew up a law which they hoped to have adopted, embracing the following provisions: *First*—that no person having a tavern license should keep a grocery store, as the practice now is to do both under the same license; and that no person having a tavern license, should expose for sale under such license, any goods, wares, merchandise, fruits, or vegetables, or other things, except such as are for food to be eaten in the house. 2d. That when licenses are hereafter to be granted, a sum not less than 20, nor more than 100 dollars, should be paid; that it should be particularly for a tavern, and strong bonds entered into by the persons licensed, to keep within the express provisions of the law, in relation to vending groceries and other forbidden articles. 3d. That all persons receiving renewed licenses, have a sign in some conspicuous place on the outside of his house, with the words 'RENEWED LICENSE' upon it. 4th. That the office of commissioner of excise be abolished, and the mayor alone be authorized to grant licenses; that the number of licenses be *limited* by the legislature, and that the common council of the city have power to lessen this number, if deemed expedient. 5th. That the mayor, and in certain cases the recorder, grant licenses to sell by retail, porter, ale, beer, cider, and other liquors, not distilled or mixed with ardent spirits—the price of each license, in such cases, to be five dollars, to go to the relief of the poor; the person having it entering into a recognizance not to keep a disorderly house, nor to permit on his premises, cock-fighting or gambling of any kind. 6. A proviso, that those who at present hold licenses shall not be disturbed, but have a preference, so long as they remain in the same place, and on the same premises. 7th. Such other provisions as would tend to enforce the foregoing regulations.

"The Managers regret that they are compelled to inform the society, of the entire failure in the attempt to procure the passage of the above law.

"*Intemperance* in the use of ardent spirits remains still, and the Managers fear will long remain, an awful source of pauperism, crime, and wretchedness, unless the public authority confer more attention upon its deplorable evils, and correct, with a bold and vigorous policy, our present system of regulations. The Managers would recommend a most decided co-operation with the chief magistrate of the city, in the judicious and highly responsible measures which he is pursuing to produce reform. They are also in favour of making a second application to the legislature, to pass a law in relation to licenses, similar to the one which has already been drafted by them. On the evil of intemperance above all, our institutions should cherish a warm and constant anxiety. Perseverance, zeal, and decision, are requi-

site. Neither the cold reception with which our plans of reform may be received, nor the lethargy of the community in general, should cast even a transient damper upon our exertions. How has the reform of every great moral evil, identified with habit, interest, and prejudice, been accomplished? Not by lifting a single arm, and then abstaining from further effort. No; it has been accomplished by years of toil, labour, and sacrifice. In many instances, the projectors of great changes and improvements have closed their eyes upon this world, and upon all their long and arduous efforts, before success has crowned their noble and benevolent enterprizes. How many years rolled by, how many hearts fainted, how many philanthropists despaired, before the glorious abolition of the slave trade was accomplished? If our legislature and our common council do not perceive wisdom and consistency in our applications; if the various orders of society in this populous city cannot be aroused to a sense of the awful calamities which we so deeply deplore; it is our duty still to speak, and struggle with every obstacle, until our voice is heard and our reasons weighed in the scales of candour and justice. And then if we cannot succeed, there is a consolation and reward in believing that we have faithfully contended, under the banner of truth, with the sanction of an approving conscience."*

Intelligence.

SOUTHERN AFRICA.

MISSION OF THE UNITED BRETHREN.

From Sister Alice Schmitt, dated Uitenhagen, April 25, 1819.

The long wished-for letters from you at length arrived with us on the 20th, and gave us great pleasure. My last, of March 3, must have deeply affected you; but alas, I have this time no better news to give, but rather worse.

We are here with our poor fugitive congregation, having been preserved, by the mercy of God alone, from being all murdered by the barbarous Caffres. Since you may not receive our diary as soon as you wish, I will give you as particular an account as I can, of the troubles we have experienced on the Witte Revier, since the date of my last letter to you. For some weeks after the 1st of March, when the Caffres had a second time stolen cattle from us, none of them were seen on our land; and, as the Commandos from the different districts were continually increasing, and frequently came hither, we thought ourselves secure, at

* The length of this article, and the press of other important matter, obliges us to omit, at present, some extracts from an interesting letter on this subject, addressed to the Chairman of the Committee who drafted the Report, published in the Appendix.

least not in danger of being attacked by any great number of Caffres. Nevertheless, we kept strict watch, both during the night around the settlement, and in the day time, nine or ten armed men going out daily to the pasture with the remainder of the herd. Meanwhile, our usual occupations went on cheerfully, and both we and our Hottentots had almost forgotten the fright and loss we had suffered, being rather thankful to God that so much had been left us to live upon, and that no lives had been lost. Our daily meetings for worship were held as usual: for a month, however, we always met in the open air, with a strong party to watch and guard the congregation.

On Palm-Sunday, brother Schmitt was seized with a strong paroxysm of his old complaint in the stomach, and during the whole Passion-week mostly confined to his bed. We therefore could not celebrate the Lord's Supper on Maundy-Thursday, but postponed it to Easter Sunday. On that day, however, the Commando from Zwellendam, with Cobus Linde at their head, arrived here in the afternoon, and encamped on our plain. It consisted of 400 farmers mounted, a large body of Hottentots, and a great number of wagons. They drew up in a line close by our huts, and halted for the night.

In the evening, the History of our Lord's Resurrection was read at a meeting held in the open air. All the Hottentots and most of the farmers attended. I shall never forget what I felt on that occasion. The Lord was truly present with us to comfort us.

The Hottentots from Gnadenthal, belonging to the Commando, and those who had removed hither from that place, were so rejoiced to see each other, that I believe not one of them went to sleep the whole night. A Caffre having been seen in one of the gardens, on the following morning, being the 12th, Commandant Linde, with 100 of the armed farmers, marched off across the Zuurberg mountain to search the bushes; but, as we afterwards heard, found no enemy. The remainder of the Commando, with the waggons, took the road by Kourney to Sandvlagte, and found likewise no Caffres. After they had left us, our people discovered, that during the night, the Caffres had robbed a garden, close to the wagons.

In the evening, thirty men, belonging to the same Commando, with an ammunition wagon, commanded by Cobus Teunis arrived here, halted for the night, and left us in the morning of the 13th to join Commandant Linde at Sandvlagte.

Being left alone, in the evening we met to celebrate the Lord's Supper. Three women were admitted spectators, as candidates. After the prayer for absolution, a shot was heard in the kraal near the Hottentot huts, which much alarmed us, but as it was not followed by a second, we composed ourselves, thinking that somebody had shot at a porcupine, which had lately done much

mischief in the gardens. When the service was ended, we heard that three Caffres had been seen between the huts, from which we had reason to suppose, that it was their intention to attack the settlement in the night. The watch was therefore strengthened, and the Lord in mercy prevented it. Had they then made the attack, they no doubt would have murdered us all.

In the morning of the 14th, five Caffres were seen passing on the road through the bushes near our house. Suspecting that their intention was to steal cattle, four Hottentots followed; but not being able to trace them, two of them returned, and the other two went on to the herd. There were now eleven men with the herd, and as they were conversing together about what they had observed, most unexpectedly they were assailed by a numerous host of Caffres, rushing on all sides out of the bushes. The cattle were immediately driven from them, which, of course, they thought themselves bound to resist, and endeavoured to turn them back. They fired their pieces twice, but having no more ammunition, were obliged to desist, and the Caffres then proved too strong for them; they were surrounded, and nine of them, in a most shocking manner, put to death. Two, who were both single men, effected their escape, and brought the dreadful tidings to the families of their murdered brethren. All the nine belonged to our congregation, and were men of remarkably good character and conduct, both in a moral and religious point of view. Both we and the poor widows are, on that account, more comforted, when we think of the unexpected manner in which they were taken out of the world. The place where they were attacked, was about a quarter of an hour's walk up the road leading to Koorney, where you remember the river must be crossed to go up to old Scheper's house. Of course we heard the report of the firing, but did not think that there were more Caffres engaged than the five above mentioned, whom we had seen passing. All of us, except my sick husband, who was still confined to his bed, were out on the plain, watching the event.

The scene that followed, when the two men arrived with the horrible news, my feelings will not suffer me to describe. As soon as I was able, I wrote a few lines, with a trembling hand, to our good and humane Landdrost, Colonel Cuyler, and prevailed on two Hottentots to set out immediately for Uitenhagen on foot, that they might be better able to conceal themselves from the Caffres. They made haste, and in the night of the 15th returned, bringing word, that on the morning of the 16th a detachment of armed farmers and Hottentots, with loose oxen, would be with us and conduct us and our whole congregation, with all possible expedition, to Uitenhagen, as the Landdrost thought it no longer safe for us to stay, being entirely surrounded by the enemy, who were now, more than ever before, bent upon murder.

During the night we began to pack up our best things as well as we could, but had only five wagons for us and all our people, so that we could not take half the property with us. From such excessive trouble and distress, as we experienced on the days and nights of the 15th, 16th, and 17th, may God mercifully deliver us and all our brethren and sisters.

On the 17th at noon, the wagons were packed as full as they could be, and the remainder of the goods buried in the ground, or thrown into the gardens and bushes at some distance from the huts, that if the Caffres set the latter on fire, they might stand some chance of being saved. We then set out; at first all on foot, the wagons being so full, that there was no room for passengers. The armed farmers, (who had throughout the whole affair showed great pity towards us,) as well as the Hottentot soldiers, rode on each side of our column, fearing that the Caffres might suddenly fall upon us from out of the bushes.

I would now gladly give you a particular account of our journey, but you must kindly excuse me; I cannot proceed: to think of it is almost more than I can bear.

On the 19th, just at the same time that we, for the first time, arrived at the Witte Revier, we reached Uitenhagen. Brother Schmitt had rode forward to receive the Landdrost's instructions, where our people were to stop, and found that he had already prepared lodgings for them in the barracks, and a store room to deposit the goods. He invited us missionaries into his own house, till a small dwelling near his premises could be fitted up for us. As soon as the wagons were unloaded, the Landdrost kindly offered a fresh party of armed men and oxen, if the three single brethren would return to the Witte Revier and fetch the remainder of our property. This was done the same evening, and they returned to us on the 24th.

Continued, May 3, 1819.

Since our removal, the Caffres attacked the troops stationed at Graham's Town, in order of battle, which they never before ventured to do. Their number was supposed to be about 6000. Unfortunately there was only infantry in the town. The Hottentot dragoons were particularly useful on this occasion. By a letter received this day by the Landdrost, it appears that about 500 Caffres were found dead on the field. The whole colony is in alarm: may God prevent the Caffres from getting possession of Graham's Town. If that should happen, then we must soon fly from hence also, and God only knows where this will end. The Caffres were never before known to be so bold.

Oh that we could advise with you! My dear husband and I still entertain hopes of returning to the Witte Revier, and nothing damps my spirits, when I think of it, but that he has such poor health. Sister Kohrhammer will return to Gnadenthal. We

have our daily meetings in the barracks, where no one disturbs us. The widows of the murdered men get rations, and Colonel Cuyler has written to the Governor, to request that they may be charged to the general expenditure. Those Hottentots who are able to work, have all enough to do. Brother Hornig is endeavouring to establish a smithy; and brother Hoffman keeps school with the Hottentot children. The three single brethren lodge in the new house, and the rest of us, for the present, with the Landdrost; nor will he suffer us to inhabit the new building till it is quite dry, on account of my husband's bad state of health. The kindness we experience, both from Colonel and Mrs. Cuyler, cannot be described. God will reward them for it.

Do not forget us in your prayers; we hope all our dear brethren and sisters will remember us and pray for us. We are indeed among the Heathen, but, thanks be to our faithful God and Saviour, we know that we are in his hands. In the midst of trouble and danger he is with us, and what we have experienced on this occasion of His gracious presence and support, we shall never forget. My heart's wish is, that my next to you may be from the Witte Revier in peace and safety, for I cannot bear the thoughts of not going thither again. But, at all events, we shall have to stay here ten or twelve months. The military cannot enter Caffraria before the end of May for want of horses, which must be sent from the Cape. With sincere esteem and affection, I remain ever, &c.

ALICE SCHMITT.

Letters from H. P. HALLBECK, dated at Gnadenthal, August 7th, and at Capetown, Sept. 24th, 1819, mention, that having resolved to visit the missionaries and their congregation at Uitenhagen in September, no way seemed left open for him but to proceed by sea to Algoa Bay, and he accordingly travelled by Groenekloof to Capetown. The Governor very kindly offered him a passage on board a man-of-war. She sailed, however, sooner than was intended, by some mistake. On Sept. 24, he was about to set sail in a transport. The Governor went in a man-of-war, and Colonel Bird by land, to the frontier, the Caffres having been routed, and driven over the Great Fish River. Some of their captains having been taken prisoners, others offered to surrender. It was reported that another boundary would be fixed on, and measures taken to render the colony more secure from future irruptions. All our brethren and sisters at Uitenhagen, Gnadenthal, and Groenekloof were well. We are not able sufficiently to express our thanks to our friends and benefactors, who have shown such sympathy and contributed so generously to the relief of the sufferers on the Witte Revier.

C. LATROBE.

INDIA BEYOND THE GANGES.

AMERICAN BAPTIST MISSION TO BURMAH.

From the Rev. Mr. Judson's Journal.

December 12th, Lord's Day.—We were much gratified at seeing the teacher, Moung Shwa Gnong, at worship, for the first time since he was accused before the viceroy. The news of our intended expedition to Ava, has probably emboldened him. We proposed his accompanying us, but he declined.

Dec. 18th, Saturday.—Have spent all the past week in making preparations for our journey.

Dec. 19th, Lord's Day.—Had worship for the last time. Disappointed in not seeing the teacher; but the disappointment somewhat alleviated by the attendance of one of his acquaintance, an elderly man, by name Oo Yan, by profession a doctor, who listened with the strictest attention, and, in his subsequent conversation, discovered a truly inquisitive spirit.

Dec. 21st.—After having made arrangements for our wives' residence in town, during our absence, brother Colman and myself embarked. Our boat is six feet wide in the middle, and forty feet long. A temporary deck of bamboos is laid throughout, and on the hinder part of the boat, the sides are raised with thin boards, and a covering of thatch, and mats tied on, so as to form two low rooms, in which we can just sit, and lie down. Our company consists of sixteen, beside ourselves,—ten rowmen—a steersman—a headman, whose name is inserted in our passport, and who, therefore, derives a little authority from government,—a steward or cook for the company, which place is filled by our trusty Moung Nau—our own cook—a Hindoo washerman—and an Englishman, who having been unfortunate all his life, wishes to try the service of his Burman majesty; and this last personage may be called our gunner, he having charge of several guns and blunderbusses, which are indispensable on account of the robbers that infest the river.

We have been much perplexed, in fixing on a present for the emperor, without which no person unauthorized can appear in his presence. Our funds were evidently inadequate to the purchase of articles which would be valuable to him, in a pecuniary point of view; when we considered also, that there ought to be a congruity between the present and our character, we selected that book, which we hope to be allowed to translate under his patronage—the BIBLE, in six volumes, covered with gold leaf, in Burman style, and each volume enclosed in a rich wrapper. For presents to other members of government, we have taken several pieces of fine cloth, and other articles.

Thus manned and furnished, we pushed off from the shores of Rangoon. The teacher, Moung Shwa Gnong, had not been to see us for several days, ashamed probably of having declined

accompanying us; but just as we were pushing off, we saw his tall form standing on the wharf. He raised his hand to his head, and bade us adieu, and continued looking after the boat, until a projecting point shut Rangoon and all its scenes from our view. When shall we redouble this little point! Through what shall we pass, ere the scene now snatched away be re-presented! The expedition on which we have entered, however it may terminate, is unavoidably fraught with consequences momentous and solemn, beyond all conception. We are penetrating into the heart of one of the great kingdoms of the world, to make a formal offer of the gospel to a despotic monarch, and through him, to the millions of his subjects. May the Lord accompany us, and crown our attempt with the desired success, if it be consistent with his wise and holy will.

At night, we moored by the banks of Kyee-myen-daing. It was near this place, that, a few days ago, one of the boats belonging to Mr. G. late collector of Rangoon, was attacked by robbers, and the steersman and another man killed at a single shot. We felt unwilling to remain at this village, but found it necessary.

On the 30th, reached Kah-noung, a considerable town, about 90 miles from Rangoon. Here we met a special officer from Bassein, with a detachment of men, sent in pursuit of a band of robbers, who lately made a daring attack on a large boat, wounded and beat off the people, and took plunder to the amount of 1500 ticals. The commander offered us an escort for the journey of to-morrow, which lies through a dangerous tract of country; but we declined accepting, as we should have been obliged to give the people presents, without deriving any substantial assistance in the hour of danger. Strict watch all night.

Jan. 2d.—Passed the large towns of Shwa-doung and Pah-doung, on opposite sides of the river, and reached Pyee (vulgarly called Prome,) 120 miles from Rangoon,—a place of great note in Burman history, and the seat of an ancient dynasty of kings. The town itself is now in a state of dilapidation; but the environs appear flourishing.

Confirmed reports of a most daring robbery, committed a little higher up, on the boat of the governor of Taroke-man, who was going up to Ava, with about 50 men and 7000 ticals. The robbers came down upon the people while they were cooking on shore, shot the governor through the body, and carried off all the treasure. Feel the necessity of redoubling our precautions for several days. Agree, that part of us only leave the boat at a time—the rest to stand by the guns.

Jan. 17th.—Reached Pah-gan, a city celebrated in Burman history; being, like Pyee, the seat of a former dynasty. It is about 260 miles from Rangoon.

Jan. 18th.—Took a survey of the splendid pagodas, and extensive ruins, in the environs of this once famous city. Ascended,

as far as possible, some of the highest edifices, and at the height of one hundred feet, perhaps, beheld all the country round, covered with temples and monuments of every sort and size—some in utter ruin—some fast decaying—and some exhibiting marks of recent attention and repair. The remains of the ancient wall of the city stretched beneath us. The pillars of the gates, and many a grotesque, decapitated relic of antiquity chequered the motley scene. All conspired to suggest those elevated and mournful ideas, which are attendant on a view of the decaying remains of ancient grandeur; and though not comparable to such ruins as those of Palmyra and Balbec, (as they are represented,) still deeply interesting to the antiquary, and more deeply interesting to the Christian missionary. Here, about eight hundred years ago, the religion of Boodh was first publicly recognized and established as the religion of the empire. Here then Ah-rah-han, the first Boodhist apostle of Burmah, under the patronage of king Anan-ra-tha-men-zan, disseminated the doctrines of Atheism, and taught his disciples to pant after annihilation, as the supreme good. Some of the ruins before our eyes, were probably the remains of pagodas designed by himself. We looked back on the centuries of darkness that are past. We looked forward, and Christian hope would fain brighten the prospect. Perhaps we stand on the dividing line of the empires of darkness and light. O, shade of Shen Ah-rah-han! weep o'er thy falling fanes; retire from the scenes of thy past greatness. But thou smilest at my feeble voice. Linger then, thy little remaining day. A voice mightier than mine, a still small voice, will ere long sweep away every vestige of thy dominion. The churches of Jesus will soon supplant these idolatrous monuments, and the chanting of the devotees of Boodh will die away before the Christian hymn of praise.

After leaving Pah-gan, the river turns to the east. We walked across the point of land formed by the curve of the river, and rejoined the boat at Nyoung-oo. On the 20th we reached Gnah-hmyah-gnay, a solitary and dangerous place, and moored under a little point of land. Late in the evening, a large boat, full of men, suddenly turned the point, and bore down upon us. Our headman warned them off; but they paid no attention, and made no reply; on which he fired a gun over them. They then called out to forbear, and steered off. The adventure quite indisposed us for sleep. We planned anew the minutiæ of operation, in case of attack, and kept a strict watch all night.

Jan. 22d.—Passed the confluence of the Kyen-dwen and the A-rah-wah-tee, and proceeded up the latter. The former is the smaller of the two, but it is said to be navigable for large boats, twenty days distance from the confluence. It penetrates into the Cassay country, which lies north of Burmah, and to which 30,000

troops have lately marched from Ava, to quell a rebellion, occasioned by the accession of the new emperor.

We are now beyond the region of the robbers, and are allowed to sleep in comparative quiet.

Jan. 25th.—Passed Old Ava, the seat of the dynasty immediately preceding the present, and Tsah-gaing, a place of some note, distinguished for its innumerable pagodas, and the residence of one or two late emperors; and about noon, drew up to O-ding-man, the lower landing place of New Ava, or Ahmarapoor, about 350 miles from Rangoon. At our present distance of nearly four miles from the city (and we cannot get nearer this season,) it appears to the worst advantage. We can hardly distinguish the golden steeple of the palace amid the glittering pagodas, whose summits just suffice to mark the spot of our ultimate destination.

Jan. 26th.—We set out early in the morning, called on Mr. G. late collector of Rangoon, and on Mr. R. who was formerly collector, but is now out of favour. Thence we entered the city, passed the palace, and repaired to the house of Mya-day-men, former viceroy of Rangoon, now one of the public ministers of state (Woon-gyee.) We gave him a valuable present, and another of less value to his wife, the lady who formerly treated Mr. G. with so much politeness. They both received us very kindly, and appeared to interest themselves in our success. We, however, did not disclose our precise object; but only petitioned leave to behold the golden face. Upon this his highness committed our business to Moung Yo, one of his favourite officers, and directed him to introduce us to Moung Zah, one of the private ministers of state (A-twen-woon,) with the necessary orders. This particular favour of Mya-day-men, prevents the necessity of our petitioning and feeing all the public ministers of state, and procuring formal permission from the high court of the empire.

In the evening, Moung Yo, who lives near our boat, called on us to say that he would conduct us to-morrow. We lie down in sleepless anxiety. To-morrow's dawn will usher in the most eventful day of our lives. To-morrow's eve will close on the bloom or the blight of our fondest hopes. Yet it is consoling to commit this business into the hands of our heavenly Father,—to feel that the work is His, not ours; that the heart of the monarch, before whom we are to appear, is under the control of Omnipotence; and that the event will be ordered in the manner most conducive to the Divine glory and the greatest good. God may, for the wisest purposes, suffer our hopes to be disappointed; and if so, why should short-sighted, mortal man, repine! Thy will, O God, be ever done; for thy will is inevitably the wisest and the best.

Jan. 27th.—We left the boat, and put ourselves under the conduct of Moung Yo. He carried us first to Mya-day-men, as a matter of form; and there we learnt, that the emperor had been

privately apprized of our arrival, and said, Let them be introduced. We therefore proceeded to the palace. At the outer gate we were detained a long time, until the various officers were satisfied that we had a right to enter, after which we deposited a present for the private minister of state, Moung Zah, and were ushered into his apartments in the palace-yard. He received us very pleasantly, and ordered us to sit before several governors and petty kings, who were waiting at his levee. We here, for the first time, disclosed our character and object—told him, that we were missionaries or "propagators of religion;" that we wished to appear before the emperor, and present our sacred books, accompanied with a petition. He took the petition into his hand, looked over about half of it, and then familiarly asked several questions about our God and our religion, to which we replied. Just at this crisis, some one announced that the golden foot was about to advance; on which the minister hastily rose up, and put on his robes of state, saying, that he must seize the moment to present us to the emperor. We now found, that we had unwittingly fallen on an unpropitious time, it being the day of the celebration of the late victory over the Cassays, and the very hour when his majesty was coming forth, to witness the display made on the occasion. When the minister was dressed, he just said, "How can you propagate religion in this empire? But come along." Our hearts sunk at these inauspicious words. He conducted us through various splendour and parade, until we ascended a flight of stairs, and entered a most magnificent hall. He directed us where to sit, and took his place on one side; the present was placed on the other, and Moung Yo, and another ofcer of Mya-day-men, sat a little behind. The scene to which we were now introduced, really surpassed our expectation. The spacious extent of the hall, the number and magnitude of the pillars, the height of the dome, the whole completely covered with gold, presented a most grand and imposing spectacle. Very few were present, and those evidently great officers of state. Our situation prevented us from seeing the further avenue of the hall; but the end, where we sat, opened into the parade, which the emperor was about to inspect. We remained about five minutes, when every one put himself into the most respectful attitude, and Moung Yo whispered, that his majesty had entered. We looked through the hall, as far as the pillars would allow, and presently caught sight of this modern Ahasuerus. He came forward unattended—in solitary grandeur—exhibiting the proud gait and majesty of an eastern monarch. His dress was rich, but not distinctive; and he carried in his hand the gold-sheathed sword, which seems to have taken the place of the sceptre of ancient times. But it was his high aspect and commanding eye, that chiefly rivetted our attention. He strided on. Every head, excepting ours, was now in the dust. We remained kneeling, our

hands folded, our eyes fixed on the monarch. When he drew near, we caught his attention. He stopped, partly turned towards us—"Who are these?" The teachers, great king, I replied. "What, you speak Burman—the priests that I heard of last night?" "When did you arrive?" "Are you teachers of religion?" "Are you like the Portuguese priest?" "Are you married?" "Why do you dress so?" These, and some other similar questions, we answered; when he appeared to be pleased with us, and sat down on an elevated seat—his hand resting on the hilt of his sword, and his eyes intently fixed on us. Moung Zah now began to read the petition, and it run thus:—

"The American teachers present themselves to receive the favour of the excellent king, the sovereign of land and sea. Hearing, that, on account of the greatness of the royal power, the royal country was in a quiet and prosperous state, we arrived at the town of Rangoon, within the royal dominions, and having obtained leave of the governor of that town, to come up and behold the golden face, we have ascended and reached the bottom of the golden feet. In the great country of America, we sustain the character of teachers and explainers of the contents of the sacred Scriptures of our religion. And since it is contained in those Scriptures, that, if we pass to other countries and preach and propagate religion, great good will result, and both those who teach and those who receive the religion, will be freed from future punishment, and enjoy, without decay or death, the eternal felicity of heaven,—that royal permission be given, that we, taking refuge in the royal power, may preach our religion in these dominions, and that those who are pleased with our preaching, and wish to listen to and be guided by it, whether foreigners or Burmans, may be exempt from government molestation, they present themselves to receive the favour of the excellent king, the sovereign of land and sea."

The emperor heard this petition, and stretched out his hand. Moung Zah crawled forward and presented it. His majesty began at the top, and deliberately read it through. In the mean time, I gave Moung Zah an abridged copy of the tract, in which every offensive sentence was corrected, and the whole put into the handsomest style and dress possible. After the emperor had perused the petition, he handed it back, without saying a word, and took the tract. Our hearts now rose to God for a display of his grace. "O have mercy on Burmah! Have mercy on her king!" But, alas, the time was not yet come. He held the tract long enough to read the two first sentences, which assert, that there is one eternal God, who is independent of the incidents of mortality, and that, beside Him, there is no God; and then, with an air of indifference, perhaps disdain, he dashed it down to the ground! Moung Zah stooped forward, picked it up, and handed it to us. Moung Yo made a slight attempt to save us, by unfold-

ing one of the volumes, which composed our present, and displaying its beauty; but his majesty took no notice. Our fate was decided. After a few moments, Moung Zah interpreted his royal master's will, in the following terms:—"Why do you ask for such permission? Have not the Portuguese, the English, the Musselmans, and people of all other religions, full liberty to practice and worship according to their own customs? In regard to the objects of your petition, his majesty gives no order. In regard to your sacred books, his majesty has no use for them; take them away."

Something was now said about brother Colman's skill in medicine; upon which the emperor once more opened his mouth, and said, Let them proceed to the residence of my physician, the Portuguese priest; let him examine whether they can be useful to me in that line, and report accordingly. He then rose from his seat, strided on to the end of the hall, and there, after having dashed to the ground the first intelligence that he had ever received of the eternal God, his Maker, his Preserver, his Judge, he threw himself down on a cushion, and lay listening to the music, and gazing at the parade spread out before him!

As for us and our present, we were huddled up and hurried away, without much ceremony. We passed out of the palace gates with much more facility than we entered, and were conducted first to the house of Mya-day-men. There his officer reported our reception; but in as favourable terms as possible; and as his highness was not apprized of our precise object, our repulse appeared, probably, to him, not so decisive as we knew it to be. We were next conducted two miles, through the sun and dust of the streets of Ava, to the residence of the Portuguese priest. He very speedily ascertained, that we were in possession of no wonderful secret, which would secure the emperor from all disease, and make him live for ever; and we were accordingly allowed to take leave of the reverend inquisitor, and retreat to our boat.

At this stage of the business, notwithstanding the decided repulse we had received, we still cherished some hope of ultimately gaining our point. We regretted that a sudden interruption had prevented our explaining our objects to Moung Zah, in that familiar and confidential manner which we had intended; and we determined, therefore, to make another attempt upon him in private.

(To be concluded.)

ASIATIC ISLANDS.—CEYLON.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Report of the Prudential Committee, 1820.

On behalf of Messrs. Winslow, Spaulding, Woodward, and Scudder, mentioned in the report of the last year, as having em-

barked on the 8th of the preceding June, there is reason for great thankfulness to the Supreme Disposer. The vessel was not, indeed, in season to touch at Ceylon, and leave the missionaries there, as it was hoped she might, on her way to Calcutta; but at the latter place, the port of her destination, she arrived, all on board being well, about the middle of October. "Though our passage," they say in their first letter, "has been longer than we hoped it would be, it has been much more pleasant than we anticipated. On the whole, our sea has been smooth, our accommodations good, and our long passage the journey of a day."

Their time, during the passage, as there is good reason to believe, was not spent in vain.*

By the particular and full account given by the missionaries in their letter and journal, most amply confirmed by the testimony of the highly and justly beloved and respected captain, and of the officers and men generally, it is placed beyond doubt, that the abundant and faithful instructions and warnings given to the seamen, were efficacious in an extraordinary measure. The seriousness, which began with a few, became general; and for a considerable time before their arrival, the impression upon the whole company was most solemn and most profound. From all that is known since the return of the vessel, it is most fully believed, that the Lord, in very deed, was with the missionaries, and that few instances are on record, in which the power of His grace was more manifest, or those within its influence in greater proportion evidently reformed, and hopefully renewed for immortality and glory.

Of what befell these favoured brethren at Calcutta, they observe—"On our arrival at Calcutta, we thought it best to accept a kind invitation from Capt. Wills, to take a part of his house. We can never say too much concerning the kindness of this dear man; nor mention the many little attentions which contributed to make our passage pleasant. During our stay of three weeks at Calcutta, he not only provided rooms for us, and kept us all at his table free of expense, but in various ways contributed, in articles of necessity and convenience for our mission, not less than $200; beside many nameless expenses, incurred for our comfort while with him. By his exertions, likewise, and those of Mr. Ceyder, an American resident in Calcutta, whom we would mention with gratitude, more than $100 were raised for us from other American friends. Mr. Newton, too, whose name is probably familiar to you, partly by his means, became so much interested for us, as not only to take the trouble of providing for us a passage to Ceylon, but, in connexion with a few other friends of missions, to contribute $500 towards the expense. This benevolent gentleman, with Mrs. Newton, a native of Pittsfield, (Mass.) who likewise showed us much kindness, is about to return to Boston.

* See Christian Herald, Vol. VI. p. 728.

"At Calcutta, though in a land of strangers, we found ourselves surrounded by friends. The evening after our arrival, we met most of the Baptist brethren, of whom there are now at Calcutta (the younger brethren, who were at Serampore, having separated from Drs. Carey and Marshman, and established themselves in Calcutta,) all the brethren from the London Society, of whom there are four, and Mr. Schmidt, from the Church Missionary Society. We enjoyed with them a precious season of prayer and Christian intercourse. The first hymn was given out by Mr. Townley, of the London Society:—"*Kindred in Christ for his dear sake, a hearty welcome here receive.*" This, we believe, expresses the real feelings of those whom we met. They are precious men, and are doing a good work in Calcutta. Their moral influence is already felt, and an important change is effected; especially as to the treatment of missionaries. This was seen in our polite reception at the police office, and in the generosity at the custom house, where all our baggage, together with the boxes of medicine, books, &c. belonging to the Board, were passed, both in landing and re-shipping, free of duty, and even of inspection.

"But it was not designed that we should leave Calcutta without trials. We had been there but five days, when brother Scudder was called to part with his dear little daughter. She died after an illness of three days. The next day, sister Winslow was taken sick, and brought near the grave. The woman of colour was also very sick, and sister Woodward was brought so low, that her life was almost despaired of; and we were obliged to leave her and her husband behind. After her recovery they will take the earliest opportunity of a passage to Ceylon.

"We are now on board the Dick, of London, Capt. Harrison, a pleasant ship, with good accommodations; and are to be landed either at Trincomalee or Columbo, as we please."

It was a painful circumstance to Mr. and Mrs. Woodward to be left behind; and before the Dick had got far down the river, Mrs. Woodward felt herself so much better, that, after advising with her physician, they made arrangements for attempting to overtake the ship. But just at the time, their infant was seized with severe illness, the attempt was relinquished. In the fore part of December, they embarked in a brig bound, as was the Dick, to Trincomalee and Columbo.

The only communication which has been received from these young brethren, since their leaving Calcutta, is contained in a letter from Messrs. Winslow and Spaulding, dated Columbo, February 2d.

They here mention some circumstances, which unavoidably lengthened their stay at Columbo, and state, that they were to go thence to Jaffna in company with that very valuable friend of our mission, J. N. Mooyart, Esq.

In a postscript, bearing date Dec. 23d, the brethren in Jaffna express their feelings as follows:—

"As cold water to a thirsty soul, so is good news from a far country. On the first Monday in the month, (a joyful day to missionaries,) we went to Nellore, to unite with our missionary brethren in the observance of the monthly prayer meeting. On our arrival at the mission house in that place, we found a letter containing the joyful intelligence, that four American Missionaries and their wives, destined to Ceylon, had arrived at Calcutta. In regard to some of the important petitions which we were about to offer at the prayer meeting, we could testify to the truth of God's gracious promise, 'And it shall come to pass, that before they call I will answer, and while they are yet speaking, I will hear.' The contents of the preceding letter will give you a better idea of our feelings on this occasion, than any particular description of them. You can readily imagine, in some degree, what effect this intelligence must have had upon our minds, as we entered upon the pleasing solemnities of the day.

"In the midst of our services, yea 'while we were yet speaking,' we were interrupted by the receipt of a letter from a kind Wesleyan brother at Trincomalee, informing us that three of our brethren and sisters had arrived at that place, and that he was making arrangements for some of them to come to Jaffna by land. This information gave a fresh impulse to our feelings, which were already highly excited. Our missionary brethren present were partakers of our joy, and could unite in rendering thanksgiving to God, both on our account, and on account of the missionary cause in this district.

"Though it was the intention of our brethren to come from Trincomalee to Jaffna by land, they found it to be impracticable. Proper conveyances could be obtained only for two persons.

"Brother and sister Scudder arrived at Tillipally the 17th instant, to our great joy and comfort. They were the bearers of large packages of letters, which made us quite ashamed of the suspicions we had indulged, that our American friends had forgotten us. We are sorry to say, that a number of letters, referred to in those we have now received, have not reached us; and we fear they are lost. We hope our friends will consider, that the possibility of some of their letters being lost, is no small reason which should induce them to write to us *more frequently*."

A private letter dated in Feb. states, that Dr. Scudder arrived at the station on the 17th of December. Mr. Woodward early in January, and Messrs. Winslow and Spaulding just before the date of the letter.

It is gratifying to your Committee to state, that in all the places visited by Messrs. Winslow and Spaulding, at Trincomalee, at Galle, and at Columbo, they found an unanimous sentiment of high and affectionate esteem and admiration of our mission-

aries in Jaffna, as most laborious, and faithful, and devoted men; and, which cannot be stated without strong and mingled feelings, a general and deep impression, that by their increasing efforts, their constant self-denial, their readiness to spend and be spent in the service, they were fast wearing themselves out;—and that it would be much for the honour of American Christians to afford them a more liberal patronage and more ample aid.

A printing press, however, a donation from a most liberal friend to this Board, and to its objects, having been previously sent by the way of Calcutta, a fount of types for English printing, and a supply of paper were added. Types for the Tamul, the native language of the principal population of that part of Ceylon, and of the neighbouring districts of the continent, have been obtained from Calcutta; and your Committee have since had the satisfaction to send out a printer.

Mr. James Garrett, a young man belonging to Utica, (N. Y.) offered himself for the service, and on the 6th of April, he embarked in a vessel bound to Pondicherry. From that place it is but a short distance to the seat of the mission; at which, it is hoped, he has ere this time arrived.

The Committee next allude to the afflictions which have befallen the brethren, in being visited with severe sickness. Mr. Warren's course was short and bright, and its termination full of immortality. The life of Mr. Richards, it has pleased a gracious Providence to lengthen out, and to render, in no small degree, consolotary and helpful to his brethren. Mr. Poor, for a considerable time, was unable to attend to his accustomed labours; and there were serious apprehensions that he was soon to follow Mr. Warren. But the latest accounts give reason for hope.

In a postscript, dated Jan. 10, 1820, the brethren at the station write:—"About a month ago brother Meigs was visited with a heavy cold and cough. About a week since his complaints became somewhat alarming. He has had a severe affection of the lungs. But from his present state, we have good reason to hope, that the seasonable and energetic means which have been used, will be made effectual to his restoration to health."

If all who have lately been sent out have duly arrived, and no breach has been made, of which intelligence has not been received, our Ceylon mission now consists of six ordained missionaries, a physician, preparing also for ordination, their wives, and a printer. It occupies two principal stations, Tillipally and Batticotta, and has specially assigned to it six large parishes, with ancient buildings and lands, devoted to religious use, and containing a dense Pagan population. It is advantageously situated for communication with the different parts of the island, and with a populous province of Southern India, and for extensive and efficient operations; and it has enjoyed, in no slight degree, the confidence of the people and of the government.

Although the missionaries were under the necessity of devoting labour and time to the acquisition of the language, yet it was not necessary for them to undertake the *translating of the Scriptures*, as a good translation into the native Tamul had long before been made.

In *preaching*, the missionaries have been constant and laborious; and their advantages for collecting regular congregations, or assemblies of hearers, are much better than are enjoyed by their brethren at Bombay, though they do not, in the course of a year, address by any means so great a multitude of immortal beings.

During the three years, from the time of their arrival to the 13th of Nov. last, they had established 15 schools; nine in connexion with Tillipally, and six with Batticotta. The total number of regular pupils was reckoned about 700, at the last date.

Besides these common free schools, there is at each station, a boarding school, consisting of youths taken under the especial and parental care of the missionaries, supported by the bounty of benevolent societies and individuals in this country, and bearing names selected by the respective donors. Of these there were, at the time now specified, 48 males and 9 females.

The accounts of the schools generally, and of the boarding schools in particular, are exceedingly interesting and encouraging. In all the schools, with the common branches of instruction, Scripture tracts are read, and the principles of Christianity are taught. The pupils in general make good progress in their studies.

Not only have these missionaries been thus encouraged by the facilities given to their operations, and the general success which has attended them; but they have also been favoured with more special tokens of the divine presence, and manifestations of divine grace. Mention has been made, in preceding Reports, of several individuals, who appeared to be subjects of abiding religious impressions. Of two, Supyen and Franciscus Maleappa, more particular accounts have been given. With respect to Supyen no later intelligence has been received. Maleappa, who had been a valuable helper at Tillipally, and was afterwards, in connexion with that station, placed as a schoolmaster and catechist at Mallagum;—who was strongly attached to the mission, and was expected to abide as a permanent assistant, felt it is duty, about 16 months ago, to leave the mission for the purpose of accompanying his aged and infirm father to Columbo; and his return was considered as uncertain. Very interesting accounts have since been given of other individuals.

NEW-YORK FEMALE ASSISTANCE SOCIETY,

For the Relief of Sick Poor Women and Children.

The seventh annual meeting of this society was held on the 13th of last month, in the lecture room of the Methodist Church in John-street.

The meeting was opened with a very appropriate prayer and a very pertinent and feeling address, by the Rev. Dr. PROUDFIT.

The Secretary then read the annual report of the Managers, a few extracts from which will be sufficient to show the excellency of the society's object, and the wisdom and perseverance of the pious females who conduct its concerns.

The inclement season of winter brings many demands on their treasury, which is now exhausted. Those who are rich in this world's goods may here find prudent almoners of their bounty, and we hope the Managers will have no occasion to deny one *deserving* applicant.

"A retrospect of the last year impresses our minds with sentiments of the liveliest gratitude to that Omnipotent Power, from whose store house of mercies we have, through the hands of a benevolent public, received supplies for the support and comfort of 359 poor, sick, and distressed fellow-creatures. To these, your almoners have paid 1015 visits, in which they have endeavoured, as far as abilities would permit, while administering of your bounty to their temporal wants, to direct the wounded and afflicted spirit to the inexhaustible treasures of religion, the 'unsearchable riches of Christ.'

"Fifteen of the persons relieved, have passed from this vale of tears to a world of spirits; and we have the satisfaction to add, we believe the most of those have been removed from a state of suffering, to that city, whose inhabitants shall no more say, 'I am sick;' but where pains of body, and sorrow of mind, are eternally excluded."

"Some cases, peculiarly distressing and interesting, have come under" the notice of the Managers during the past year. This is shown by a number of very affecting accounts of the Managers' visits, but our limits oblige us to omit them.

NEW-YORK EVANGELICAL MISSIONARY SOCIETY.

This society held its fourth anniversary on Wednesday evening the 6th inst. in the Rev. Dr. Spring's church. A large assembly of the friends of the object were present on the occasion. The exercises commenced with the reading of a passage of Scripture by the President, and prayer by the Rev. Mr. Baldwin. The Annual Report was then read by the Secretary, and exhibited a concise and interesting view of the operations of the society during the past year.

On motion by Horace Holden, Esq. followed by an appropriate and entertaining speech, the Report was accepted.

On motion of the Rev. Mr. Frost, of Whitesbro, (N. Y.) seconded by the Rev. Mr. Ward, of Serampore, (India,) the Report was ordered to be printed.

These gentlemen severally addressed the meeting at consider-

able length, in the most animating and impressive manner. Mr. Frost spoke of the importance of these operations of the society in the western part of this state, with which he was personally acquainted, and urged upon the inhabitants of this favoured city, their obligations to engage, with more zeal and more munificence, in the cause of missions. The Rev. Mr. Ward gave an highly gratifying view of the progress of this cause, especially in India, within the 20 years he has been there as a missionary; of the obstacles which have been overcome, and of the encouragements and obligations to more extended and vigorous exertions.

A collection was taken up in aid of the funds of the society, and the meeting closed with prayer by the Rev. Dr. Spring.

After the audience had withdrawn, the society elected its officers and managers for the ensuing year.

PROTESTANT EPISCOPAL MISSIONARY SOCIETY.

On the evening of the 16th inst. this society celebrated its fourth anniversary in St. Paul's Chapel. The Rt. Rev. President being absent, the Rev. Thomas Lyell, rector of Christ's Church, was called to the chair, and the Rev. George Upfold, rector of St. Luke's Church, (Greenwich Village,) was appointed Secretary.

The Annual Report was then read by Mr. C. R. Duffie.

The usual resolutions were offered, by the Rev. Mr. Onderdonk, of Trinity Church; the Rev. Professor McVickar, of Columbia College; and the Rev. Mr. Wainwright, of Trinity Church, who followed their respective motions with appropriate and interesting addresses.

NEW-YORK BIBLE SOCIETY.

Summary of the First Report.

MATTHEW CLARKSON, President.
WILLIAM C. MULLIGAN, Corresponding Secretary.
EZRA C. WOODHULL, 172 Front-street, Treasurer.

"The New-York Bible Society, established in this city 4th December, 1809, and the Auxiliary New-York Bible Society, originally formed by young men of different religious denominations on the 28th June, 1813, believing that the union of the two societies would essentially contribute to the general object for which they were respectively instituted, united in forming, on the 20th day of December last, the *New-York Bible Society*, of whose proceedings," as presented in the Report before us, we shall give a summary account.

"As a notice of the formation of this society, together

with its constitution and by-laws, has been already published, the Board esteem it unnecessary to enlarge upon its advantages. They cannot forbear stating, however, the pleasure they have experienced in witnessing, throughout the whole of their proceedings, the same harmony of views and feelings which at first prevailed—nor have they been disappointed in believing that this union of strength would produce an accession of zeal, and of resources. They confidently trust the event will prove, that a much larger field of labour has been entered into than would otherwise have been attempted; and they are equally confident, that the united intelligence which may be now employed, affords an assurance that this field will be also more successfully cultivated.

"It is not to be expected that all the benefits of this union are to be realized the first year of its existence. The Managers have been unavoidably obliged to suffer many of the inconveniencies incident to the formation of a new institution—many of their measures have been merely experimental—Committees were to be reorganized —members and officers had a new acquaintance to form—and time was necessary to assimilate the plans and views of the heretofore distinct associations. The principal proceedings of your Board consist, therefore, rather in having prepared the way for the future operations of others, than in having carried into effect any important measures of their own. Happy will they be, if their exertions, or if even the experience which may be drawn from their mistakes, shall tend, in any manner, to ensure a more efficient management on the part of their successors.

"The following Bibles and Testaments were on hand at the union of the two societies:—

"91 octavo, and 43 duodecimo English Bibles—573 French, 43 Dutch, and 8 Welsh Bibles, and 97 Dutch Testaments. To which were subsequently added, by purchase from the American Bible Society, 900 English duodecimo Bibles, and 750 English Testaments; besides 21 Dutch Bibles, and 8 Dutch Testaments, granted as a donation by the Parent Institution.

"Of this stock the following distributions have been made:—

"25 English 12mo. Bibles, by the Military Committee.
125 do. do. do. by the Sunday School Committee.
67 do. do. do. by the Committee for Charitable Institutions.
75 do. do. do. to the 7th Ward Association.
50 do. do. do. to the 6th Ward Association.
25 do. do. do. to the Osage Mission.
12 do. do. do. to the Marine Hospital, Staten Island.
90 do. do. do. by William Burke.
96 do. do. do. to different individuals for Ulster, Onondago, and Lewis counties, the borders of Upper Canada, West Point, and Long Island.
305 duodecimo, and 18 octavo, by Managers in the city.
420 English New Testaments, by the Sunday School Committee.
100 do. do. to the Osage Mission.
86 do. do. to different individuals for the country.
29 do. do. by Managers in the city.
200 French Bibles presented to the American Bible Society.
12 do. do. to the Marine Hospital, Staten Island.
50 do. do. to the Northern Missionary Society.
6 do. do. by Managers in the city.
12 Dutch Bibles, and 24 Dutch Testaments, to individuals in Ulster and Montgomery counties.
Leaving on hand, 73 8vo. and 73 12mo. English Bibles,
115 English Testaments,
305 French, 50 Dutch, and 8 Welsh Bibles,
81 Dutch Testaments."

(*To be concluded in our next.*)

LIEBERKÜHN'S HARMONY OF THE GOSPELS.

(Concluded from p. 490.)

Received in New-York.—A Member of the United Brethren's (Moravian) Church, $20. Two Ladies, $3. A Lady, $1 10. Mr. John B. Dash, $10. Mr. Biming, $1. Mrs. Catharine Miller, $2 50. A Lady, $1. Mrs. Rebecca Booth, $1. Mr. James Sellers, $5. D. J. $4. Mr. David Cargill, $3. Mr. Peter Embury, $2. Miss Ann Catharine Dash, $8. Dr. John Clark, $2. An Unknown Friend, $5. Mr. Daniel Bowie, $5. Mr. Michael Miller, $10. Matthew Clarkson, Esq. $10. Cash, $10. Rev. James Milnor, D. D. $10. Divie Bethune, Esq. $10. Rev. James M. Matthews, M. A. $10. Mr. Thomas Stokes, $5. John Nitchie, Esq. $5. Rev. John B. Romeyn, D. D. $5. A Friend, $3. Rev. Philip Mel. Whelpley, M. A. $5. Rev. Cave Jones, M. A. $3. Mr. Robert Thompson, $3. Jonathan Little, Esq. $5. Jacob Lorillard, Esq. $10. Mr. Thomas Eddy, $5. Mrs. and Mr. William Douglas $10. Mrs. Elizabeth Nitchie, $7. John Pintard, Esq. $5. Mr. James Anderson, $5. Mr. John Mortimer, $3. Mr. George Suckley, $5. Mr. John Seymour, $3. Right Rev. John Henry Hobart, D. D. Bishop of the Protestant Episcopal Church in the state of New-York, $5. Mr. George Arcularius, $3. Mr. Cornelius Dubois, $5. Mr. Nicholas Van Antwerp, $5. Mr. Henry Rankin, $5. Miss Elisa Heffman, $3. Mr. John Peshine, $3. Mr. William Colgate, $5. Mr. Benjamin Clark, $3. William Bayard, Esq. $5. Rev. James Montgomery, $5. Gabriel Furman, Esq. $5. General Swift, 5. Jacob Sperred, Esq. $10. Herman Le Roy, Esq. $5. Dr. John Watts, M. D. 5. Mr. Richard Mortimer, $3. Isaac L. Kip, Esq. $3. Mr. Archibald McCullum, 3. Miss Colt, of Peterson, (N. J.) by the Rev. Philip Mel. Whelpley, M. A. 10. Mr. Thomas H. Smith, 10. Cash, two subscribers under this signature, at 5 each, 10. Ditto, one ditto, 4. Ditto, eighteen ditto, at $3 each, $54. Ditto, five ditto, at 2 each, 10. Ditto, five ditto, at $1 each, $5.

The Female Auxiliary Missionary Society of Bethlehem, (Penn.) beg leave to express, hereby, their very grateful acknowledgments, for the generous aid which they have received from so many friends, in their undertaking to print the Harmony of the Four Gospels in the Delaware Indian Language. They pray that the great Head of the church, who does not overlook the meanest endeavours to forward his glorious work on earth, may condescend to lay His blessing on this small attempt ;made with that view ; and by causing the harmony to be conducive to promote the eternal welfare of those for whom it is intended, confer the highest reward on the individuals who have been instrumental in furthering its publication.

The society respectfully beg leave to assure the contributors, that should any surplus remain of the funds entrusted to them for the publication of this work, after all expenses are defrayed ; it shall be devoted, in perfect consonance with what they believe to be the wishes of the contributors, in aid of the missions of the United Brethren (Moravians) among the Indians.

Bethlehem, June, 3, 1820.

SUMMARY.

Ward Bible Associations.—Since the publication of our last number, meetings have been held in the *third* and *eighth* wards, to revive and reorganize the Bible associations established two years ago, but which have been suffered to remain almost entirely inactive since their formation.

Notwithstanding notices of the meeting in the third ward were left in almost every house, we regret to say, there were very few persons present. This seeming want of interest in the delightful and important work of circulating the Bible, we apprehend was owing, in some degree at least, to the fact, that the "male members of the" families *only*, were "invited to attend." *Females* have been foremost in the cause of Bible associations wherever they are in the most successful operation, and why should they be excluded from a participation in those joyful occasions, which unite all classes in the exercise of the noblest and best feelings of our nature?

The *sixth* ward association has also held a public meeting since their anniversary, for the purpose of adopting measures to carry their object into more complete effect.

Apprentices Library.—This valuable institution, which promises great and lasting blessings to a numerous and important class of our fellow-citizens, was opened November 25th, in the room of the New-York Free School. The officers of the Mechanic's Society, the scholars of their school, the apprentices, the Rev. Clergy, his hon. the Mayor, the members of the Common Council, and a large number of ladies and gentlemen, composed the respectable audience who witnessed the interesting ceremonies.

The exercises were commenced with a fervent and eloquent prayer by the Rev. Dr. Milnor, after which an appropriate address was delivered by Mr. T. R. Mercein, a member of the Mechanic's Society. A brief reply was then pronounced by a pupil in the Mechanic's Society School. This was followed with an address by an apprentice, expressive of the thanks of the apprentices for the important privileges with which they were that day invested. The whole concluded with a most solemn and impressive prayer by the Rev. Dr. Milledoler.

Oct. 20th.—The Rev. PETER WILLIAMS was admitted to the holy order of Deacons, by the Rt. Rev. Bishop Hobart, in St. Philip's (African) Church in the city of New-York.—Sermon by the Rev. Mr. Lyell of New-York.

To the Editor of the Christian Herald.

New-York, Dec. 8th, 1820.

Dear Sir—You remember (for who that was present can forget?) the two sermons preached some time ago in the Mariner's Church, in this city, by Dr. ELY of Philadelphia:—sermons so intrinsically good, so peculiarly appropriate, as well in phraseology as in sentiment, and delivered with so much of his characteristic plainness, promptitude, and pleasantry; as roused up the attention and admiration of all who heard him, and, it is trusted, contributed to the advantage of some of his sinful auditory.

The following lines from his pen, for the sailors in Philadelphia, deserve to meet the eyes of all who are visited by the Christian Herald; and to be printed in the form of a tract for the seamen of this port. Your friend,

X.

POOR JACK; OR THE MARINER'S SUDDEN DEATH.

A Hymn sung by the Seamen assembled for Divine Worship in Mr. Dunton's Sail Loft in Philadelphia.

The sinner's like a ship at sea,
When out of sight of land;
The winds are aft, and ever free,
Whatever course he stand.

Onward he glides, with streamers gay,
And oft the canvass wets;*
His passions are like winds that play,
When every sail he sets.

He fears no storms, he dreads no rocks,
And spins out skeins of wit;
The thoughts of death and hell he mocks,
And jeers at Holy Writ.

But crash! there comes a sudden flaw;
The mast goes by the deck:
And Jack wash'd over like a straw,
Strives to regain the wreck.

In vain his ship-mates cast the rope,
And cheer his wasting breath;
The billows dash away his hope,
And down he sinks in death.

"Poor Jack! he was a jolly tar,"
Is all that Praise can say;
But now, from home and Heaven afar,
To hell he's driven away.

Sailors, and shall it e'er be said,
God's warnings plead in vain?
Will you, by sudden death, be laid,
Deep in the gulf of pain?

Ye mariners, whose hearts are stout,
Forsake your ways of sin,
And let us keep a good look-out,
The port of Heaven to win.

* When seamen wish the bosom of their sails to be more full, or to contain more wind, they throw water upon them: and thus, by moistening their clay with their grog, they hasten their passage through life.

TO READERS AND CORRESPONDENTS.

In answer to the frequent inquiries "Why do you not publish the Account of the State of Religion within the bounds of the Synod of New-York and New-Jersey?" we can only say, that we have made application for a copy of it, and are informed that it is not prepared for publication. As soon as it can be procured we shall take pleasure in giving it an early insertion.

Several articles prepared for this number, are unavoidably deferred to our next.

ERRATA.

In the list of contributions inserted in our last number, p. 480, for "*Mrs. Gerhard, ditto, 50 dolls.*" read "*Mrs. Gerhard, ditto, 50 cents.*"

In the obituary of the Rev. Mr. Larned, it is stated that he was a graduate of "William's College," it should have been *Middlebury College.*

THE CHRISTIAN HERALD.

VOL. VII.] *Saturday, January* 6, 1821. [No. XVII.

Miscellany.

From the Christian Spectator.

MEMOIR OF THE REV. SYLVESTER LARNED.

DIED at New-Orleans, August 31st, of the yellow fever, the Rev. SYLVESTER LARNED, aged 24 years, pastor of the First Presbyterian Church in that place.

The unusual interest which the death of Mr. L. has excited in various parts of our country, seems to demand that some brief sketch of his life and character should be given to the public. He was born in Pittsfield, (Mass.) and was the son of the late Col. Larned, who is known as having been extensively engaged in public life. In early life he was remarkable for sprightliness and gaiety of temper, and as soon as his mind began to develope itself, he gave decisive indications of a superior genius. He was graduated at Middlebury College with great reputation, in the year 1813, at the early age of 17. It was during the last year of his college life, that he became deeply impressed with the importance of religion, and gave evidence of having experienced its power in his own soul. His college friends who were with him during this interesting period, have often borne their testimony to the deep and awful pungency of his convictions, and to the delightful change which succeeded, and seemed to pervade his whole character.—From this time, the great purposes of his life were changed, and he determined to devote himself to God, in the ministry of the gospel. In any profession, he might have risen to a station of eminence, and at the bar particularly, his talents might have secured to him the highest reputation: but to preach the religion of Jesus, and to be instrumental in converting souls to God, he considered the most honourable and delightful of all employments. Accordingly, soon after he left college, he commenced his preparation for the ministry in the Theological Institution at Andover; but was induced, from some local considerations, at an early period of his course, to transfer his relation to the sister seminary at Princeton. It was here that the writer of this article had the happiness to form an acquaintance with him, which, at the time, was a source of the liveliest satisfaction, and now that he is dead, is associated with the most tender and melancholy recollections.

During the period of his connexion with the seminary, he ex-

hibited marks of intellectual greatness, which left no doubt, that if his life was spared, he would fill some station of distinguished usefulness in the church. At the same time, it was often remarked by those who were his most intimate companions, and who had known him from the period of his first religious impressions, that the evidence of his Christian character daily became brighter and more unquestionable. The part which he often took in the private religious exercises of the students, showed that his heart was powerfully impressed with the great realities of religion, and particularly with the magnitude and responsibility of the ministerial office.

In the summer of 1817, having completed a regular course of theological study, he was licensed to preach the gospel. From the first impression which was made on the public mind by his appearance in the pulpit, it was evident that he would be distinguished in his profession. His name was very soon associated with the highest powers of pulpit eloquence, and wherever he went, the intelligence that he was to preach, became the signal for an overwhelming congregation. Within a few weeks after his licensure, he was ordained by the Presbytery of New-York, with reference to a mission, which he had for some time been contemplating, through the western states to New-Orleans. The deplorable immorality and licentiousness for which that city had long been so remarkable, awakened his interest and compassion, and induced a resolution to make an effort for their moral and religious improvement.—He seemed to have been convinced, from a diligent attention to the indications of Providence, that this was the sphere in which his exertions were most demanded, and to which his duty plainly directed him.

In the succeeding autumn, he set out on his intended mission, and after travelling through most of the western states, he reached the place of his destination early in the winter. On his first arrival at New-Orleans, a general and unprecedented interest was awakened by his preaching, and every thing seemed to indicate that Providence had sent him thither to effect a great revolution in the character of that city. The uncommon majesty with which he exhibited the truths of the gospel, the almost magic power by which he entranced and rivetted his hearers, drew after him a multitude composed of all classes, from the highest to the lowest in society. It soon became an object with some of the most respectable and influential gentlemen in the city, to secure his permanent settlement among them, and measures were accordingly taken to accomplish the design. Mr. L. listened to their proposals, and as soon as was convenient formed a Presbyterian church, of which he consented to become the pastor. In the spring of 1818, he made a visit to this part of the country, with a view not only to escape the sickly climate of New-Orleans during the summer, but to negotiate for the building of a house

of worship for the use of his congregation. During this visit, which was the last that he ever made to his native region, he preached in most of our northern cities, and left an impression of his solemn and overwhelming eloquence, which it is believed will not soon be forgotten. Early in the succeeding autumn he returned to New-Orleans, where he was received by his congregation with expressions of increased affection, and resumed his ministerial labours among them with renewed zeal and alacrity. By his persevering exertions, he succeeded in obtaining the amount necessary for the erection of a large and elegant church, which was opened in the summer of 1819.

In the course of the summer, Mr. L. left the city and retired for two or three months a considerable distance into the country. After the ravages of the fever had gone by, he returned to his congregation, and never afterwards left them for any considerable time, till his labours were terminated by death. In the autumn of this year he was married to Miss Wyer, an amiable and respectable lady, formerly of Newburyport, (Mass.)

In the course of the last winter, he received a call to settle in the First Presbyterian Church in Baltimore; but though there were many circumstances which rendered it extremely desirable to him to leave New-Orleans, he negatived the invitation from a conviction that the interests of the church required him to remain. On the return of the warm season, contrary to the expectations and wishes of his distant friends, he determined to make the bold experiment of remaining in the city during the sickly months. We cannot but think that he misjudged in regard to his duty; and yet we have the fullest conviction that his motives were such as became a devoted minister of Christ. His conduct in leaving the city the preceding year, had been unjustly censured by some in his congregation, and he wished to convince them that he was really devoted to their interests, and the world, that he shrunk from no sacrifice which the cause of his Master was supposed to demand. Till near the close of August, he was flattered with the expectation that the city would escape in a great degree, the distressing calamity by which it had usually been visited; but at that time the fever suddenly appeared with almost unprecedented malignity, and seemed to threaten the destruction of the whole population. On the last Sabbath in August, Mr. L. appointed a day to be observed by his church as a season of humiliation and prayer, that God would avert the distressing judgment which was then hanging over their city. On the evening of the same day, he was himself seized with the fever, but in the early stage of it, strong hopes were entertained that it would take a favourable turn, and he would speedily be restored. But after two or three days, it was found that his symptoms were growing more alarming, and very soon, that his disease was too obstinate to yield to the power of medicine. When this distressing fact came to be

realized, it was a moment of the deepest concern, and the intelligence seemed to cast an additional shade of gloom over that devoted city. During the four or five days that his sickness continued, his reason for the most part remained unimpaired, and he was enabled to leave his dying testimony to the excellence of that religion, which it had been his delightful employment to preach to others. As he approached the final conflict, he was calm and collected, and left the world with a prospect of entering on an exceeding great reward. The excellence of his character in the various relations which he sustained, receive a striking testimony, from the anguish of his afflicted widow, the tears and lamentations of a large circle of friends, and the bursting hearts of a whole congregation.

It is not designed to give a full length portrait of Mr. Larned's character: all that will be attempted is the exhibition of a few of the most prominent traits. His intellect was unusually bold and vigorous, and fitted to grasp a mighty subject with the greatest advantage. The operations of his mind were also exceedingly rapid, and the facility with which he investigated a difficult subject, or acquired knowledge of any kind, would seem almost incredible. But the most prominent feature of his mind, and that which so often threw an air of magic around his public performances, was an eloquent and powerful imagination. Hardly any subject could be introduced but he would gather about it at pleasure a throng of the most brilliant and fascinating images. We are willing to admit that this was one secret of the prodigious effect which was produced by his preaching. His mind was so fertile in beautiful images, that almost every subject which he touched, received a deep tinge from his imagination.

The style of Mr. Larned's eloquence was strikingly bold, and yet was happily conformed to the most refined and elegant models. It partook more of the French than of the English manner; and if it was faulty in any respect, we believe it was this;—that there might sometimes be danger of its making a stronger impression on the imagination than the heart. His sentences were unusually majestic and harmonious, his gestures and attitudes pertinent and commanding, and his voice susceptible of all the variations from the most awful tone of severity or majesty, down to the most gentle note of persuasion. Though we do not think it safe for most persons to aim at this kind of oratory, which Mr. L. exemplified, we have no hesitation in saying, that so far as our knowledge extends, he was, in this style of eloquence, without a rival. We do not, however, decide whether this kind of speaking is, on the whole, the best, when we say that no other man, of whom we have any knowledge, has the same power which Mr. L. possessed, of rousing and melting his congregation at pleasure. The eagerness with which he was inquired for when he visited our cities, the crowds which followed in all directions to

listen to his eloquence, the solemn stillness and intense feeling which uniformly pervaded his audience, all bear testimony to his talents, which cannot be mistaken.

Mr. Larned's Christian and ministerial character was strongly marked by an affectionate and persevering zeal in the cause of his Master. The superior energies of his mind, the uncommon ardour of his feelings, and his native resolution and perseverance, were all brought into the service of religion. His success in meeting the obstacles which existed to the erection of his church, is a good proof of his uncommon address, and of the energy of his resolution. His public performances, and particularly his prayers, seemed to be the effusion of a soul that was enwrapped in the service, and panting for the glory of Christ. We remember more than once to have heard him, when unexpectedly called to make an occasional prayer, address the throne of grace with a pertinence, solemnity and majesty, which has melted and overwhelmed the congregation. His extemporaneous powers, we believe, have rarely been equalled. We have seen him rise on the impulse of the moment to speak on a subject of importance, and as he became warm with his subject, carry an assembly composed of his daily associates, wherever he pleased.

It would gratify our feelings, if it would not protract this article too far, to dwell on many other traits of Mr. L.'s character, and particularly to embody some of our recollections of what he was in the more retired walks of private and social life. We shall never forget the vivacity that kindled in his eye, the smile of cheerfulness and affection that played over his countenance, the cordial and grateful welcome with which he always met his friends, and the sprightliness and brilliancy which shed a charm over his conversation. When we think of the uncommon qualities which he possessed, and the rank to which he had already risen in public opinion, we are to remember that the day on which his death occurred, only completed his 24th year. Had he lived —but we dare not trust ourselves to think of what he might have been, or how much he might have done, lest it should lead us to indulge sentiments of complaint against the righteous Providence of God. Though we cannot but consider his death as one of the most unpropitious events to the church which have for a long time occurred, it should not abate our confidence in Him who we know orders all things well, even when we cannot discern the kindness of his dispensations. But his death should be improved, and especially by those of us who are engaged in the same sacred employment which he has left, to check the ardour of our attachment to the world, to make us more diligent in our holy calling, and more desirous to finish our course with joy. The church may indeed rock amidst the billows of adversity, the tempests may beat around her, and seem to threaten her final destruction, but she has nothing to fear. Though our brightest

hopes of her prosperity may prematurely set in disappointment and gloom; though her ministers, to whom our weakness and shortsightedness had assigned an illustrious part, may be taken away while they are yet entering on their career, the God who controls her destinies, will cause light to shine out of darkness. The church then is safe, notwithstanding these dark dispensations; but it cannot be safe for us to neglect to improve them. Larned is gone, as we confidently believe, to join the assembly of the just: while he lives in our fond and affectionate recollections, let us remember that the best tribute which we can pay to his memory, is to be attracted by the lustre of his example, to a more faithful discharge of our duty.

NEW-YORK INSTITUTION FOR THE INSTRUCTION OF THE DEAF AND DUMB.

*Rev. Dr. Milledoler's Address.**

Privation of the faculties of hearing and of speech, must certainly be classed among the greatest calamities of our nature.

Privation of the faculty of hearing, is styled deafness.—Dumbness, as the term is generally used, arises not so much from any natural imperfection of the organs of speech, as from deafness. The Dumb are incapable of using language, the sounds of which they have never been able to hear, and consequently have never been able to imitate.

To inquire into the nature of these defects, and the means of their relief, belongs to the department of the physiologist. We shall confine our remarks to persons who were either born under these disadvantages, or have suffered under them from the morning of life: cases so hopeless in their nature, that remedies have never been applied, or being applied, have baffled the resources of the healing art.

The number of our race born deaf and dumb, or early deprived of the faculties of hearing and of utterance, is much greater than is generally supposed. This fact has been well ascertained, by founding schools of instruction for their relief.

That their situation is distressing, and in some respects appalling, is unquestionable. When we consider, that they are cut off from their infancy from some of the principal endearments of filial and social life; that they are constantly viewed, even by their

* The first public examination of the pupils of this Institution took place in St. George's Chapel, on the 19th of January last. Before the examination commenced, the Rev. Dr. Milledoler, at the request of the Board of Directors, ascended the pulpit, and delivered an interesting and appropriate Address to the numerous assemblage of our citizens convened on the occasion. At a subsequent meeting of the Board, a copy of the Address was requested for publication; but circumstances, unnecessary to be detailed, occurred, to detain it from the press. In compliance with our solicitation, the author has, at length, obligingly furnished us with the manuscript, and we have now the pleasure to present it to the readers of the American Missionary Register. *Ed. M. Reg.*

nearest and dearest relatives, as objects of commiseration; that in many instances, they are kept out of sight, and secluded from almost all the enjoyments of youth of their own age and sex; that they are excluded from all that cultivation of intellect, which gives expansion to genius, and energy to mind, together with all the delight connected with intellectual research and improvement; that their minds, in a state of vacuity but little removed from idiotism, are, like a deserted house, left to decay and ruin, or a deserted field, abandoned to the briars of the wilderness: but, more especially, when we consider, that they are in a great measure destitute of the means of knowing God—themselves—their duty —and the results of its performance or neglect, we shall easily perceive that they labour under no common calamity, and that their situation is indeed such as to claim our tenderest sympathy, and to excite in their behalf our most active and energetic exertions.

The two great inlets of human knowledge are sight and hearing; of these, the loss of sight has generally been considered as the greatest deprivation. But when we consider, that early defect of hearing involves the loss of language, which is *the principal medium* of mental intercourse, we shall easily perceive that it presents by far the most formidable barrier to intellectual improvement.

As an opinion prevailed among the ancients, that the Deaf and Dumb were necessarily excluded from the *Temple of Science*, they were abandoned to a state of mental destitution, for which it was believed that no remedy was discoverable. Hence those lines of Lucretius.

> " T' instruct the deaf no art could ever reach,
> No care improve them, and no wisdom teach."*

That this opinion is erroneous, is now proved by indubitable experience.

The instruction of the Deaf and Dumb began to attract the attention of the learned in Spain, in Germany, in Holland, and in England, about the close of the 16th and beginning of the 17th century. Attempts to relieve these unfortunate beings were made by the Spaniards Ponce and Bonnet; by Helmont a German; by the Swiss physician Amman, settled in Holland; and by the celebrated Dr. Wallis of England.

Several learned dissertations were written to show the practicability of instructing the Deaf and Dumb, followed by experiments, which fully proved that the views of these benevolent and philosophic men, were no visionary speculations. In more recent times, this art has been successfully cultivated by Father Vannin and Monsieur Perreize in Paris, by Mr. Heinich in Leip-

* " Nec ratione ulla docere, suadereque surdis Quid facto esset opus." LUCRET.

sic, by Mr. Baker in London, by Mr. Braidwood in Edinburgh, by the Abbeès de L'pèe and Sicard in Paris, and by Mr. Watson, formerly the assistant of Mr. Braidwood, and now teacher in the asylum for the support and education of Deaf and Dumb children of the poor, instituted in London in the year 1792. In that institution, which has been crowned with considerable success, the children are taught to *write*, and to speak articulately; and to understand what they write and speak. To fit them for the management of common concerns, they are instructed in penmanship, and practical arithmetic; and to enable them to earn a livelihood, they are also instructed in some of the most useful of the mechanic arts.

In prosecuting their ingenious, yet arduous labours, the instructers of the Deaf and Dumb have had two objects in view. First, by teaching their pupils the use of written language, they have endeavoured to enlighten their minds, and to enable them by these and other symbols, natural and artificial, to hold converse with others.

Their second object was to instruct them in the actual exercise of the organs of articulation, or to converse by speaking. This last object has been attended with such serious difficulties, that it has, in some instances, been abandoned; but as some of the subjects of instruction discover a much greater aptitude than others, to express articulate sounds, where such aptitude is found, it may and ought to be encouraged.

The first object, however, namely, that of teaching by letters and by signs, is of vital importance.

As language is an arbitrary thing; and as there is no natural connexion between articulate sounds and the ideas they are employed to express—and as all language is taught, in the first instance, by sensible signs, it follows, that although the Deaf and Dumb cannot be instructed by audible sounds, yet that by the use of written characters, accompanied by sensible signs, they may not only be introduced into the fields of literature, but may make astonishing advances in almost every branch of science. Dr. Johnson has styled the instruction of the Deaf and Dumb a philosophical curiosity; that curiosity has since, however, been very much simplified, and schools for their relief are now in the full tide of successful experiment.

Prompted by the writings and success of European philanthropists, two institutions have recently been organized in this country to meliorate the situation of our Deaf and Dumb. The first founded at Hartford, in Connecticut, was incorporated by an act of the legislature of that State, in May 1816. The second, founded in the city of New-York, was incorporated in April 1817. Whilst we detract nothing from the solid worth of our sister institution, we must be permitted to say, that ours is emphatically the Asylum of the Poor.

Children received into this school have not only the advantage of the mental culture and moral inspection of their able and faithful preceptors, but are also literally clothed and fed, and so led forward to usefulness and honour, not only without condition, but in many instances without the most distant hope of remuneration on the part of the Directors.

This institution is yet in its *cradle*. What is to become of it, time and heaven will unfold. Public munificence has done something in its favour, and will probably do more. By private munificence it has been exceedingly encouraged. Its benefactors have done well—they have done honour to themselves—they have done honour to human nature. This asylum now rests, almost as much as ever it did, upon their fostering care.

Embarked in this Godlike work, the Directors can neither abandon it, nor persevere without means.

Prudence has already suggested, that the doors of the Institution be closed against future applications, till our prospects shall brighten. Her voice has been heard. In more than one instance it has also been obeyed; and it must be obeyed, till some favourable change in our affairs shall call these suffering exiles from retirement. The strongest motives, *fellow-citizens*, that can be presented to enlightened minds, combine, with resistless force, to recommend to your care these children of affliction.

The tremendous disadvantages under which they labour, we have endeavoured to reveal. From evils so great, so complicated, so overwhelming, it is our object to rescue them, and not only to rescue them from positive evils, but to make them partakers of positive good, as rich as it is extensive. The instruction they receive in this Institution has an almost miraculous influence upon their temporal happiness and usefulness.—On entering this school, there is an immediate call for mental exertion. The dormant powers of the mind are aroused to action. That action is *new*, *delightful*, and *salutary*. They are excited, they are entertained, and they are instructed. The ennui of idleness, unsocial habits, and marked dejection, are exchanged for the sprightliness of industry, the charms of society, and the pleasures of hope.

If to be drawn from obscurity and noticed with affection—if to be introduced by the knowledge of letters into a *new world*, where there is endless variety to instruct, and endless delight in improvement—if to be conscious of that improvement in our own case, to become objects of interest and endearment to others, and to have the power and disposition of doing good almost infinitely enlarged;—in a word, if to become every way more respectable and useful, can add to the happiness of a rational and immortal being—then the Deaf and Dumb are more happy by their improvement, for objects around them are like a new creation, and

they themselves are transported into a new world of improvement and delight.

How differently, under these circumstances, are they viewed by their friends? Now, they can correspond with them by writing, and converse with them by signs. Now, their society, instead of being shunned, has become inexpressibly interesting. Whilst their own countenances, lighted up with intelligence, and beaming with joy, discover the enraptured feelings of their hearts, O, how must parental tenderness rejoice in such a scene! There have been instances in this very Institution, in which, on witnessing the favourable change in the children, and especially their attempts to articulate, the most rugged dispositions have been melted into tears.

But these advantages, important as they are, sink into insignificance when compared to such as they derive from a knowledge of the word of God; that *word*, is the word of *eternal life*.

It cannot be communicated to them in the ordinary way. If the *eye* could not be substituted for the *ear*, in teaching them the nature and the power of letters, they would remain eternal strangers to God's truth, revealed to us in the Scriptures.

A deprivation like this is one of the greatest that human nature can endure. To live without hope and without God in the world —to pass through it like beasts without reflection, or like the benighted traveller, without star-light or even candle-light to guide him in the way—to be ignorant of all that can open up the mysteries of eternity, shed light upon affliction, or radiance upon the grave;—language is too poor to express the dreariness of such a state, the depth of such calamity. Those, and those only, who know the value of heavenly truth, and have felt its sacred influence upon their hearts, can form a just estimate of such a loss.

It was the prophecy of an ancient bard of Israel, that at the coming of Messiah the tongue of the Dumb should sing. That prophecy was fulfilled in the miracles of Jesus; and is it not fulfilling in our day, in the preparation that is making for the millennial glory? Does not the language of Heaven in Providence appear to indicate, that from that latter day glory, not even the *Deaf* and *Dumb* shall be excluded? And when we see the eagerness they discover, not only to be initiated in the first rudiments of Christianity, but also to prosecute their inquiries in divine knowledge, who can turn away from them with indifference, or withhold from them the heavenly boon?

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MEETINGS IN THE LOWER POOL.

Our sailor's prayer meetings proceed with the utmost energy and unusual success.—The spirit of prayer continues to enlarge and expand the heart, and instances frequently are occurring of hardened sinners being converted by Almighty grace.

Five seamen had engaged in prayer on board the Ariel of Shields, when a very young lad, the cabin boy, took the hymn book of his own accord, and gave out "O for a thousand tongues to praise."—After singing, he bowed his knees, and prayed with such fervour and humility, that every person was melted. The lad cried to the Lord to pardon his sins, give him a new heart, bless the meeting, teach his father and mother to pray, and his little brothers and sisters. He entreated also, that God would strengthen his captain, to set a good example before him and the ship's company.—The lad had scarcely finished, when a Captain of a ship in the foreign trade (who had been invited with his wife on board the Ariel by the Captain,) begun in much distress of mind, saying, "Lord, save me, a wicked sinner; have mercy on me, a poor prodigal.—Five and twenty years I have been ploughing the great deep, and never prayed before. Lord, thou hast often saved me from shipwreck and the devouring seas, and what have I been doing never to thank Thee before! Oh save me, Lord Jesus; my sins are more than the sand on the sea shore! I will praise the Lord, I ever came to this meeting to-night. What do I feel! what do I see! every heart broken before God, at this unexpected visit from the Majesty of heaven." His poor wife was deeply affected.

THE SAILOR'S TREASURE.

A ship in distress last winter, somewhere near the Swin, was observed by a Barking fisherman, who immediately went to assist and relieve the crew, whom they took on board their smack. On her going down, (for she sank,) one of her crew jumped on board, rushed into the cabin at the risk of his life, to fetch something he had forgotten, but great was their surprise when they found his precious treasure was—a Bible!

CITY AFFAIRS.

THE CHRISTIAN AND CIVIC ECONOMY OF LARGE TOWNS.

There is a great deal of philanthropy afloat in this our day. At no period, perhaps, in the history of the human mind, did a desire of doing good so earnest, meet with a spirit of inquiry so eager, after the best and likeliest methods of carrying the desire into accomplishment. And never was there a greater quantity of thought embarked on those speculations which, whether with Christian or merely economical writers, have the one common object of promoting the worth and comfort of our species.

It must be confessed, that much of this benevolence, and more particularly when it aims at some fulfilment, by a combination of many individuals, is rendered abortive for want of a proper direction. Were the misleading causes to which philanthropy is exposed, where it operates among a crowded assemblage of human beings, fully understood, then would it cease to be a paradox,—why there should either be a steady progress of wretchedness in our land, in the midst of charitable institutions, or a steady progress of profligacy in the midst of its churches, and charity and sabbath schools.

Thus, with this favourable estimate of modern philanthropy, and this acknowledgment, that it needs a better direction, does the eminent Dr. CHALMERS introduce his excellent work on the "Christian and civic economy of large towns," or the comparative habitudes of a city and a country population.

On a former occasion, (p. 365) we gave extracts from another production of the same reverend author, in which he insists on the necessity of a more frequent intercourse between the higher and the lower classes of society, by a wide and generous system of ecclesiastical accommodation, that the rich and the poor might sit in company together in the house of God; and by assigning to each of his order a manageable district, where he might be able to cultivate a ministerial influence among all its families, and give an unbewildered attention to the office of dealing with the hearts and principles of the thousands around him.

An obliging friend, to whom we are indebted for many facilities in the prosecution of our labours, has put into our hands the first three numbers of Dr. Chalmers' new work, the successive chapters of which he intends to publish in quarterly numbers.

Our object will be to glean from his pages what may apply as well to New-York and Philadelphia, as to Edinburgh and Glasgow, extracting both from Blackwood's abridgement and from the work itself, as may best suit our purpose.

"The subject," says Blackwood, "is one of mighty importance, and we have no doubt that broad lights will be streamed it from his powerful and original mind, lifting up into gene- owledge truths that have long been lost sight of even by the philanthropists.

"The great and leading position which Dr. Chalmers advances is this, that the same moral regimen which, under the parochial and ecclesiastical system of Scotland, has been set up, and with so much effect, in her country parishes, may, by a few simple and attainable processes, be introduced into the most crowded of her cities, and with as signal and conspicuous an effect on the whole habit and character of their population.

"The first essential step towards the assimilation of the power and influence of religion, and the character of its ministers, over the population of large towns, to that exercised in country parishes, is a numerous and well-appointed agency. By dividing his parish into small manageable districts—and assigning one or more of his friends in some capacity or other to each of them—and vesting them with such a right either of superintendence or of inquiry, as will always be found to be gratefully met by the population—and so raising as it were a ready intermedium of communication between himself and the inhabitants of his parish, a clergyman may at length attain an assimilation in point of result to a country parish, though not in the means by which he arrived at it. He can in his own person maintain at least a pretty close and habitual intercourse with the more remarkable cases; and as for the moral charm of cordial and Christian acquaintanceship, he can spread it abroad by deputation over that portion of the city which has been assigned to him. In this way an influence long unfelt in towns, may be speedily restored to them, and they know nothing of this department of our nature, who are blind to the truth of the position—that out of the simple elements of attention, and advice, and civility, and good-will, conveyed through the tenements of the poor, by men a little more elevated in rank than themselves, a far more purifying and even more gracious operation can be made to descend upon them, than ever will be achieved by any other of the ministrations of charity.

"Such arrangements as these are peculiarly fitted to repair the disadvantages under which a city, purely commercial, necessarily labours. In all such cities there is a mighty and unfilled space interposed between the high and the low, in consequence of which they are mutually blind to the real cordialities and attractions which belong to each other, and a resentful feeling is apt to be fostered, either of disdain or defiance. To destroy all such unhappy feelings of animosity or repugnance, no better plan can be devised, than to multiply the agents of Christianity, whose delight it may be to go forth among the people, on no other errand than of pure good will, and with no other ministrations than those of respect and tenderness."

With the following beautiful paragraph, from the first number of the reverend Doctor's work, we shall close our extracts for the present.

"There is one lesson that we need not teach, for experience

has already taught it, and that is, the kindly influence which the mere presence of a human being has upon his fellows. Let the attention you bestow upon another be the genuine emanation of good will—and there is only one thing more to make it irresistible. The readiest way of finding access to a man's heart, is to go to his house—and there to perform the deed of kindness, or to acquit yourself of the wonted and the looked-for acknowledgment. By putting yourself under the roof of a poor neighbour, you in a manner put yourself under his protection—you render him for the time your superior—you throw your reception on his generosity, and be assured that it is a confidence which will almost never fail you. If Christianity be the errand on which you move, it will open for you the door of every family; and even the profane and the profligate will come to recognise the worth of that principle which prompts the unwearied assiduity of your services. By every circuit which you make amongst them, you will attain a higher vantage-ground of moral and spiritual influence—and in spite of all that has been said of the ferocity of a city population, be assured that, in your rounds of visitation, you will meet with none of it, even among the lowest receptacles of human worthlessness. This is the home-walk in which you earn, if not a proud, at least a peaceful popularity—the popularity of the heart—the greetings of men who, touched even by your cheapest and easiest services of kindness, have nothing to give but their wishes of kindness back again; but in giving these have crowned your pious attentions with the only popularity that is worth the aspiring after—the popularity that is won in the bosom of families, and at the side of death-beds."

Intelligence.

ENGLAND.

MERCHANT SEAMEN'S AUXILIARY BIBLE SOCIETY.

By the second report of this society it appears, that during the period of fifteen months, ending the 8th of May, 1020 vessels, containing 17,421 seamen, have been visited by the society's agent at Gravesend. Of this number of men, 15,039 are reported to be able to read.

Six hundred and ninety copies of the Scriptures have been sold for the use of seamen *in the foreign trade*, and 757 Bibles, and 2093 Testaments, have been distributed gratuitously.

From February 1818 to May 1820, 789 of the vessels visited, containing 7803 seamen, would have proceeded to sea, many of them on long and perilous voyages, without a leaf of the Sacred Scriptures, but for the well timed bounty of this society.

From the report of the society's agent at Gravesend, we shall take the following extracts, reserving our remarks on this sub-

ject, so intimately connected with the interests of our own seamen, for a future page of our work.

"No. 25.—A poor black man bought a Bible, and, when paying for it, said, 'I have too much neglected this book; I shall attend to it for the time to come.'"

"No. 269.—The Captain told me he commanded the Swift when I supplied that vessel, and observed, 'The alteration which was effected in my crew, as it respects their manners, would astonish any one—they became quite different beings.'"

"No. 284.—'We have got a Bible aft—the crew have none,' said the mate; 'much pains are used to mend the manners of our seamen—it will be a work of time, but better late than never.' 'Ah!' said a young man, who was sitting in the cabin, 'there is that in the Bible calculated to make a man happy in any condition. I am sure it is so, because I have found it so.'"

"No. 303.—The pilot, a very steady kind of a man, came to me, and said, 'Sir, do you recollect supplying a French brig at the time I was her pilot? You gave them a French Testament, which they read, and read aloud, alternately, from Gravesend to the Downs, where I left her, and left them reading.'"

"No. 410.—This is a fine new Scotch ship, in good order, with an excellent crew. Here I found 28 Bibles amongst 36 men. I was well received by the chief officer and the Captain's wife. She appeared very sensible and pious. She gave me a pleasing account of the Bible society in Aberdeen, and of the excellent order of the last ship her husband commanded, the great good done amongst the crew by means of Bible instruction; to use her own words, she said, 'Some of the seamen went to sea lions, and came home lambs.'"

"No. 477.—This ship had 188 convicts on board, and one box of Scriptures for their use. There were also 33 soldiers on board; several desired to purchase pocket Bibles of me, and made known their wishes to their officer, who very much applauded them. I sold eight Bibles and three Testaments among them, and never have I witnessed before such an ardent desire after the Scriptures as I saw in most of those soldiers who purchased."

"No. 559.—'I am glad to see you, sir,' said the Captain, an honest Scotchman. 'Have you any Bibles among the crew?' I asked:—'Yes,' he replied, 'we have as many Bibles as we can read, and no more; that is—one Bible for each man, and it would be a great shame to be without.' I observed, 'You appear in good order, Captain.'—'Ah,' he replied, 'they are obedient and well-disposed lads.'"

"No. 693.—I supplied this fine brig with one Bible and two Testaments. The Captain, who is a Lieutenant in the navy, called at my office, and said, 'You must excuse me, sir, not receiving the books you left on board, upon the terms expressed in

sic, by Mr. Baker in London, by Mr. Braidwood in Edinburgh, by the Abbeès de L'pèe and Sicard in Paris, and by Mr. Watson, formerly the assistant of Mr. Braidwood, and now teacher in the asylum for the support and education of Deaf and Dumb children of the poor, instituted in London in the year 1792. In that institution, which has been crowned with considerable success, the children are taught to *write*, and to speak articulately; and to understand what they write and speak. To fit them for the management of common concerns, they are instructed in penmanship, and practical arithmetic; and to enable them to earn a livelihood, they are also instructed in some of the most useful of the mechanic arts.

In prosecuting their ingenious, yet arduous labours, the instructers of the Deaf and Dumb have had two objects in view. First, by teaching their pupils the use of written language, they have endeavoured to enlighten their minds, and to enable them by these and other symbols, natural and artificial, to hold converse with others.

Their second object was to instruct them in the actual exercise of the organs of articulation, or to converse by speaking. This last object has been attended with such serious difficulties, that it has, in some instances, been abandoned; but as some of the subjects of instruction discover a much greater aptitude than others, to express articulate sounds, where such aptitude is found, it may and ought to be encouraged.

The first object, however, namely, that of teaching by letters and by signs, is of vital importance.

As language is an arbitrary thing; and as there is no natural connexion between articulate sounds and the ideas they are employed to express—and as all language is taught, in the first instance, by sensible signs, it follows, that although the Deaf and Dumb cannot be instructed by audible sounds, yet that by the use of written characters, accompanied by sensible signs, they may not only be introduced into the fields of literature, but may make astonishing advances in almost every branch of science. Dr. Johnson has styled the instruction of the Deaf and Dumb a philosophical curiosity; that curiosity has since, however, been very much simplified, and schools for their relief are now in the full tide of successful experiment.

Prompted by the writings and success of European philanthropists, two institutions have recently been organized in this country to meliorate the situation of our Deaf and Dumb. The first founded at Hartford, in Connecticut, was incorporated by an act of the legislature of that State, in May 1816. The second, founded in the city of New-York, was incorporated in April 1817. Whilst we detract nothing from the solid worth of our sister institution, we must be permitted to say, that ours is emphatically the Asylum of the Poor.

Children received into this school have not only the advantage of the mental culture and moral inspection of their able and faithful preceptors, but are also literally clothed and fed, and so led forward to usefulness and honour, not only without condition, but in many instances without the most distant hope of remuneration on the part of the Directors.

This institution is yet in its *cradle*. What is to become of it, time and heaven will unfold. Public munificence has done something in its favour, and will probably do more. By private munificence it has been exceedingly encouraged. Its benefactors have done well—they have done honour to themselves—they have done honour to human nature. This asylum now rests, almost as much as ever it did, upon their fostering care.

Embarked in this Godlike work, the Directors can neither abandon it, nor persevere without means.

Prudence has already suggested, that the doors of the Institution be closed against future applications, till our prospects shall brighten. Her voice has been heard. In more than one instance it has also been obeyed; and it must be obeyed, till some favourable change in our affairs shall call these suffering exiles from retirement. The strongest motives, *fellow-citizens*, that can be presented to enlightened minds, combine, with resistless force, to recommend to your care these children of affliction.

The tremendous disadvantages under which they labour, we have endeavoured to reveal. From evils so great, so complicated, so overwhelming, it is our object to rescue them, and not only to rescue them from positive evils, but to make them partakers of positive good, as rich as it is extensive. The instruction they receive in this Institution has an almost miraculous influence upon their temporal happiness and usefulness.—On entering this school, there is an immediate call for mental exertion. The dormant powers of the mind are aroused to action. That action is *new*, *delightful*, and *salutary*. They are excited, they are entertained, and they are instructed. The ennui of idleness, unsocial habits, and marked dejection, are exchanged for the sprightliness of industry, the charms of society, and the pleasures of hope.

If to be drawn from obscurity and noticed with affection—if to be introduced by the knowledge of letters into a *new world*, where there is endless variety to instruct, and endless delight in improvement—if to be conscious of that improvement in our own case, to become objects of interest and endearment to others, and to have the power and disposition of doing good almost infinitely enlarged;—in a word, if to become every way more respectable and useful, can add to the happiness of a rational and immortal being—then the Deaf and Dumb are more happy by their improvement, for objects around them are like a new creation, and

they themselves are transported into a new world of improvement and delight.

How differently, under these circumstances, are they viewed by their friends? Now, they can correspond with them by writing, and converse with them by signs. Now, their society, instead of being shunned, has become inexpressibly interesting. Whilst their own countenances, lighted up with intelligence, and beaming with joy, discover the enraptured feelings of their hearts, O, how must parental tenderness rejoice in such a scene! There have been instances in this very Institution, in which, on witnessing the favourable change in the children, and especially their attempts to articulate, the most rugged dispositions have been melted into tears.

But these advantages, important as they are, sink into insignificance when compared to such as they derive from a knowledge of the word of God; that *word*, is the word of *eternal life*.

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MEETINGS IN THE LOWER POOL.

Our sailor's prayer meetings proceed with the utmost energy and unusual success.—The spirit of prayer continues to enlarge and expand the heart, and instances frequently are occurring of hardened sinners being converted by Almighty grace.

Five seamen had engaged in prayer on board the Ariel of Shields, when a very young lad, the cabin boy, took the hymn book of his own accord, and gave out "O for a thousand tongues to praise."—After singing, he bowed his knees, and prayed with such fervour and humility, that every person was melted. The lad cried to the Lord to pardon his sins, give him a new heart, bless the meeting, teach his father and mother to pray, and his little brothers and sisters. He entreated also, that God would strengthen his captain, to set a good example before him and the ship's company.—The lad had scarcely finished, when a Captain of a ship in the foreign trade (who had been invited with his wife on board the Ariel by the Captain,) begun in much distress of mind, saying, "Lord, save me, a wicked sinner; have mercy on me, a poor prodigal.—Five and twenty years I have been ploughing the great deep, and never prayed before. Lord, thou hast often saved me from shipwreck and the devouring seas, and what have I been doing never to thank Thee before! Oh save me, Lord Jesus; my sins are more than the sand on the sea shore! I will praise the Lord, I ever came to this meeting to-night. What do I feel! what do I see! every heart broken before God, at this unexpected visit from the Majesty of heaven." His poor wife was deeply affected.

THE SAILOR'S TREASURE.

A ship in distress last winter, somewhere near the Swin, was observed by a Barking fisherman, who immediately went to assist and relieve the crew, whom they took on board their smack. On her going down, (for she sank,) one of her crew jumped on board, rushed into the cabin at the risk of his life, to fetch something he had forgotten, but great was their surprise when they found his precious treasure was—a Bible!

they themselves are transported into a new world of improvement and delight.

How differently, under these circumstances, are they viewed by their friends? Now, they can correspond with them by writing, and converse with them by signs. Now, their society, instead of being shunned, has become inexpressibly interesting. Whilst their own countenances, lighted up with intelligence, and beaming with joy, discover the enraptured feelings of their hearts, O, how must parental tenderness rejoice in such a scene! There have been instances in this very Institution, in which, on witnessing the favourable change in the children, and especially their attempts to articulate, the most rugged dispositions have been melted into tears.

But these advantages, important as they are, sink into insignificance when compared to such as they derive from a knowledge of the word of God; that *word*, is the word of *eternal life*.

It cannot be communicated to them in the ordinary way. If the *eye* could not be substituted for the *ear*, in teaching them the nature and the power of letters, they would remain eternal strangers to God's truth, revealed to us in the Scriptures.

A deprivation like this is one of the greatest that human nature can endure. To live without hope and without God in the world —to pass through it like beasts without reflection, or like the benighted traveller, without star-light or even candle-light to guide him in the way—to be ignorant of all that can open up the mysteries of eternity, shed light upon affliction, or radiance upon the grave;—language is too poor to express the dreariness of such a state, the depth of such calamity. Those, and those only, who know the value of heavenly truth, and have felt its sacred influence upon their hearts, can form a just estimate of such a loss.

It was the prophecy of an ancient bard of Israel, that at the coming of Messiah the tongue of the Dumb should sing. That prophecy was fulfilled in the miracles of Jesus; and is it not fulfilling in our day, in the preparation that is making for the millennial glory? Does not the language of Heaven in Providence appear to indicate, that from that latter day glory, not even the *Deaf* and *Dumb* shall be excluded? And when we see the eagerness they discover, not only to be initiated in the first rudiments of Christianity, but also to prosecute their inquiries in divine knowledge, who can turn away from them with indifference, or withhold from them the heavenly boon?

It is our honour, fellow-citizens, to be co-workers with God in this matter, and if we engage in it from proper motives, we shall in no wise lose our reward.

To see immortal beings raised by our exertions, from a state of mental vacuity to a condition of high intellectual cultivation—from a state of joyless and abject mental poverty, to the exercise

and enjoyment of the best faculties and feelings of our nature—from ignorance of God, of themselves, of futurity, and of duty, to perhaps a saving acquaintance with them all, is calculated, especially when we look forward to our future meeting with them at the bar of God, to afford pleasure the most refined, the most exalted.

And this pleasure is exceedingly enhanced, when we consider, that in aiding them, we not only subserve the cause of humanity in their particular case, but also the cause of our God, and of posterity unborn.

We shall now introduce these unfortunate children to your notice. You will judge for yourselves of their improvement, and of the importance of the institution by which they are cherished. Their presentment on this occasion, is the strongest appeal we have to offer to the understanding, and to the hearts of this assembly.

For the Christian Herald.

SOCIETY FOR SUPPORTING THE GOSPEL AMONG THE POOR.

Mr. Editor—I was much gratified lately by a perusal of the Report for the year 1819, of the stated preacher of the Society for Supporting the Gospel among the Poor of this city, which was published in a late number of the Christian Herald.

Since that publication, the circular letter of the Trustees has appeared in several of the daily newspapers, and I presume will be published in the Herald.

Among the numerous religious societies of our city, this appears to me to be deserving of particular notice and liberal patronage. The facts stated in the simple, but affecting and interesting report of the faithful preacher, and the earnest appeal of the Trustees, are calculated to excite such notice, and I sincerely hope will induce such patronage.

Although the object of this institution is truly benevolent, and its sphere of usefulness is of the most interesting nature; although proofs of its success in very numerous instances of conversion, are to be found in its annals; still it has been permitted to experience a lamentable desertion in the zeal for forming new and perhaps more popular institutions. The labours of its aged but active and indefatigable minister, have been pursued with an ardour and intelligence which abundantly qualify him for his station, during a period of nearly eight years. The poor and distressed objects of his ministrations can bear ample testimony to his kindness, his zeal, and his fidelity to their eternal interests; and in that day when all shall be assembled in the presence of the searcher of hearts, I trust many will be found as children whom God has given to him.

The account of his weekly services, published in the circular,

hibited marks of intellectual greatness, which left no doubt, that if his life was spared, he would fill some station of distinguished usefulness in the church. At the same time, it was often remarked by those who were his most intimate companions, and who had known him from the period of his first religious impressions, that the evidence of his Christian character daily became brighter and more unquestionable. The part which he often took in the private religious exercises of the students, showed that his heart was powerfully impressed with the great realities of religion, and particularly with the magnitude and responsibility of the ministerial office.

In the summer of 1817, having completed a regular course of theological study, he was licensed to preach the gospel. From the first impression which was made on the public mind by his appearance in the pulpit, it was evident that he would be distinguished in his profession. His name was very soon associated with the highest powers of pulpit eloquence, and wherever he went, the intelligence that he was to preach, became the signal for an overwhelming congregation. Within a few weeks after his licensure, he was ordained by the Presbytery of New-York, with reference to a mission, which he had for some time been contemplating, through the western states to New-Orleans. The deplorable immorality and licentiousness for which that city had long been so remarkable, awakened his interest and compassion, and induced a resolution to make an effort for their moral and religious improvement.—He seemed to have been convinced, from a diligent attention to the indications of Providence, that this was the sphere in which his exertions were most demanded, and to which his duty plainly directed him.

In the succeeding autumn, he set out on his intended mission, and after travelling through most of the western states, he reached the place of his destination early in the winter. On his first arrival at New-Orleans, a general and unprecedented interest was awakened by his preaching, and every thing seemed to indicate that Providence had sent him thither to effect a great revolution in the character of that city. The uncommon majesty with which he exhibited the truths of the gospel, the almost magic power by which he entranced and rivetted his hearers, drew after him a multitude composed of all classes, from the highest to the lowest in society. It soon became an object with some of the most respectable and influential gentlemen in the city, to secure his permanent settlement among them, and measures were accordingly taken to accomplish the design. Mr. L. listened to their proposals, and as soon as was convenient formed a Presbyterian church, of which he consented to become the pastor. In the spring of 1818, he made a visit to this part of the country, with a view not only to escape the sickly climate of New-Orleans during the summer, but to negotiate for the building of a house

of worship for the use of his congregation. During this visit, which was the last that he ever made to his native region, he preached in most of our northern cities, and left an impression of his solemn and overwhelming eloquence, which it is believed will not soon be forgotten. Early in the succeeding autumn he returned to New-Orleans, where he was received by his congregation with expressions of increased affection, and resumed his ministerial labours among them with renewed zeal and alacrity. By his persevering exertions, he succeeded in obtaining the amount necessary for the erection of a large and elegant church, which was opened in the summer of 1819.

In the course of the summer, Mr. L. left the city and retired for two or three months a considerable distance into the country. After the ravages of the fever had gone by, he returned to his congregation, and never afterwards left them for any considerable time, till his labours were terminated by death. In the autumn of this year he was married to Miss Wyer, an amiable and respectable lady, formerly of Newburyport, (Mass.)

In the course of the last winter, he received a call to settle in the First Presbyterian Church in Baltimore; but though there were many circumstances which rendered it extremely desirable to him to leave New-Orleans, he negatived the invitation from a conviction that the interests of the church required him to remain. On the return of the warm season, contrary to the expectations and wishes of his distant friends, he determined to make the bold experiment of remaining in the city during the sickly months. We cannot but think that he misjudged in regard to his duty; and yet we have the fullest conviction that his motives were such as became a devoted minister of Christ. His conduct in leaving the city the preceding year, had been unjustly censured by some in his congregation, and he wished to convince them that he was really devoted to their interests, and the world, that he shrunk from no sacrifice which the cause of his Master was supposed to demand. Till near the close of August, he was flattered with the expectation that the city would escape in a great degree, the distressing calamity by which it had usually been visited; but at that time the fever suddenly appeared with almost unprecedented malignity, and seemed to threaten the destruction of the whole population. On the last Sabbath in August, Mr. L. appointed a day to be observed by his church as a season of humiliation and prayer, that God would avert the distressing judgment which was then hanging over their city. On the evening of the same day, he was himself seized with the fever, but in the early stage of it, strong hopes were entertained that it would take a favourable turn, and he would speedily be restored. But after two or three days, it was found that his symptoms were growing more alarming, and very soon, that his disease was too obstinate to yield to the power of medicine. When this distressing fact came to be

Osage Nation. No missionary enterprize ever excited greater interest in the city, and justly did it deserve all the attention bestowed upon it. Interesting in itself, as it held forth a prospect of the reclamation and conversion of a large tribe of Indians; it was yet more so, as it appeared the prelude of still greater national exertions, in behalf of the much neglected aborigines of our country."

Trusting that "the several distributions by individuals in the country, and by Managers in the city, have been made with a proper degree of discretion, it is a subject of grateful reflection, that our Bibles are to be found in some of the most secluded corners of the city, and in some of the most distant counties of the state, even to the borders of Canada.

"Your Managers lament the necessity of stating, that they have not received, as yet, so much assistance, or so generous a co-operation, from the Ward Bible Associations as they had a right to expect. Only two of these bodies have made application for Bibles since December last. The association of the sixth ward has received 50 Bibles, and that of the seventh ward, 75 Bibles. Although it is two years since these societies have been established, they are still but partially in operation, and much remains to be done to perfect their organization. A delegation of two of the Managers to each ward, was appointed early in the season, for the purpose of assisting at their deliberations, and lending any aid which might be necessary; but the unavoidable absence from town of many of the members, during the summer months, has prevented their making any considerable progress in the work assigned them. The Board, nevertheless, have had the pleasure of witnessing a recent celebration of the second anniversary of the Fifth Ward Association; and trust that the tone given to the proceedings of that body, on this interesting occasion, will have some effect in reanimating the spirit of its members, and that its example will be followed by the sister institutions.

The resources of the society are yet extremely limited. The total receipts amount to $1,424 46. Of this amount, $250 dollars were received from the First Ward Bible Association, and $160 from the Seventh Ward Association. To the American Bible Society, have been paid

$1,028 69 for Bibles and Testaments, and $200 as a donation; which, together with the necessary expenses, leave a balance in the treasury of only $87 71.

"The number of members now on our books is 465—of which 77 are members for life. A small number indeed, when compared with the objects of the society, and the rank which it ought to hold amongst the public institutions of the State.

"The proposed measure of selling the Scriptures at teduced prices to the poor," as recommended by the American Bible Society,* strikes the mind at first sight so favourably, that it is unnecessary to enter into an argument in support of it; but to effect the design, a mode of proceeding must be adopted, by which the labour of obtaining the subscriptions shall be so divided, as to fall lightly upon the several individuals who undertake it—at the same time, there must be such a chain of supervision from the Board of the Parent Institution, down to the most subordinate of its agents, as to preclude a neglect of duty in any, and ensure a proper harmony of intelligence and action in all."

(*To be concluded in our next.*)

ASSOCIATION FOR THE RELIEF OF RESPECTABLE AGED INDIGENT FEMALES.

R. Maynard, 67 Beekman-street, Treasurer.

The seventh annual meeting of this association was held in the Session Room of the Brick Church, Nov. 30th. The meeting was opened with a truly feeling and appropriate address, and a prayer by the Rev. Dr. Milledoler, after which the Report was read.

The receipts of the society during the past year, amount to $1818 75, and the payment to something more than that amount. The claims of this society on public patronage and support at all times, is, we presume, generally known to the benevolent in our city; but at *this time* we would earnestly beg them to remember "the afflicted objects" of this respectable institution, and give of their abundance with an unsparing hand.

Read the following extract from the Report.

"Since we last had the pleasure to address you, six of our pensioners have been removed by death, two have been permitted to go to the almshouse, two have been assisted to go to their relations; the one to Wallkill, N. Y. the other to Charleston, S. C. another is comfortably provided for by the bequest of a brother-in-law.

* See "Circular" in C. Herald, p. 702 of Vol. VI.

"Sixteen other poor applicants have received temporary assistance, and from this number the twelve vacancies just noticed have been filled up; leaving at present on our books 125 pensioners, and four who will look to us for some occasional relief.

"Our funds are at present extremely low; from which circumstance it is painful to state, we have not yet been able to lay up wood for the coming winter. The Board contemplate with regret, the *necessity* of selling the stock which they hold in the Mechanics' Bank, in order to meet the pressing claims of the poor under their care; but they have deferred a decision upon this important subject, till they should be able to consult the general voice of the society at this annual meeting.

"In the afflicted objects of our attention, '*Respectable Aged Indigent Females*,' the mind and the body both suffer together. The lonely condition of having outlived their friends and their strength, the cheerless habitation, the care-worn visage, the sinking constitution, must force many a bitter tear down the furrowed cheek, at the remembrance of better days."

GENERAL PRAYER MEETING.

On *New-Year's Day*, a general prayer meeting of the various denominations of Christians, was held in the Mariner's Church, with the express design of praying for the effusion of the Holy Spirit on our own city. It was a delightful scene to see a crowded assembly met to mingle, on the first day of a New Year, in earnest desires for the greatest of all blessings.—And if earthly parents give the blessings in their power to their children when they ask for them, will not our Heavenly Father give to ourselves and to our fellow-citizens, His Holy Spirit? Yes, if that solemn meeting was assembled in the spirit of prayer, if that spirit of prayer has accompanied the dispersing congregation to their homes—if each cherishes an earnest desire for the indwelling of the Holy Spirit, and for His influences upon our city—if a godly life attests the sincerity of their prayers—then will God answer, for His ear is not heavy that it cannot hear—and surely His arm is not shortened that it cannot save.

And may not the CHRISTIAN HERALD, while proclaiming with joy the auspicious commencement of a new year, call loudly upon all within the reach of his voice, to lift up holy hands, without wrath and doubting—to lay aside all party feeling—all sectarian selfishness, and to come with boldness, and to abide with perseverance at the throne of grace? Is it nothing in your eye—ye men of every name, that a city long blessed with the sound of the gospel, should still have, perhaps, seventy or eighty thousand of its population, who make no pretensions to a faith in its holy doctrines and promises?—That in your streets the sabbath is desecrated, the name of Jesus profaned, and ten thousand tokens of

vice and irreligion are visible to every eye? Is it nothing that a great part of your population go to no church, and hear no gospel minister, and die without the advantages that a Christian city should afford; that temptations should allure on every hand, and that every year should involve hundreds in vice and ruin?

The Christian Herald does not call upon you to forget or to neglect the miseries of the heathen world, but he does call you to devout and earnest prayer for your own household, your kinsmen, your neighbours, your city; to pray that God would make it indeed a Christian city; that he would make our professing population patterns of the religion they profess, examples of what our Saviour was; that he would teach parents to watch, and guard, and teach their children; that he would make all our ministers steadily, and faithfully, and zealously to feed their flocks with the bread of life; that he would fill our churches with anxious inquirers for the way of life; and that he would send an adequate number of his servants into the highways and hedges to compel all to come in, and that in doing all this, he would send his Holy Spirit down among us, making our city a reformed and a Christian city. Asking this, not as a shower to descend, and refresh, and to pass away, but as an unceasing shower that waters the earth, making it bloom on every hand with perpetual spring, and making it pour forth the fruits of a perpetual harvest.

Receipts by the Treasurer of the American Bible Society during the month of November, 1820.

Legacy.—From Jasper Ward and Jacob Drake, Esqs. executors of the will of Benjamin Egbert, deceased $200.

To constitute Ministers and others members for life.—Rev. Israel Brainerd, of Verona, Oneida co. N. Y. by the Female Missionary Society of his congregation, $30. Rev. William Jenks, of Boston, by a number of the ladies of the old South Church in that town, $20. Rev. Robert Armstrong, of Massic Creek, Greene co., Ohio, by the ladies of his congregation, $30. Rev. Francis A. Latta, of Chesnut Level, Lancaster co., Pa. by a number of ladies of his congregation, $30. Rev. Josiah Clark, of Rutland, Mass., from the Female Cent Society of his congregation. $30. Rev. Joshua Williams, of the first incorporated Presbyterian Church in Newton, Pa., by the Female Bible Society of Newville, Pa., $20. Rev. Joseph Estabrook, of Athol, Mass., from the Cent Society of that place, $30. Hon. Duncan Cameron, of Stagville, N. C., $50.

Annual subscriber and donation.—John F. Delaplaine, of N. Y. city, as an annual subsriber, $3. Rev. Israel Brainerd, of Verona, N. Y., donation, $1.

Donations from Auxiliary Bible Societies, &c.—Collections made by the Rev. Dr. Morse, on a tour to the Michigan Territory, $18 25. Columbia County Bible Society, N. Y. $150, and $150 for Bibles. Carmel Female Bible Society, Putnam, N. Y., $18 50. Augusta Bible Society, Geo., $175. Abingdon Bible Society, Va. $6 38. and $6 62 for Bibles. Lebanon Female Bible Society, Ohio, $18, and $22 for Bibles. New-York Bible Society, $200. Great Barrington Branch Bible Society, Mass., $15 56, and $8 76 for Bibles. Preble and Tully Female Bible Society, N. Y., $15. New-Haven and Vicinity Female Bible Society, Conn., $127 56, and $34 16 for Bibles. Fishkill Bible Society, N. Y., $50. Caledonia Bible Society, N. Y., $1 80, and $16 20 for Bibles. Colchester Female Bible Society, Conn., $62. Xenia Bible Society, Ohio, 100.

Donation from a Benevolent Society.—Toland United Female Cent Society, $30.

From Auxiliary Societies for Bibles.—Cortland County Bible Society, N. Y., $45 52. Virginia Bible Society, $307 75. Long-Island Bible Society, N. Y., $310. Newburgh Bible Society, N. Y., $60. Montgomery County Bible Society, N. Y., 128.

Pendleton Bible Society, S. C., $22. Ulster County Bible Society, N. Y., $15. Ontario County Bible Society, N. Y., $152 45. Rensselaer County Bible Society, N. Y. $53 75. New-London County Bible Society, Conn., $234 50. Baltimore Bible Society, not auxiliary, $201. Portland Marine Bible Society, Maine, not aux., $78 75. Total, $3310 57. W. W. WOOLSEY, Treasurer.

The issues from the Depository during the month of November, have been as follows: Bibles, 3072; Testaments, 1769; total, 4841—value, $3272 76.

J. NITCHIE, Agent.

SUMMARY.

Installations.—On Monday morning December 25th, the Rev. SAMUEL H. COX, was installed, by the Presbytery of New-York, as Pastor of the Presbyterian Church in Spring-street. Sermon by the Rev. Mr. Weed of Jamaica, L. I. The charge to the Pastor by the Rev. Mr. Whelpley, of the Wall-street Church, and to the people by the Rev. Mr. Webster, of Hempstead, L. I.

In the evening, the same body installed the Rev. E. W. BALDWIN as Pastor of the seventh Presbyterian Church, situated at Corlaer's Hook. The sermon was by the Rev. Mr. Goldsmith, of Newtown, L. I. The charge to the Pastor by the Rev. Mr. M'Clelland, and to the people by the Rev. Dr. Spring.

The exercises on both these occasions were attended with crowded assemblies, and, throughout, were solemn and impressive. Many hearts rejoiced to see on one border of our city the ordinances of the Gospel re-established, and on the other, a Pastor for the first time bestowed upon a church and people just gathered from one of its most destitute wastes. On either side, may those churches prove bulwarks of defence, and a refuge for the tempted and afflicted; be transmitted to the generations following, with a recorded memorial of blessings to be realized, and as the best inheritance to a Christian posterity.

Ordination.—On Wednesday the 20th December, at an ordination held by the Rt. Rev. Bishop Hobart, at St. John's, Church, Yonkers, the Rev. JOHN GRIGG, was admitted to the order of Priests. Sermon by the Rev. Henry J. Feltus, Rector of St. Stephens, New-York.

Revival.—We are gratified to learn that a revival of religion has commenced in the towns of Hempstead and Clarkstown, in Rockland County, N. Y. A large number, it is said, appear deeply impressed with their awful and helpless state, and many have obtained a good hope through the grace of the Lord Jesus.

TO READERS AND CORRESPONDENTS.

"The Curate's Letter," shall have a place in our next.

The address of "the Society for supporting the Gospel among the Poor of the city of New-York," alluded to in the communication of "A Member of the Society," shall have an early insertion.

Errata.—In the list of contributors, in our last number, page 510, for *Jacob Sperred, Esq.* read *Jacob Sherred, Esq.* and after the name of Mr. Thomas H. Smith, for "10d." read "$10." In several other instances afterwards the $ mark was inadvertently omitted.

THE CHRISTIAN HERALD.

VOL. VII.] *Saturday, January 20, 1821.* [No. XVIII.

Miscellany.

For the Christian Herald.

BIOGRAPHY OF THE REV. DAVID ZEISBERGER, Sen.

For sixty-two years a faithful Missionary among the North American Indians.

Translated from the German.

DAVID ZEISBERGER was born April 11th, 1721, at Zauchtenthal in Moravia, where still many of the descendants of the ancient Bohemian and Moravian brethren resided, but who had to suffer oppression and persecution whenever they were discovered to be the confessors of the unadulterated doctrines of the gospel. For this reason a number of them emigrated—some of them going to Herrnhuth, the building of which town was commenced as an asylum for the oppressed, soon after the birth of our late brother. It was in the year 1726 that he arrived at that place, with his parents, one brother and one sister. This family had eloped from their country by night, and left all their property behind them. Young Zeisberger was distinguished for his diligence among his classmates at the school at Herrnhuth, and the progress he made in acquiring a knowledge of the Latin tongue, evinced his peculiar talent for learning foreign languages. Having finished his education, Count Zinzendorf, in 1736, took him to Holland; and a small settlement of the brethren being soon after established at Heerendyk, at the request of the princess dowager of Orange, his services were put in requisition for transacting outward business, when his thorough knowledge of the Dutch language, which he had acquired in a short time, proved of great service to him. His punctuality in despatching commissions, and his modest carriage towards people of every rank with whom he was engaged, together with his sprightly temper, ensured to him their favour in a high degree, and frequently he received presents from such strangers, to whom he had occasion to render his services. But as he received a compensation from the brethren, he was soon after strictly forbidden to accept any presents whatsoever. On the whole he was kept very strict, according to the mode of training up the youth in those days. Thus, for instance, there was a set time appointed for his return from errands, and in case of a longer delay, he was threatened with a flogging. Upon one occasion this threat was actually executed upon him, although he remonstrated that he had

to wait longer than usual for the bread he had to fetch at Ysselstein, as also for the boat that was to convey him across the water. In addition to this, various crimes were laid to his charge, but in which he had not taken a share. Soon after, a stranger of rank called with the brethren, and being unacquainted with the country, our David was ordered to conduct him to a gentleman in that city, to whom he had been recommended. This being done, the former reached out to him a liberal reward, and he refusing to accept of it, the gentleman forced it upon him in these words—"I *must* give it to you, and you *must* take it; it is yours!" Immediately absenting himself, the poor youth was brought into a new dilemma. While ruminating in his mind what he should now do, he happened to meet with another boy from Moravia, by the name of Schober. They disclosed to each other their troubles, and agreed to leave Heerendyk, and join themselves to the brethren elsewhere. He knew, from the society's accounts, that General Oglethorpe, then governor of Georgia, had assisted the brethren in founding a colony in Georgia, in America; the two youths, therefore, bent their minds to England, hoping from thence to get to Georgia. The captain of a ship, to whom they addressed themselves for this purpose, took them along with him on reasonable terms, gave them many proofs of his kindness; and they not understanding the English language, he took them to a German innkeeper at London, who was happy in contracting an acquaintance with two such active and enterprising young countrymen. Being informed of their design, he immediately acquainted General Oglethorpe with it. The latter, himself, then had an interview with them, and gave them in charge to a sea-captain, who was just about sailing for Georgia. David then communicated an account of their elopement to England, and their contemplated design, to a brother in Holland. Being come to an anchor off Savannah, after a prosperous voyage, the Captain took them to a gentleman in the city whom General Oglethorpe had requested, by letter, to take good care of them, till he should find an opportunity of sending them on to the brethrens' colony. Fortunately, there were just at that time several brethren in town, and into their care they were delivered. The brethren and sisters of the colony, and in particular the parents of Zeisberger, who had arrrived there with the other emigrants, were much surprised at the unexpected appearance of these two youths. They no longer knew their son, and yet were obliged to believe that it was him. But with all their joy at seeing him again, they, and the other brethren and sisters, had much anxiety about him. They ——e poor, had little for their own subsistence, and knew not how would be able to meet the demands of General Oglethorpe he sea-captain. Although David assured them that no es would be sent in, yet they could not be brought to believe a considerable time had elapsed.

Giving an account of this event himself in later years, he made these additional remarks—"From the day on which I left the brethren in Holland till I arrived in Georgia, our Saviour has mercifully screened me against all bodily or spiritual harm. I might easily have been drawn into wicked practices; yet this was not the case; for *He* held his hand over me. At that time, indeed, I did not rightly understand it; but I have since been led to reflect what might have become of me, if our Saviour had not guarded me. Many a time, also, have I thanked him for it. On the whole, I recognize the hand of Divine Providence in this affair, and am on that account the more inclined cordially to forgive those injuries wherewith some brethren in Holland have wronged me."

Our late brother had been but a few weeks in Georgia, when he experienced a remarkable preservation of his life. Having heard the brethren complain of the great damage done in the night by the deer, to their rice fields, he secretly took a loaded gun and repaired to the spot where the deer used to enter the fenced field. Their entrance was under a fallen tree, which rested upon another. He climbed up the former about 15 feet high, and had not sat long before two deer approached the spot. As they were passing under the tree, he fired upon them; but the gun, which had been largely charged, gave him such a shock when firing it that he fell backwards from his seat to the ground. How long he laid there, in a swoon, he did not know himself. Having recovered his senses again, and wiped the blood from his face—for his head had been severely hurt by the fall—he discovered the deer lying dead near him; but the fowlingpiece he could not find. He then went home; the brethren were terrified at his appearance, and bound up his wounds—then went into the field and brought home the deer and the gun.

His stay among the brethren in Georgia proved, in many respects, a blessing, and of service to him, particularly as the brethren Peter Bohler and Schulius bestowed a peculiar attention upon him, and a reciprocal confidence was kept alive between them. Even in his later years, he was wont to remember these times with pleasure. The colony, which had been designed as a settlement from which to send the gospel among the Indians in the vicinity, breaking up for Pennsylvania about 1740, because they were desired to take up arms against the Spaniards, who threatened an invasion, Zeisberger likewise accompanied them, and assisted at the building of Bethlehem and Nazareth wherever he could.

At that time, (as himself related) he was not yet converted, but still was not without serious convictions, and it was his sincere desire that his heart might be changed, and that thoroughly and for ever. He once replied to a brother, who asked him whether he had no notion for being converted—"that will take place i

due time, and then will every body perceive that I am truly converted."

In 1743, Count Zinzendorf being on the eve of his departure from America to Europe, this was thought to be the most suitable opportunity for Z. to return to his native country. Contrary to his inclination, and out of mere obedience, he complied, and went with the Count's suite to New-York, in order to sail from thence. All things were in readiness, and the cable was just about to be loosed, when brother David Nitschman asked him "whether he went to Europe willingly." Replying to this question in the negative, and alleging, as the reason for it, that his conversion was his *first* concern, brother Nitschman said to him—"If I were in your place, I would immediately return to Bethlehem." He instantly left the ship and went back to Bethlehem. Soon after, the friendly address of brother Gottlob Büttner, a missionary among the Indians, proved a great blessing to him; and again, that verse which was sung as a prayer at meals—

> "Whom dost thou love?—Sinners the vilest race!
> Whom dost thou bless?—Children who scorn'd thy grace!"

Made such a deep impression on his heart, that he burst out into tears, and pondered on it, weeping and praying all that afternoon. His determination to devote himself to the Saviour was now fulfilled, and he found what he sought with Him—a friendly reception, and a comforting assurance of the forgiveness of his sins. He likewise soon felt an impulse to serve Him, and his particular wish was, to be accounted worthy to labour for the extension of the kingdom of Jesus, among the heathen nations of North America. At that time brother Pyrlaeus instructed several young men in the Maquay, or Mohawk language: Zeisberger left his fellow scholars far behind him, and on every occasion endeavoured to turn what he had learned to account. He also sought to have intercourse with the Iroquois, who visited or travelled through Bethlehem, that he might learn their language too. It soon became customary for the Indians that repaired to Bethlehem, to go in quest of him, and if they were still strangers to him, they were introduced to him. By this means he soon became such a master of the Iroquois tongue, that he was able to serve the government, as an interpreter of Indian languages, in the following years.

In 1745 he travelled with brother Spangenberg, for the first time, to Onondago, the seat of the great council of the Iroquois, or the so called Six Nations; and although this journey was the most troublesome of all that he afterwards undertook, (for he and his companions often suffered great want of the necessaries of life,) yet it was very agreeable to him. One circumstance which happened at that time, left a lasting impression on *his* and his companion Schebosch's mind. On their return from Onondago,

their stock of provisions once failed them.—A green grass plat afforded them a comfortable resting place, but nothing to satisfy the cravings of hunger. Having oft eyed each other with pitiful looks, brother Spangenberg arose, and in a friendly tone said to Zeisberger, "Come David, make haste and get your fishing tackle ready, and catch us a mess of fish." He replied, "I would readily go and fish, if there was the least prospect of catching any; in such shallow clear water as we have here along side of us, the fish do not stay, particularly at *this* season of the year—at present they are all in deep water." Schebosch confirmed this assertion. However brother Spangenburg replied, "But if, notwithstanding, I say, David, go and fish!—you will this time comply from mere obedience." "Well, I'll do it," was his answer. Spangenberg then said, "Go a little further out into the water, that I may have the pleasure of seeing, from my couch, how expert you are at fishing." While Zeisberger and Schebosch were going to the water, they said to each other, "Our dear brother knows little about fishing; however that is something foreign to his line too." Filled with surprise, they were soon ready to retract their declaration, for Schebosch had enough to do, merely to watch the large fish that Zeisberger caught. Being returned to their resting place, brother Spangenberg, smiling, observed, "Ah! my brethren! have we not a kind Heavenly Father?" Not only were they enabled for the present to satisfy the cravings of hunger, but they also had some left, which, according to the Indian mode, they dried at the fire and took along with them, to serve them on their further journey. On this occasion, Zeisberger received such a powerful impression of the gracious providence of God; and his faith in the same was strengthened to such a degree, that afterwards, during the whole of his ministry, he ventured every thing upon the help and assistance of his Lord, and never suffered himself to be dissuaded from his purpose. On another occasion, when they were nearly starved, because their provisions had been consumed for several days already, they found a bear's quarter, which an Indian, it being out of his power to take it along, had suspended at the road's side, that such as might happen to travel that way might use it.

The same year, (1745) when Zeisberger and Christian Frederick Post were going to travel by way of Albany into the Indian country, in order to learn the Maquay language, they were taken up at this place as suspicious characters, who instigated the Indians to hostile measures; and were confined in the prison at New-York. But after repeated trials, being found innocent of all the charges preferred against them, they were again set at large, after a captivity of seven weeks, and then returned to Bethlehem.

In 1747 Zeisberger again visited the Indians living on Long Island and Great Island, in the western branch of the Susquehannah, in brother Martin Macks' company. They found many

sick there, but dared not venture to give them any of their medicines; for if such patients had died, even a great while afterwards, the Indians would certainly have charged the brethren with the cause of their death. The great distress of these poor people, who were sunk into all manner of heathenish abominations, and now visited by famine and disease, deeply affected the brethren. They sought to recommend to them the love of Jesus, for the salvation of their souls; but they found the ears of very few among them opened. They therefore returned home dejected, after they had again been several times in danger of losing their lives on this troublesome pilgrimage, from some intoxicated Indians.

In 1750, Zeisberger once more had the pleasure of taking a journey to Onondago, in company with Bishop Cammerhof. The account he used to give of this journey was delightful. Both the brethren lived in cordial love and familiarity, and shared each other's weal and wo. So much the more trying it was for Zeisberger, that in the following year his intimate friend was called home by our Lord. He ever cherished a grateful remembrance of the advantages he had reaped from the society of the brethren Spangenberg and Cammerhof.

In regard to his journey with the latter, the following circumstances are deserving of notice. They performed their journey to Tiaogu, about 160 miles, among many difficulties, by water up the Susquehannah, laying by in the evening and building a hut of bark for themselves. From Tiaogu they proceeded by land, and had to encounter fresh obstacles almost daily. After a journey of five weeks, they reached Onondago, the capital of the Iroquois, which lay in a most pleasant and fertile country, and consisted of five small towns or villages. The object of this journey was to pay that visit to the great council of the Iroquois, which had been promised to them at Philadelphia in 1749, and at the same time to ask leave for several brethren to live in the Iroquois territory, in order to learn the language of this nation, and then to preach the gospel among them. Cammerhof addressed the great council in English, and Zeisberger acted the part of an interpreter. Their request was granted, and the assurance given them, that the Iroquois would consider the brethren on this side of the great water, and on the other, as *their* brethren; and that the covenant with them should never be dissolved nor torn asunder. Filled with joy and gratitude for the assistance of the Lord which they had experienced, the brethren immediately set out upon their journey homewards, and again reached Bethlehem in safety, having travelled upwards of 1500 miles among none but Indians.

Towards the close of this year, (1750) Zeisberger went on a visit to Europe, with brother Nathaniel Seidel, and in October of the following year, they arrived again at Bethlehem. At Herrnhuth Count Zinzendorf had a long conversation with them con-

cerning their labours among the Indians; and with Zeisberger, whom he acknowledged to be a chosen vessel of God for the good of this nation, he absolutely spoke of nothing else. He confirmed his call to this station, and with this view, recommended him in a particular manner to the divine blessing. Thus having his province marked out before him—on his return to America he was enabled to resume his favourite labours with the greater confidence.

In the summer of 1752, Zeisberger journeyed once more, in company with the brethren Martin Mack and Godfrey Rundt, to Onondago, where they intended to reside for some time. But before they arrived there, they were met by a company of about 20 chiefs of the Oneidas, who also belong to the Iroquois tribe. These violently opposed the further prosecution of their journey; the brethren, however, would not be deterred from their purpose, but requested them to call a council meeting. In this meeting, Zeisberger addressed them in so convincing a manner, that they changed their minds, and readily suffered them to prosecute their journey. At Onondago, they were quartered into the hut of a chief, and enjoyed so much love, assistance, and so many favours from them, as quite surprised them. Brother Mack being returned to Bethlehem, the brethren Zeisberger and Rundt, visited the Tuscaroras and Cajugas; but they could not obtain a proper conference with the chiefs of the latter, nor stay more than one day among them, because a white rum trader would on no account suffer them to be in the village, for fear their negotiations with the Indians would ruin his trade. This man at first endeavoured to drive brother Zeisberger off by invectives and curses; but finding this unavailing, he flew into such a rage, that he struck him with a stick, then with a firebrand—kicked him with his feet, and even made an attempt to stab him. The Indians, indeed, checked his rage by force; still the brethren found it most advisable to withdraw. On their return to Onondago, they found that the men were preparing for the winter chase, and that few, except the women, would remain at home; they therefore concluded to terminate their stay in this place for the present, and to return to Bethlehem, where they arrived on the 15th of December.

In April of the year following, (1753) Zeisberger again went to Onondago, and this time took with him, as a companion, brother Henry Frey. Both these brethren again enjoyed universal love and friendship, and likewise the most cordial hospitality, so long as the poor Indians themselves had any thing left. Nothing disturbed them here, except the war betwixt the English and the French; when the great council advised them, in case the seat of war should be transferred into their neighbourhood, no longer to remain at Onondago. Zeisberger having this time also, embraced every opportunity to publish Jesus, and his salvation, besides acquiring a further knowledge of the languag

after a half year's stay among them, returned to Bethlehem with his fellow-labourer.

In 1754 he again repaired to his post among the Iroquois, taking brother Charles Friederich with him. He staid nearly a year among them. The brethren gained their livelihood by hewing wood, grinding hatchets, and particularly by building small huts for others. If, notwithstanding these precautions, they were in want of provisions, they followed the chase, or looked for roots in the woods, to satisfy their hunger. The Indians were oft not a little surprised that the brethren, who might live so comfortably at home, should, out of mere love to them, take up with coarse fare, or even suffer hunger.

The year 1755 was a very memorable and troublesome time. In June and July the brethren, Ziesberger and Christian Seidel once more visited Wajomick, and the circumjacent country on the Susquehannah; and neither of them would suffer dangers or hardships to deter them from recommending the grace of Jesus so much the more urgently to the Indians, who just then were suffering from a severe famine.

In the fall of this year, a cruel war broke out among the savages, in consequence of the war between the English and the French, and threw many parts of the country, particularly Pennsylvania, into the utmost consternation and confusion. During this period, the *brethren* were *more* exposed to danger than other white people; for the French, tried to gain the Indians over to their side, and persuaded those most readily that cherished a hostile disposition against the brethren on account of their doctrine: these, therefore, were most capable of doing mischief, and executing their murderous devices, because the brethren permitted them to have a free access to them when they paid visits to their friends among the believing Indians. The Directors of the society at Bethlehem kept up a lively correspondence with the missionaries at Gnadenhütten, on this side of the Lehigh, as well as with the brethren and sisters on the Mahony Creek, half a mile on the other side of this river.

On the 24th of November, the same day that the house of the brethren on the Mahony was attacked and burnt, and 11 brethren and sisters were murdered by hostile Indians, brother Zeisberger was sent as a messenger, with letters to both places, which he was to deliver that same evening. Being arrived at Gnadenhütten, at the dwelling of the missionaries Mack and Grube, these did not think it advisable for him to cross the Mahony the same evening, particularly as hostile Indians were known to be lurking about the neighbourhood. But he would by no means be dissuaded from executing the commissions he had received; he bade the missionaries good night, mounted his horse and rode off. Brother Mack being seized with anxious forebodings concerning his fate, ran after him and earnestly begged him to return; but

he rode on. He had hardly got into the middle of the Lehigh, when brother Mack distinctly heard the firing on the Mahony, and called to him to return. Zeisberger not hearing the report of the fire arms, on account of the rushing of the water, rode quite across the Lehigh; but finally he suffered himself to be prevailed upon to ride back again. As soon as he had reached brother Mack, who waited for him on this side of the river, they saw the country, in that direction, illuminated by fire; from which circumstance they concluded that the buildings of the brethren on the Mahony were in flames. Nearly at the same instant, a youth, Joseph Sturgis by name, who had escaped from the murderers, arrived. Zeisberger then hastened back to Bethlehem; where he arrived in the morning at 3 o'clock. With regard to this gracious preservation, he often expressed himself to this effect: "Had I come sooner, or a little later, to the brethren and sisters on the Mahony, I should have run right into the hands of the enemy; but that was not the Saviour's will; I was yet longer to serve him."

The door that opened into the Indian country being in a manner closed upon the brethren, by reason of the troubles occasioned by the war, which lasted for several years, Zeisberger was called to serve in different capacities in the congregations. In the mean time he composed a grammar and a dictionary of the Iroquois language, and translated the harmony of the four gospels into the same. At the same time he had a great deal of intercourse with the Indians who came to Easton, alternately, to converse and negotiate with government; for such among them as knew him, would always have him with them. But of all his labours, these were the most disagreeable to him.

At last, after the lapse of a period of 6 years, which proved quite unfruitful with respect to the propagation of the gospel among the Indians, in 1762, according to Zeisberger's expression, the sky brightened somewhat again, and now he was seen very busy at Wajomick, particularly in visiting the sick Indians. He had the pleasure of comforting several in their last moments, and seeing them fall asleep in the faith of Jesus.

(*To be continued.*)

LETTER FROM AN ENGLISH CURATE.

To the Editor of the Christian Herald.

Dear Sir,

I have been sometimes induced to believe, that the freedom of religious opinions which we happily enjoy in this country, may, like many other blessings, be perverted to injurious consequences, as it respects our personal religion.

Holiness of heart and life are the true tests of real piety. High privileges may injure us, if by boasting of their possession, we

become proud ourselves. I have been led to these reflections, by the perusal of the following letter from a curate in England, who had been dismissed from a comfortable situation, because he preached the doctrines of the cross of Christ, in a manner so humbling to the pride of man, and so exclusively glorifying to the Divine Redeemer, as will generally excite the disapprobation of every diosesan who loves to preach smooth things, and to live comfortably with the world. Many a dissenting minister, who might perhaps sneer at the conscience of a man who could continue a member of such an establishment as the Church of England, would do well to cherish such a spiritual frame, such personal holiness, as the writer of this letter. The letter itself was in reply to one written to the curate, by a pious respectable layman belonging to a dissenting chapel, who had made some kind offers of service, from a love of the brethren, which overlooked the usual barriers between colder Christians of different denominations. I had a copy from the gentleman to whom it was addressed, and I feel persuaded that useful reflections will arise from its perusal, in the mind of every believer, willing to say, with Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and *I unto the world.*"

A SUBSCRIBER.

C——n, Monday, Aug. 4th, 1820.

J. F. G——, Esq.

MY DEAR SIR—Your kind letter should not have remained so long unanswered, had I not been all this while undecided as to my destination. I have at length accepted a curacy at P—, to which place I propose removing, with my family, in about three weeks.—My new rector is ——— ———. The duty I believe is very considerable, and the salary not large, one hundred pounds a year, without a house; but on many accounts I rejoice in the prospect before me, and cannot but see, and thankfully acknowledge the good hand of my God upon me, in removing me from O——, to a place of greater labour and trust in the Lord's vineyard. I was becoming too much attached to O——, and the many temporal comforts and kind friends that surrounded me there, and had long been making no progress (and *consequently* backsliding,) in spiritual things. But the Lord has been digging about me, and loosening my roots, and transplanting me, and all to make me bring forth fruit to the praise of the glory of his grace. I was sure the chastisement was laid upon me in LOVE; and that it would work for my good in the end: and I am not disappointed; for it has been the means (not as some of my friends hoped of advancing my worldly interests but) of adding to my spiritual blessings. And now, my dear sir, I desire to thank you for all you so kindly say about my coming to E——, and for the truly Christian love and concern you express for me. I should

no doubt have derived much comfort and improvement from your society, and others of the Lord's people in that city; but HE, who fixes the bounds of our habitation, has been pleased to order otherwise; and happy is it for us, when we are taught and enabled to choose for ourselves what he chooses for us.

As moor-shooting is begun, I conclude Lord S—— is in S——, and shall therefore enclose this to him at A—— Castle. He is much in my prayers; he is remembered in my poor way, and commended to Him who is able to make all grace abound to His dear children. I trust dear Lord S—— is in that happy number; but what a snare and hinderance are rank, and riches, and health, and strength, and spirits. Still, grace will overcome where it is given; and even consecrate all *these* to the Master's use. I have some hopes and many fears about him. How happy should I be to hear of his being decidedly a follower of the Lamb, and no longer halting between two opinions. Mrs. C. desires to unite in kind Christian regard to you and yours, with, my dear sir, very truly and affectionately your's in the Lord Jesus,

S—— C——.

SELECT SAYINGS,

Or Sentiments, on the subject of Affliction.

1. "It is a foolish and unreasonable thing in a Christian, to expect to escape afflictions on his way to the heavenly Canaan." —*Anonymous.*

In the world ye shall have tribulation.—*John* xvi. 33.

We must, through much tribulation, enter into the kingdom of God.—*Acts* xiv. 22.

2. "If Christians were not an afflicted people, they would have been destitute of one great branch of resemblance to their divine Master."—*Anonymous.*

A man of sorrows, and acquainted with grief.—*Isa.* liii. 3.

Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with.—*Matt.* xx. 23.

If any man will come after me, let him deny himself, and take up his cross, and follow me.—*Matt.* xvi. 24.

3. "Affliction is a furnace, by the light of which, under the divine blessing, we discover the hidden idols of the heart; and the heat of which consumes the remaining dross."—*Anonymous.*

I will bring the third part through the fire, and will refine them as silver is refined, and try them as gold is tried.—*Zech.* xiii. 9.

I have chosen thee in the furnace of affliction.—*Isa.* xlviii. 10.

4. "Affliction, through grace, both tries and strengthens faith; and though it excites pain, it issues in profit."—*Anonymous.*

If need be ye are in heaviness through manifold temptations, that the trial of your faith, being more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.—1 *Pet.* i. 6, 7.

Now no chastening for the present seemeth to be joyous, but grievous

nevertheless, afterwards it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.—*Heb.* xii. 11.

5. "Many groan under afflictions who never weep for their sins, and show more anxiety to have their afflictions removed than to have their sins pardoned."—*Anonymous.*

Cain said unto the Lord, My punishment is greater than I can bear. Behold thou hast driven me out this day from the face of the earth, and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth: and it shall come to pass, that every one that findeth me shall slay me.—*Gen.* iv. 13, 14.

And when Pharaoh saw that the rain, and the hail, and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.—*Exod.* ix. 34.

REVIEW.

The Difficulties and Temptations which attend the Preaching of the Gospel in great Cities: a Sermon preached in the First Presbyterian Church, in the city of Baltimore, Oct. 19th, 1820; at the Ordination and Installation of the Rev. WILLIAM NEVINS, *as Pastor of said Church. By* SAMUEL MILLER, D. D. *Professor, &c. in the Theological Seminary at Princeton.* Baltimore: J. Robinson, 1820. pp. 43.

In our articles entitled *City Affairs*, it is, and will be our aim, to exhibit the spiritual wants of the poorer part of our city population. It is happy for us, and for our readers, that our want of skill on this subject, is likely to be supplied by one of the most able and pious writers of the present day; whose publications in behalf of the cities of Great Britain, need only to be adapted to the state of society, in our own city, in order to interest, and edify, and excite the best feelings of a Christian community.

But we arrest our progress in the work of Dr. Chalmers, noticed in our last number, to avail ourselves of the labours of an eminent divine of our own country, in presenting another aspect of *city* affairs, which is too apt to pass unnoticed.

In a Christian regard for the wants and dangers of a city population, we are not to confine our compassion and our labours to the poorer classes alone. Not only are those particularly exposed to ruin, who by their poverty, and degradation, and habits, are excluded from the privileges of education and religion,—from the house of God and the pious attentions of the ministers of Jesus,—but, according to the excellent sermon before us, those who have wealth, and privileges, and churches, and ministers, in the most gracious abundance—who are exalted to heaven in point of privilege, may so abuse the care bestowed, that their blessings may become a curse, and they, from the height of their exaltation, be cast down to hell.

The solemnity of this thought is sufficient to prepare the minds, both of our ministers and their people, to peruse the sermon before

us with a thorough design to apply its practical lessons to their own individual cases, and with the earnest prayer, that by the blessing of God, they may be as high in perpetual favour and love, as they are now in external privileges.

In discoursing from the text, Romans i. 15 16, "*So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also: for I am not ashamed of the Gospel of Christ*"—The author illustrates the following important propositions:—

"I. There are *peculiar difficulties* and *temptations* which attend the preaching of the gospel in *great cities*;—and

"II. It is of *peculiar importance* that the gospel *be* plainly and faithfully preached in such places."

Upon the difficulties and temptations he observes—

"1. The accumulated *wealth*, and the consequent *luxury* and *dissipation* of a great city, form a serious obstacle to the plain and faithful preaching of the gospel.

"If wealth were *generally* employed, as *some* pious individuals have employed it, to promote the spread of the gospel, and the happiness of mankind; it would indeed be a real blessing, and its increase highly to be desired. But, alas! in this depraved world, how seldom is wealth thus employed! It is too commonly made to minister to the vanity and the lusts of its possessors; and thus becomes a curse both to them, and to all around them. But in great cities, where many wealthy individuals are brought together, and where the principle of competition and display maintains such a peculiarly powerful influence; there the 'pomps and vanities of the world' hold an almost undisputed reign. There magnificent houses, grand equipages, splendid dress, and expensive entertainments, form, with multitudes, the ambition, and the business of life. There the unceasing effort of many, to rival those above them, to outstrip equals, and to dazzle inferiors, is the grand object, which keeps up the constant fever of anxious pursuit.

"While splendid living is the idol of one class, various kinds of amusement, commonly called pleasure, employ and corrupt a much larger class. The theatre—the card-table—the dance—the midnight revel, and every form of dissipation, are summoned to their aid to kill time, or to season the insipidity of sober life. Amusements are multiplied, and combined, and varied, and reiterated, until they become the chief, and, with many, the sole employment. And even some of those who are not engaged in these pursuits themselves, are so connected by various ties with those who are, that they cannot escape the contagious influence. Cast an eye, my friends, over any populous city, and say whether the picture is not below rather than above the reality.

"Now, need I say, that all this is directly contrary to the spirituality and self-denial of the gospel? Need I say, that a person who walks in such a course, even though he be a stranger to gross vices, cannot be a disciple of Jesus Christ? No, brethren, as long as the BIBLE is our guide, it is impossible to decide otherwise. And I have sometimes thought that there is no class of persons more difficult to be approached and impressed by a minister of Christ, than your genteel, decent worshippers, of luxury and fashion. We cannot denounce them as immoral, in the popular sense of the term; and they are apt to imagine that they are *saints* because they

are not *profligates.* As long as this impression remains, there is no hope of their being profited by any thing we can say. With what an anxious and trembling heart, then, must a minister of the gospel go to proclaim his message in a place where such society abounds! He needs not only all his fortitude as a man, but also all his confidence as a believer, and all the gracious aid promised by the Master whom he serves, to support and animate him in the undertaking."—p. 12.

But there is another possibility, or probability, perhaps still more lamentable than this luxurious, dissipated, wealthy indisposition in the hearers.—The minister himself catches the spirit of his people—and mingling in their contaminating society, begins to lose the spirit of his holy office—and given up to the guidance of natural feeling, finds it hard "to go to those who, it may be, a few days or hours before, caressed him, and perhaps loaded him with civilities at the hospitable table, and tell them, that *except a man be born again, he cannot see the kingdom of God;* that *he that believeth not on the Son of God, shall not see life, but that the wrath of God abideth on him;* that we must *not be conformed to this world;* but must *deny ungodliness and wordly lusts, and live soberly, righteously, and godlily in this present evil world!* O, what a temptation is here to soften or keep back the truth! What a temptation to avoid dwelling on those great practical gospel doctrines, which he knows are so grating and offensive to many of his hearers!" From such hospitable tables may the Lord preserve the ministers of our city!

"But alas!" proceeds our author, "even this temptation, fearful as it is, is not the whole of his danger. It will be well if, besides softening or keeping back the truth, he be not gradually and insensibly drawn to adopt in his own person and family, those very worldly habits, against which he was bound to have lifted up both his voice and his example. It will be well if, instead of being a faithful reprover of prevailing vanities and follies, he be not, in effect, their daily patron. There is, I am persuaded, no harder trial of a minister's graces, than to mingle continually with the members of a wealthy, polished, and fashionable congregation, and at the same time to *keep himself unspotted from the world.* Truly it requires the firmness, as well as the prudence of an apostle, to be surrounded with the spirit of conformity to the world, and yet, without giving just offence, to have no fellowship with it: to be continually solicited by worldly blandishments, and yet to maintain that holy elevation of sentiment and conduct which becomes an '*Overseer of the flock,*' a '*steward of the mysteries of God.*'"—p. 14.

"2. The *Refinements of Philosophy*, falsely so called," it is true, "are apt to reign in great and polished cities, and are unfriendly to the preaching and success of the gospel;" and "the pride of knowledge, and the speculations of false science, are opposed to the" humiliating and simple doctrines of the cross.—But we pass over these peculiar obstacles, as being less applicable to a

"————proud and gay,
And *gain*-devoted city,"

Where cupidity is the ruling passion, and where the speculations of false science yield to the speculations and mysteries of trade, and proceed to the next obstacle, which is—

"3. That in polished and fashionable society, there is always a peculiar demand for *smooth* and *superficial preaching*."

"The votaries of pleasure and ambition delight in that kind of preaching which will not disturb them in their unhallowed course. They say, '*Prophecy to us smooth things.*' The more a sermon is decorated with the charms of a splendid rhetoric; the more it contains of the *enticing words of man's wisdom*, and the less of plain, and pungent gospel truth, the better adapted it is to their taste. In short, they will not fail to be pleased with a preacher, who gratifies their fancy with brilliant imagery and language, and their ears with fascinating tones, and says little or nothing to make them displeased with themselves.

"Search Christendom over, my friends, and you will find this to be one of the grand temptations in preaching the gospel to the luxurious and fashionable, especially in large cities. And, alas! how many ministers who set out with the purpose and promise of being faithful, have fallen into the snare? They have begun, perhaps, with that most vain and delusive of all calculations, (for such I verily believe it to be) that the doctrines of the gospel are never so likely to find their way to the hearts of the gay and the worldly, as when they are covered and disguised with artificial ornament. Hence they have insensibly contracted the habit of preaching,—the truth, perhaps,—but truth so gilded over,—so loaded with ornament,—so studiously divested of every thing adapted to give it edge and effect, as to be little if any better than keeping it back. This kind of preaching is greatly to be admired by the people of the world; but it leaves the pious to starve and mourn. It excites no alarm. It produces no complaint, on the part of the unbelieving and impenitent. It allows every hearer, who is so disposed, to slumber in security; and is adapted, ultimately, to make those who statedly attend upon it, Christian in name, but heathen in reality."—p. 19.

"From a courtly, flattering mode of preaching, the transition is easy and natural to erroneous opinions. And, accordingly, great cities have commonly been, in all ages, the hot-beds of error. Because there have been displayed most frequently the pride of intellect, and those splendid temptations which are apt to *beguile from the simplicity that is in Christ.*"—p. 20.

"In great cities" "has generally commenced that fatal decline from orthodoxy, which began, perhaps, with calling in question some of what are styled the more rigid peculiarities of received creeds, and ended in embracing the dreadful, soul-destroying errors of *Arius or Socinus.** We

* "The above language, concerning the destructive nature of the *Arian* and *Socinian* heresies, has not been adopted lightly; but is the result of serious deliberation, and deep conviction. And in conformity with this view of the subject, the author cannot forbear to notice and record a declaration made to himself, by the late Dr. *Priestley*, two or three years before the decease of that distinguished Unitarian. The conversation was a free and amicable one, on some of the fundamental doctrines of religion. In reply to a direct avowal on the part of the author that he was a *Trinitarian* and a *Calvinist*, Dr *Priestley* said—'I do not wonder that you Calvinists entertain and express a strongly unfavourable opinion of us Unitarians. The truth is, there neither can, nor ought to be, any compromise between us. If *you* are right, WE ARE NOT CHRISTIANS AT ALL; and if *we* are right, YOU ARE GROSS IDOLATERS.' These were,

might easily illustrate and confirm this position, by examples drawn from our own country, had we time to trace the history of several sects among us, and especially of American Unitarianism. But I forbear to pursue the illustration farther: and shall only take the liberty to ask, as I pass along—How is it to be accounted for, that the preaching of those who deny the divinity and atonement of the Saviour, and who reject the doctrines of human depravity, of regeneration, and of justification by the righteousness of Christ—How, I ask, is it to be accounted for, that such preachers, all over the world, are most acceptable to the gay, the fashionable, the worldly-minded, and even the licentious? That so many embrace and eulogize their system, without being, in the smallest perceptible degree, sanctified by it? That thousands are in love with it, and praise it; but that we look in vain for the monuments of its reforming and purifying power? I will not pretend to answer these questions; but leave them to the consciences of those who believe, that the genuine doctrines of the gospel always have had, and always will have, a tendency to promote holiness of heart and of life; and that we must *all* speedily *appear before the judgment seat of Christ.*

"The preacher then, who goes to a polite and luxurious capital, ought to be most vigilantly on his guard against the tendency and the influence of which I have spoken. He ought to be constantly aware of the difficulty and of the temptation before him: and while he endeavours to gratify, as far as is lawful, the taste for elegance and refinement in his public services; he ought, at the same time, so to preach as to be able, with truth, to say—*I preach Christ crucified, not with the enticing words of man's wisdom, but in demonstration of the Spirit, and of power.*"—pp. 20, 21, 22.

(*To be concluded.*)

Intelligence.

WESTERN ASIA.—PALESTINE.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Report of the Prudential Committee.

This mission at present consists of the Rev. Messrs. Levi Parsons and Pliny Fisk, who sailed from Boston, on the 3d of November, 1819, and "entered the harbour of Malta, after a favourable passage, on the 23d of December. The rigid quarantine laws of that island would not permit them to land. They had the happiness to meet the Rev. Mr. Jowett, and Dr. Naudi, at the Lazaretto, and to be introduced to the Rev. Mr. Wilson, a missionary, and Mr. Jones, who had been American consul at Tripoli. From these gentlemen they received much valuable information, and proofs of the kindest and most benevolent interest

as nearly as can be recollected, the words, and, most accurately, the substance of his remark. And nothing, certainly, can be more just. Between those who believe in the divinity and atonement of the Son of God, and those who entirely reject both, '*there is a great gulf fixed,*' which precludes all ecclesiastical intercourse. The former may greatly respect and love the latter, on account of other qualities and attainments; but certainly cannot regard them as CHRISTIANS, in any correct sense of the word; or as any more in the way of salvation, than *Mahommedans* or *Jews.*"

in their mission." "Mr. Jowett was at the pains to draw up a paper of *hints* for their use; and has shown his love to the cause, and his hearty and zealous co-operation with all faithful, by an excellent letter addressed to the Board. This laborious missionary, whose travels in Egypt and Western Asia have been read with eagerness by the Christian world, not only received Messrs. Parsons and Fisk kindly, but, in common with his associates, was at personal inconvenience and expense to meet them almost daily, while they remained in the harbour."

"On the 9th of January the ship pursued her voyage, and in six days arrived in Smyrna."

The Report of the Committee contains no important intelligence from the mission of a later date than we have already laid before our readers, in this volume, p. 50—and the account it gives of the preparation and departure of the missionaries, with observations on the peculiar field of labour they have entered upon, are to be found in our last volume, at pp. 476 and 536.

"On the first Monday in February, the Rev. Mr. Williamson united with the missionaries in the monthly concert of prayer. This was probably the commencement, in Turkey, of a holy celebration, which will, at some future day, be observed in every village of that populous and extensive empire."

We shall take leave of this interesting mission, for the present, with the following extract of a letter from the gentleman just named, addressed to the Secretary of the Board.

"*Smyrna, Feb.* 1820.

"Rev. and Dear Sir,—Although our friends, the missionaries, have acquainted you with their safe arrival in Smyrna, yet I would wish to join in the annunciation of the fact."

"I would first greet you and every member of the American Board of Commissioners for Foreign Missions. Accept of my most cordial salutations, and Christian congratulations, on the happy commencement of an enterprise, which must, in due time, terminate in the completest success—in the conversion of the heathen and reformation of the Christian world. Every attention has been, and shall be paid to Messrs. Parsons and Fisk, and to all their successors, who will come as the messengers of the Lord, as far as my abilities and influence will possibly avail."

"Within the last 50 years, literature is beginning to peep out among the Greeks from her hiding places in Turkey. Some of the best informed are acquainted with the history of the reformation; and will grant that Luther was a great man, sent for the benefit of the human race, though they are far at present from desiring a like reformation. Luther, and those other reformers, who did not condemn and sweep away episcopal superintendence, are respected by a few of the Greeks, though the majority will have nothing to do with reformation, and know nothing about it. Besides the Christians all around the shores of the Medi-

terranean, those of Egypt, Abyssinia, Arabia, Syria, Persia, Asia Minor, Russia, and Turkey in Europe, of whatever denomination they may be, all have their own episcopal magistrates in ecclesiastical affairs; and each party has fixed laws for clergy and laity, of which the violation of the most trifling, these ignorant people consider as more heinous, than of the most important law of the state.

"The sale and distribution of the Holy Scriptures, and religious tracts, have been, hitherto, the only missionary operations carried on in this country. A missionary visiting the different towns must endeavour, not only to make the acquaintance, but to gain the confidence of the leading men and priests of the Greeks. With the assistance of his new friends, the missionary may be able to distribute many copies of the everlasting word, in a language intelligible to the people, a blessing of which those regions have been deprived for some hundreds of years. Next to the countenance of the Greeks, religious tracts, compiled from the first fathers of the Christian church, will be of the greatest service to missionaries. The Greeks highly esteem and venerate the ancient martyrs. Their writings are looked upon as oracles; but they are very scarce, and unintelligible to the people, as they stand in ancient Greek. In case of opposition, which sometimes happens, and of a deadly indifference, which generally prevails, tracts will be of the greatest utility in bringing forward the fathers to allay opposition, and to recommend the duty of perusing the Scriptures, as well as to awaken a spirit of piety, and of inquiry after gospel truth."

"Two other important parts of missionary labour remain to be entered upon. The first is education;—the other a translation, not of the Scriptures, for that is accomplished, but of all other good religious books and tracts. The printing of a religious monthly publication in Modern Greek, not offending the institutions of the country, is of primary importance, and would be, in the hands of prudent conductors, of incalculable service. The extensive fields of education are not, to foreign Protestant missionaries, so easily and completely accessible, as the rich and most abundant streams of a fount of types, which would ere long, silently water every portion of the field sowed with the word of God; and, with the divine blessing, would render luxuriant and plentiful the Christian harvest."

INDIA BEYOND THE GANGES.

AMERICAN BAPTIST MISSION TO BURMAH.

From the Rev. Mr. Judson's Journal.

(Concluded from p. 538.)

Feb. 26th.—Moung Shwa-boo, a sedate and pleasant man, who came to live in our yard, just before we went to Ava, accompanied Moung Myat-yah to the usual evening worship. When we

were about breaking up, Moung Thah-lah began conversation, by saying, "Teacher, your intention of going away, has filled us all with trouble. Is it good to forsake us thus? Notwithstanding present difficulties and dangers, it is to be remembered, that this work is not yours or ours, but the work of God. If he give light, the religion will spread. Nothing can impede it." After conversing some time, I found that Moung Louk, another inhabitant of the yard, had been listening without. Accordingly, he was invited to take his seat with the inquirers. Moung Bya now began to be in earnest, his arm was elevated, and his eyes brightened. "Let us all," said he, "make an effort. As for me, I will pray. Only leave a little church of ten, with a teacher set over them, and I shall be fully satisfied." Moung Nau took a very active part in the conversation. The three new ones said nothing, except that they were desirous of considering the religion of Christ. None of them, however, were willing to admit, that, as yet, he believed any thing.

We felt that it was impossible for us *all* to leave these people, in these interesting circumstances; and, at the same time, we felt it very important that Chittagong should not be neglected. Under these circumstances, we came to the conclusion, that brother Colman should proceed immediately to Chittagong, collect the Arrakanese converts, and form a station, to which new missionaries from the Board may at first repair, and to which I may ultimately flee, with those of the disciples that can leave the country, when we find that persecution is so violent, as to suppress all further inquiry, and render it useless and rash to remain; that I should remain in Rangoon, until the state of things becomes thus desperate, and then endeavour to join brother C. in Chittagong; but that, if, contrary to our expectation, the Rangoon station should, after a lapse of several months, appear to be tenable, and that for an indefinite time, and some work be evidently going on, brother C. after settling one or two missionaries in Chittagong, to keep that place, should rejoin me in Rangoon.

Feb. 27th, Lord's Day.—Had private worship in the zayat —the front doors closed—none present but the disciples and inquirers.

Feb. 28th—A visit from Moung Shwa Gnong. He had considered (he said) my last words, that one must believe, and be baptized, in order to be a full disciple; it was his desire to be such; and he wanted to know what outward rules, in particular, he must observe, in case he should become a professor. I told him, that the disciples of Christ, after baptism, were associated together; that they assembled every Lord's day for worship; and that, from time to time, they received the sacrament of bread and wine. I then warned him of the danger of self-deception, and of the persecution to which disciples were exposed in this country, and advised him to

re-consider the matter most thoroughly, before he made a definite request for baptism.

After he had gone, Oo Yan (mentioned Dec. 19th,) came in—was disappointed in not finding Moung Shwa Gnong, having, agreed to meet him at the mission house. We had a long conversation on doctrinal points, in which he discovered a very acute, discriminating mind.

March 2d.—Another visit from Oo Yan. Venture to indulge a little hope, that truth is beginning to operate on his mind.

March 5th, Lord's Day.—Private worship, as last Lord's day. In the evening, received the sacrament of bread and wine. Moung Nau was not present, having gone on a visit to Bau-lay, his native place. Had a refreshing and happy season, with the two other disciples. Two of the inquirers were spectators.

March 8th.—In the evening, had a very pleasant and instructive conference with the disciples and inquirers. Moung Tha-lah appeared to great advantage. Took the lead in explaining truth to the new ones, and quoted scripture with singular facility and aptness. He has most evidently very correct views of the doctrines of grace. Moung Myat-yah appears to begin to discern the excellence of the Christian system, and to have some right feeling towards the Saviour.

March 10th.—Moung Shwa Gnong and Oo Yan have been with me several hours; but the interview has afforded very little encouragement. The former said but little on his own account,—appearing chiefly desirous of convincing and persuading his friend, that he might gain (as I secretly suspected) some companion of his own rank in life, before he embraced the new religion. The latter acted on the defensive, and spent all his time in raising objections. He was ready to admit, that the atheistic system of the Boodhists, was not tenable; but endeavoured to fortify himself on a middle system, between that and the Christian, the very system in which Moung Shwa Gnong formerly rested, and which, for distinction's sake, may be fitly termed the semi-atheistic. Its fundamental doctrine is, that divine wisdom, not concentrated in any existing spirit, or embodied in any form, but diffused throughout the universe, and partaken in different degrees, by various intelligences, and in a very high degree by the Boodhs, is the true and only God. This poor system, which is evidently guilty of suicide, Oo Yan made every possible effort to keep alive; but I really think, that, in his own mind, he felt the case to be hopeless. His mode of reasoning is, however, soft, insinuating and acute; and so adroitly did he act his part, that Moung Shwa Gnong, with his strong arm, and I, with the strength of truth, were scarcely able to keep him down.

March 13th.—The teacher and Oo Yan, with two of their friends, came and spent several hours. The former staid later

than the others, and attended evening worship. I asked him, whether there was any point in the Christian system, on which he had not obtained satisfaction. He replied that he was not yet satisfied as to the propriety of God's appointing one particular day in the week, for assembling, together, in distinction from all other days. I saw, at once, why he has always been so remiss in attending worship on the Lord's day; and I therefore proceeded to state the nature of positive commands, and their peculiar excellence, as the best test of obedience;—That it was evidently beneficial for the disciples of Christ to assemble sometimes; that God, in appointing that such an assembly should be held at least one day in seven, must be supposed to be guided by wisdom, infinitely transcending that of man;—that if the disciples of Christ are to meet once at least in seven days, it is evidently best to have the day of meeting designated, in order to secure their general union and concert;—and that the first day of the week had at least this claim to preference, that it is the day on which our Saviour rose from the dead. I descanted on these points to his apparent satisfaction; but let us see whether he will come next Lord's day.

Later in the evening, had an instructive conference with Moung Myat-yah and Moung Shwa-boo. They both appear to have obtained some of that light, which, like the dawn of morning, shineth more and more unto perfect day.

March 15th.—Another visit from the teacher, accompanied with his wife and child. Again discussed the necessity of assembling on the Lord's day. Found that the sacraments of baptism and the supper are, in his mind, liable to similar objections. Forsook, therefore, all human reasoning, and rested the merits of the case on the bare authority of Christ, "Ye are my friends, if ye do whatsoever I command you." Notwithstanding the remains of his deistical spirit, however, I obtained, during this visit, more satisfactory evidence of his real conversion, than ever before. He said, that he knew nothing of an eternally existing God, before he met with me; that on hearing that doctrine, he instantly believed it; but that it was a long time before he closed with Christ. Can you recollect the time, said I. Not precisely, he replied; but it was during a visit, when you discoursed concerning the Trinity, the divine sonship of Jesus, and the great sufferings which he, though truly God, endured for his disciples. He afterwards spoke, with much Christian feeling, on the preciousness of the last part of the sixth chapter of Matthew, which he heard me read, day before yesterday, at evening worship.

March 19th. Lord's Day.—Looked in vain for the teacher and his acquaintances.

March 21st.—Moung Thah-lah introduced one of his relations, by name Moung Shwa-ba, as desirous of considering the Christian religion. Spent an hour or two in conversing with him. He was afterwards present at evening worship, and staid to converse, after the rest had retired.

March 22d.—Another conversation with Moung Shwa-ba. He appears to be under deep religious impressions. His language and his looks evince an uncommon solemnity of spirit, an earnest desire to be saved from the wrath to come. After praying with him, I left him in company with Moung Thah-lah.

March 23d.—In the morning, Moung Thah-lah informed me, that he and his friend had sat up the greater part of the night, in the zayat, reading and conversing and praying. In the afternoon, Moung Shwa-ba came in himself. His expressions are very strong; but I have no reason to doubt his sincerity. It only seems strange to us, that a work of grace should be carried on so rapidly, in the soul of an ignorant heathen. He presented a writing containing a statement of his faith, and an urgent request to be baptized next Lord's day.

March 24th.—Spent all the evening with Moung Shwa-ba. Feel satisfied that he has experienced a work of divine grace; but think it advisable to defer his baptism, till Sunday after next, in order to allow him full time to re-examine the religion and the foundation of his hopes.

March 26th. Lord's Day.—Three women present at worship —acquaintances of Moung Shwa Gnong. They have visited Mr. J. once or twice before. The principal of them renounced Gaudama, some years ago, and adopted the semi-atheistic system, but without obtaining any real satisfaction. Two years ago, she met with a copy of the tract, which gave her an idea of an eternally existing God; but she knew not whence the paper came. At length, Moung Shwa Gnong told her, that he had found the true wisdom, and directed her to us. Her case appears very hopeful.

In the evening, after worship, had a protracted conversation with the disciples and inquirers, on account of brother Colman's intended departure to-morrow. Moung Shwa-ba appeared very well indeed. Moung Myat-yah said—"Set me down for a disciple. I have fully made up my mind, in regard to this religion. I love Jesus Christ: but I am not yet quite ready for baptism." After we dismissed them, they went over to the zayat of their own accord, and held a prayer meeting.

And here I must close my journal. We have spent the last evening with our very dear brother and sister Colman. They expect to embark to-morrow morning. Our parting is mournful; for happy, uncommonly happy has been our past intercourse. Nothing, but a sense of duty, could force the present separation. We hope that it will be of short duration, and that we shall soon re-unite our labours in Chittagong or Rangoon.

On their departure, Mrs. J. and myself will again be left to our "oneliness of lot." In this situation, we renewedly rselves to the remembrance and the prayers of the

POLYNESIA.—SANDWICH ISLANDS.

These islands constitute the north-eastern group of Polynesia—eleven in number—nine of them under one king, Tamahamaah; the other two under Tamoree*—fertile—inhabitants estimated at from 300,000 to 500,000—natives friendly and hospitable.

"For several years past," says the last Report of the American Board of Commissioners for Foreign Missions, "the eyes of the Christian community have been fixed upon Owhyhee, and the neighbouring islands, as an inviting field for missionary labour. Attention was first drawn to this most delightful cluster in the Northern Pacific, by the fact, that some of the natives, providentially cast upon our shores, were receiving the advantages of a liberal and Christian education, and had apparently become the subjects of that spiritual change, which alone could fit them to be useful to their countrymen in the highest sense. The hope, that they might return to their native islands, accompanied by faithful missionaries, and bearing the offers of mercy to ignorant and perishing multitudes, was greatly strengthened by the wonderful displays of divine grace in the islands of the Southern Pacific. The lamented Obookiah was anxiously looking for the day, when he should embark on this voyage of benevolence and of Christian enterprise. Though it seemed good to the Lord of missions, that his young servant should not be employed, as had been desired by himself and others, but should be called to the enjoyments of a better world, divine wisdom had prepared, as we trust, other agents to aid in accomplishing the same blessed design."

Our readers are already acquainted with the claims of this mission, as eloquently and earnestly presented to them by the reverend Corresponding Secretary of the Board, in our last volume, pp. 343—347. At pp. 443—447, of the same volume, will be found a full and interesting account of the ordination of the missionaries, which solemn service took place at Goshen, in Connecticut, on the 29th of September, 1819. Also, an account of the formation of the mission church in Boston, on the 15th of October, and their embarkation on board the brig Thaddeus on the 23d of the same month, commended, with many prayers, to the protection of God.

The great political changes which were taking place at those islands just at the time of the departure of the mission—the death of the old king Tamahamaah, the elevation of his son, and the complete destruction and abandonment of idolatry, have been particularly detailed in a late number, (p. 204) and will render it necessary to make but few extracts from the Report, as no late intelligence has been received from the missionaries.

"Tamoree, king of Atooi, expressed himself as being exceedingly desirous that missionaries should come and teach the people to read and write, as had been done in the Society Islands. This he did in conversation with American sea-captains, and

* Tamoree, king of Atooi, is the father of *George Tamoree*, who went out with the missionaries in the Thaddeus.—See p. 204.

wrote a letter," (see p. 312) "to the same effect, by the vessel which brought this intelligence, addressed to his son at Cornwall. This son, though not attached to the mission, sailed with the missionaries, and professed a desire to befriend them, and to promote the cause of truth among his countrymen."

Referring to the abolition of idolatry, the Report proceeds:—"The principal means which Providence used to bring about this surprising result, was the continually repeated rumor of what had been done in the Society Islands, and the continually repeated assurance of our sea-captains and sailors, that the whole system of idolatry was foolish and stupid. Thus has a nation been induced to renounce its gods by the influence of Christian missionaries, who reside at nearly 3,000 miles across the ocean. Thus, while the gospel is becoming the power of God and the wisdom of God, to many in the islands of the Southern Pacific, the distant rumor of these blessed results has made the idolaters of the Northern Pacific ashamed of their mummeries, and consigned to the flames the high places of cruelty, the altars, and the idols together."

UNITED STATES.

UNITED FOREIGN MISSIONARY SOCIETY.—SECOND MISSION FAMILY.

Another Appeal to the Religious Public, in behalf of the American Heathen, by the Committee of Missions of the United Foreign Missionary Society.

Brethren dearly beloved,—We are assured by predictions and prophecies without number, that "in the last days the mountain of the Lord's house shall be established on the top of the mountains, and exalted above the hills, and that all nations shall flow unto it;" that "from the rising of the sun unto the going down of the same," the name of Jesus the Mediator "shall be great among the Gentiles, and that in every place incense shall be offered unto his name, and a pure offering." It is our lot to live in the period of the world emphatically called *the last days*, and it is our glory and joy to behold the rapid and luminous fulfilment of the ancient predictions and promises. *The word of Jehovah*, that blessed word which *brings to light* immortality and life, *has free course* to the north, and the west, and the south, and the east. That sacred volume, of which the Holy Ghost is the Author, and which through his sanctifying unction qualifies *for glory, and honour, and immortality* in the end, has, within the lapse of a few years, been translated into hundreds of languages in which it was formerly unknown; and is now in the possession of thousands and millions who had neither handled, nor seen, nor read *this word of truth*, this charter of the sinner's hopes. How rapidly also have the triumphs of the cross been recently multiplied in various parts of the world? In contemplating the heathen in

various sections of our own continent, who are *called to the fellowship* of the Saviour's grace, and the different regions of Asia, and Africa, and Europe, and the islands of different oceans, we are constrained to exclaim, "Who are these that fly as a cloud?" But, brethren in the Lord, we need not inform you, that all which has yet been effected for the conversion of the nations, is little more than the earnest of almost infinitely greater things, which must yet be accomplished before "all the ends of the earth shall see the salvation of our God." And is it not our duty, is it not our privilege, is it not our highest glory, to co-operate in advancing this most benevolent, this most magnificent design? But it is unnecessary for us to propose this inquiry. You have already evinced your attachment to the Redeemer's cause, and your willingness to be spent in promoting it. The prayers which you offer up in your families, day after day, that *his kingdom may come;* the supplications which you present in the sanctuary, from sabbath to sabbath, *that his way may be known in the earth;* the petitions which you present in concert, month after month, and more especially that devotion of a portion of your secular substance, which you frequently make for the distribution of the written word, and the support of missions, are a public and convincing proof of the solicitude which you feel for the advancement of his cause in the earth.

Nearly a year has now elapsed since a mission family was sent to a tribe of Indians, residing in the interior of our continent, and our souls are refreshed at the recollection of the Christian ardour which was manifested on that occasion. Your warmest sensibilities were excited, your individual and united prayers for their prosperity were offered up, and a liberality, honourable to the Christian character, appeared, in providing whatever might conduce to their comfort. The rich seemed ready to contribute of their abundance, and the widow to throw in her mite. The inhabitants of the city, and the village, and the country town, were equally cordial in giving to these *messengers of our churches the right hand of fellowship*, in opening to them the hospitable door, in cherishing them with their conversation, and in following them with wishes and prayers for their success. Another opportunity is now presented for the renewed exercise and exhibition of the same Christian benevolence and zeal. A call to *come over for their help*, like that from Macedonia to the apostle, has since reached us from another tribe of our savages, still more remote in the American desert, and we are pledged, through the organ of our society, to send them relief. For this purpose we have resolved, with dependance on the great Head of the Church, to collect and organize another mission family in the city of New-York, about the 20th of February next. We have also resolved that this family shall consist of nearly 30 members, and already more than one hundred persons, male and female, have volunteer-

ed to leave their kindred, and native region, and the pleasures of social life, that they may *testify to* the long neglected inhabitants of our western wilderness *the gospel of the grace of God.* Thus no sooner was the standard lifted up, than the ranks were filled with a soldiery ready to march forth under the auspices of the *Captain of salvation* and of this society. Hitherto hath Jehovah smiled; and to you, sisters and brethren, *partakers of the heavenly hope*, we now look for the means of their support, and we should conceal our own convictions did we not assert, that we are persuaded we shall not look for your aid in vain. Another year of your period for labouring has elapsed, and the solemn moment is much nearer, when the account of your stewardship will be required; mercies without number, during that period, have crowned your condition, and therefore we hope and believe that you will be equally prompt in regarding the call of your Master, and of this Board. That Saviour, who *spared not himself* in our cause; who *redeemed us to God by his own blood*, is now looking down from his throne, in the expectation that each professed disciple will be cheerful in the performance of his duty. Come forward with us, then, and let us make another effort to obtain for *Him* a greater portion of *the Heathen as his inheritance*, and another region *of the earth for his possession.*

In furnishing this mission family, which is designed to convey to the heathen not merely the means of salvation, but the arts of civilized life; all the implements of agriculture will be required; axes, hammers, hoes, &c. &c.

In furnishing this family, the various articles of bedding, clothing, &c. will be required, and for this supply we must depend principally on the exertions of benevolent females in our churches. We trust, therefore, that *mothers* and sisters *in our Israel*, both in the city and country, will come forward immediately and ardently *to the help of the Lord in this labour of love.*

In furnishing a mission family, on a plan so extensive as is contemplated by the Board, money to a very considerable amount will also be indispensably requisite for their outfit, for defraying their expenses in travelling, and for procuring the necessaries of life after they have reached their place of destination. For this supply we depend on the munificence of those with whom the God of Providence has entrusted, in the riches of his bounty, the wealth of this world.

By order of the Committee,

PHILIP MILLEDOLER,
ALEXR. PROUDFIT,
GARDINER SPRING.

New-York, Jan. 4th, 1821.

Donations in money may be forwarded to either of the following persons, who compose the Committee of missions:—

Rev. Dr. Milledoler, No. 121 Fulton-street,

Rev. Dr. Richards, Newark, New-Jersey.
Rev. Dr. Griffin, do. do.
Rev. Dr. Proudfit, No. 14 Courtlandt-street.
Rev. Dr. Spring, No. 80. Beekman-street.
Rev. Mr. Knox, No. 125 Fulton-street.
Rev. Mr. McLeod, No. 60 White-street.
Mr. Z. Lewis, No. 40 Broad-street.
Mr. Isaac Heyer, No. 24 Beaver-street.
Mr. John Forsyth, No. 105 Water-street.

Donations in clothing, bedding, books, medicines, surgical instruments, mechanic's and farmer's tools, &c. may be forwarded to the store of Jonathan Little & Co. No. 216 Pearl-street, New-York.

NEW-YORK BIBLE SOCIETY.

Summary of the First Report.

(Concluded from page 541.)

"The auxiliary Bible societies of our states and cities, are ramifications of the National Society, but it is impossible for the Managers of these institutions to attend efficiently to the monthly, or quarterly subscriptions of the multitude of poor around them; hence the necessity of another subdivision into Auxiliary Associations; and as in these, what is the business of all, may not be attended to by any, it becomes necessary for such subordinate, or ward associations, to apportion to each of their Managers a district, in which it may be expedient for that Manager to appoint a certain number of Collectors, each of whom should have the charge of a particular section, street, or lane.

"Acting upon this plan, the Board have already made known their wishes to the several Ward Associations, and it is on the exertions of the Managers of these bodies that we now depend. If they will generously enter into the views of this society, not a family in the city will be destitute of a Bible; and thousands of our poor will bring their contributions into this treasury of the Lord, who might otherwise expend the same sums in idle or vicious indulgences.

"That the persevering exertions of the ward associations may not be wanting, something must be done to give a tone to their proceedings; to warm the hearts of the members, and, from time to time, to rekindle their zeal,

and furnish new motives for action. Hence the necessity of the frequent meetings of Managers, and the indispensableness of anniversary, if not of semi-annual public meetings of the whole body, together with occasional interviews of the Boards of different wards with each other. Without an inflexible and faithful attention to these means, the object is lost sight of, the interest first excited passes away, and the society becomes at last extinct. Impressed with this conviction the Managers have resolved on attending themselves in a body, the anniversary meetings in every ward, and have made it the duty of their delegates to each association, to attend the meetings of the Managers, and render every assistance in their power.

"The Managers, however, cannot but remark, that the more they have attended to these duties, the more they are convinced that nothing effectual can be accomplished, without the cordial co-operation of the Ladies of the New-York Female Auxiliary Bible Society. On them we must depend more especially for carrying into effect the plan of disposing of the Scriptures at reduced prices; and the benefits derived from our present Bible associations must be extremely limited, until there is in every ward a branch female association.

"The Board would have recommended some time since the formation of such associations, had it not been for their unwillingness to interfere in the arrangements of the ladies' society; and they cannot but express a regret, that while the two institutions are engaged in the same pursuit, each should be so much a stranger to the plans and operations of the other. A Committee has been appointed to confer with the Board of Managers of the Female Society, upon the expediency of rendering that institution a branch of this, and also to suggest the necessity of establishing female Bible associations in every ward. This Committee has not yet obtained the conference so much desired, but they indulge the hope, that the members of that institution will readily acquiesce in the adoption of any measure calculated to aid the cause they have so much at heart.

"In reflecting upon the state of the poor of the city, the condition of our coloured population could not but attract attention. Here a vast field for the dissemination

of the Word of God, is open to our exertions. Our Sunday schools have already done much in enabling them to read, our Bible societies can scarcely do less than to put them in a way of providing themselves with a supply of the sacred writings. An African Bible Society already exists in this city, and a Committee has been appointed to confer with its Managers.

"The Managers are aware that there may be many who are inclined to question the necessity of so much exertion in promoting the great object in view. There are some, who doubt the want of Bibles, and some have said that few Bibles are applied for in their particular district, and few are therefore *supposed* to be wanted. Others have Bibles on hand, which have never been distributed because no one has called for them. But why are our courts of justice crowded with the vicious, and our streets with the dissolute? It is because Bibles are not sufficiently distributed amongst them. Is it to be supposed that persons of this description will *apply* for Bibles, or complain of the want of them? Small, indeed, would be our labour, if we had to give only to those who asked. Our duties, and the duties of our Bible associations, are not confined merely to the keeping of depositories where the poor may be supplied if they choose to call. We are to do more—we are to carry the Bible to them—we are to offer the sacred volume in their dwellings—we are to persuade them to receive it. Nor has the New-York Bible Society finished its work, till every destitute individual of mature age, has been urged to receive the *boon*.

"How then is this work to be accomplished, but by the agency of ward associations? And how can these efficiently execute the task, unless male and female Bible associations zealously co-operate?

"Arduous as the labour may appear, there is much to encourage us in the performance of it. Our work is not to change the will of God, but to fulfil it. *We know that the time is coming, when the knowledge of the Lord is to cover the earth.* And we know that the circulation of his *Holy Word* is to be an instrument in producing this effect. The success of our cause is certain—*God has said, and shall he not do it? He has spoken, and shall it not come to pass?* We have, besides, the example of

many of our fellow-labourers, who have surmounted every obstacle in undertakings apparently the most difficult."

The operations of foreign Bible societies, and of our own National Society, have already been recorded in our pages: we shall therefore pass over this part of the report and present the conclusion.

"Our National Institution depends upon the efforts of its Auxiliaries; and amongst these, the Bible Society of New-York should hold a distinguished rank; that it may do so, the Managers trust the endeavours of its members will not be wanting. Great is our responsibility, and great may be the effects of our example.—If WE, who enjoy so many advantages, are lukewarm or inactive, what can we expect from others? Our duty lies before us. Vain are our petitions that the kingdom of GOD may come, and His will be done, if we do not labour to advance the interests of that kingdom, and to perform that will. If then we have any zeal for the glory of our Lord and Saviour, let us evince it by our exertions to declare His name, and His power, through the distribution of His word, till all shall know Him, from the least to the greatest.*"

LANDING OF THE PILGRIMS.

The second centurial anniversary of the Landing of the *Pilgrims*, was celebrated on the 22d of December, with proper demonstrations of respect and reverence to the memory of our ancestors. At half past 3 o'clok, the "*New-England Society*" assembled in the Rev. Dr. Spring's Church. Divine service was begun by singing the 107th psalm, to the tune of Old Hundred. A prayer was then addressed to the Throne of Grace by the Rev. Dr. Romeyn, who, after having mentioned that their forefathers had been obliged to flee from their native country, in consequence of their being persecuted for their political and religious sentiments, devoutly implored the Deity, that their descendants might be enabled by divine grace to imitate their virtues, and that like them, they should only honour those who honoured God, and who were desirous to promote his glory. The prayer was very pathetic, and, it is hoped, will leave a deep impression on the whole of those who were so fortunate as to be present.

The sermon was by the Rev. Dr. Spring, who took for his

* The associations are requested to send to the Corresponding Secretary of the New-York Bible Society, No. 227 Greenwich-street, their Annual Reports, and a list of their officers; and to inform him of any changes that may take place during the year.

text the following words, from Psalm cvii. 7.—"*And he led them forth by the right way, that they might go to a city of habitation.*"

At 7 o'clock the society assembled at the City Hotel, where they partook of a supper, which was served up in a style of elegance and taste.

Major General Stevens, the President of the society, presided at the table. Among the guests were the Rev. Bishop *Brownell*, Rev. Doctors *Romeyn* and *Spring*, Rev. Mr. *Wainright*, Commodore *Chauncey*, and Col. *House*. Upon announcing the volunteer toasts, *Zechariah Lewis*, *Joseph W. Brackett*, and *Thomas Fessenden*, Esquires, delivered appropriate and impressive speeches.

THE SEVENTH WARD BIBLE ASSOCIATION

Held their second annual meeting on the 21st December, in the Market-street Church. JOHN WITHINGTON, Esq. President, took the chair, and commenced the exercises of the evening by reading a portion of the Holy Scriptures, and the Rev. Mr. McClelland engaged in prayer. The Report of the Board of Managers, which gave a pleasing account of their labours, was read by the Rev. Mr. Gray. Appropriate addresses were delivered by the Rev. Mr. McMurray and the Rev. Mr. Patten, to a very numerous, respectable, and attentive assembly. Messrs. Allen and Sage led in the music, which was judiciously selected and skilfully performed.

It was much regretted that the Board of Managers of the Parent Society (N. Y. Bible Society,) were not present to witness this interesting anniversary, and participate in its sacred pleasures. We have been furnished with a copy of the Report, which shall have due attention.

SOCIETY FOR THE PREVENTION OF PAUPERISM IN THE CITY OF NEW-YORK.

The fourth annual general meeting of this institution was held on Wednesday evening last, at the City Hotel. His honour the MAYOR, president of the society, presided. After the reading of the Annual Report, the Rev. J. M. Matthews, David B. Ogden, Esq. C. G. Haines, Esq. and the Rev. C. Jones, addressed the meeting.

Notwithstanding the weather was exceedingly unpropitious, a large and most respectable number, both of ladies and gentlemen, assembled to witness the highly interesting proceedings of the evening. We must defer a more full account of this meeting for a future number.

BURMAH MISSION.

By the arrival of the ship Juno, on the 11th inst. from Calcutta, whence she sailed on the 15th of August, we learn that the Rev. Mr. Judson, with his family, had arrived at Calcutta from

Rangoon, which place he was obliged to leave on account of a war being about to take place between the king of Pegu and the Siamese.

It is not stated whether Mr. Judson would proceed to Chittagong, as proposed in his journal, concluded in this number of the Herald, but most probably he has joined Mr. Colman at that place before this time. We have all along looked upon this mission as one of uncommon interest, and have devoted a large number of our pages to the journal, sure that no one will rise from the perusal of it, without being solemnly and deeply impressed with the awful state of benighted Burmah—who has formally and peremptorily refused the offers of mercy.

But this repulse of the missionaries from the Burman empire, ought not to be considered as an entire and final *defeat*. For aught we know, it may be the forerunner of the most glorious triumphs of the Prince of Peace over that barbarous people. How often, in the progress of his kingdom, has he triumphed over opposition, and laid the basis of his power upon its ruins!—thus teaching his disciples to hope, to pray, and to labour, when outward circumstances would, were it not for confidence in Him, fill them with despair. Many are the afflictions of the righteous, but the Lord delivereth him out of them all! Many and bold are the enemies of the kingdom of Immanuel; but it shall spread, and reluctant Burmah shall soon stretch out her hands to welcome and receive him as her Lord and King.

In the midst of the discouragements which we have been pained to record, it is most gratifying to perceive the sure indication of a present divine blessing in the conversion of several natives —their apparent determination to persevere, amid the terrors of persecution—their design to uphold the ordinances of religion, even after the example of the missionaries, are indications of the presence of Him whom Burmah cannot expel—and whom she must willingly receive in the approaching day of his power.

Ye that make mention of the Lord, keep not silence, and give Him no rest, till he extend and establish the work which he has thus manifestly begun.

TO READERS AND CORRESPONDENTS.

Our Correspondent who calls upon Christians to pray for a revival in a distant University, seems to have overlooked the fact, that there are several other institutions of learning in our country from which that blessing has been withheld, Had he chosen, for instance, Columbia College, which has not, as far as we know, been peculiarly favoured, we should have considered that as more proper to be singled out for special prayer in the pages of the CHRISTIAN HERALD. This we say from no disrespect to that institution, but from the belief, that a spirit of prayer will naturally begin at home. May the blessing of Heaven descend upon the beloved institution which educates the sons of our own city, as well as upon "Harvard University."

The Twentieth Quarterly Meeting of the New-York Sunday School Union, was held on Thursday evening last, a more particular account of which will be given in our next

*** The second page of this number should have been 546 instead of 556, consequently the following six pages are wrong. The error is corrected at the eighth page, and the remaining folios are right.

THE CHRISTIAN HERALD.

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Miscellany.

For the Christian Herald.

BIOGRAPHY OF THE REV. DAVID ZEISBERGER, Sen.

For sixty-two years a faithful Missionary among the North American Indians.

(Continued from p. 553.)

THE Indians on the Ohio began their murderous enterprises again in the spring of 1763, and the missionary plan was thereby thwarted; before, however, these commotions had obtained a general spread, Zeisberger paid two visits to the Indians at Machwihilusing, which proved a great blessing to them. There he convinced the singular Indian teacher, Papunhank, of his errors in doctrine, and won him to the faith in Jesus. The happy stir which was occasioned by Zeisberger's discourses in this place, was universal. Many wept day and night for the forgiveness of their sins. The heads of families at last agreed solemnly to request the brethren at Bethlehem to send them a teacher, who should live with them and preach the gospel to them. With this commission Zeisberger returned delighted to Bethlehem with his companion, where, after mature consideration, it was thought most advisable that he should again repair to Machwihilusing, and for the present, reside there as a missionary. He soon set out upon his journey, with joy.

One day, when he was going to fasten his hut for the night, he cut his foot, and fainted away. An Indian assistant who accompanied him, immediately procured an herb, well known to him, applied it to the wound, and Zeisberger not only recovered from the swoon, but the wound itself healed with an inconceivable rapidity. After a tedious journey, amid rain and snow, thundergusts and storms, through swamps and swollen rivulets, through almost impenetrable forests, they arrived safely at Machwihilusing—were heartily welcomed by Papunhank and the rest, and Zeisberger found the people still hungering as much for that word which declares the love of God, as when he had left them. In a short time, the word of the cross reached Papunhank's heart in such a powerful manner, that he humbly and urgently begged to be baptized. Zeisberger baptized these first fruits of Machwihilusing with the tenderest emotions of his heart, and under such an overpowering sense of the presence of God, that the whole assembly were quite overcome by it. But he could not

long continue his labours here. Every where the peaceable Indians were oppressed by those of their countrymen who had sided with the enemies of the British government, and therefore were compelled to look for an asylum among the white people. But among the latter there were many who, from a blind zeal against the Indian nations in general, were so resolutely bent upon their destruction, that government had to take effective measures for their safety. Thus it happened that almost the whole Indian congregation was under the protection of government for two years, upon an island in the Delaware, and afterwards in the barracks at Philadelphia. Under these circumstances Zeisberger every where lent them his most faithful assistance.*

The peace with the Indians being again restored, and Zeisberger having at that time no regular vocation, he moved with the Indian congregation and their labourer to the Susquehannah, where the town of Friedenshütten (peace-cabins) was begun. The tediousness of this journey may be gathered from the following circumstances. Full five weeks were required to travel that route, which in later years could be done in four days; for frequently they had to cut their way through the woods a great distance; in a swampy forest they found the water two feet deep, and on the hills lay a snow eighteen inches in depth. Trees were cut down in order to erect a temporary bridge across high water creeks, and that often at several places, in hopes of succeeding at one or the other. The strong current, however, carried the trees along with it, and at last the travellers were compelled to work a canoe out of a large tree, by means of which the people, horses, and baggage, were by degrees, with much ado, got over. Frequently, after a troublesome day's journey, there was not a sufficient stock of provisions left, and some of the brethren had first to try and procure some game.

Shortly after their arrival at their new station, Zeisberger went on two different expeditions on business, for the Indian congregation. The great council of the Six Nations did not like to see the establishment of the Christian Indians at Friedenshütten, but intended to draw them to Cayuga Lake, having all the while the dissolution of the Indian congregation in view. The first journey he undertook to Cayuga in April, and the second in October 1766, to Onondago. They both had a successful termination, and brother Zeisberger's remonstrances had such a good effect, that the brethren obtained lawful permission to preach the gospel in what is properly called the Indian country. During the same year, Zeisberger had the happiness to baptize the first fruits of the Nanticoke nation, at Friedenshütten. In the autumn of the following year, he undertook a journey to the Ohio in the neighbourhood of which, Indians that were anxious to hear the gospel,

* See Loskiel's History of the Missions of the United Brethren in North America. 1763—65.

were reported to be living. On this journey he had to cross, with his companions, long prairies, which were overgrown with grass and weeds, higher than the head of a rider. Whenever this happened to be wet with the rain or dew, our travellers were completely drenched; and of such prairies they met a great number. They also came into such parts, where, according to the assertions of the Indians, no white man had ever been seen. The farther they proceeded, the more dreary they found the wilderness, through which they dragged themselves with incredible labour, and after a march of four days through such a country, they found the first hut in the woods, in which they took up their night's lodging; for, so far, they had always slept in the open air, wrapped themselves up in their blankets, and suffered a great deal from almost incessant rains.

. Hereupon entering a Seneca village, the appearance of a white man, to which the inhabitants had been unaccustomed before, created much surprise. A Seneca man immediately mounted his horse and galloped off into the next largest village, about 30 miles distant, in order to apprize the chief there of the news. Zeisberger accordingly expected a singular reception there; and, indeed, upon his arrival at the village, he was received by the chief rather in a surly manner. His friendly behaviour, however, prevailed so far, that the chief led him into his house and gave him something to eat. A conversation of two hours then ensued, in which the chief testified his surprize at his arrival, as no white man had ever come that way, and would precisely learn the object of his journey. The missionary embraced the favourable opportunity to preach the gospel to him; but the chief strenuously maintained that such a word of God did not suit at all for the Indians. To that Zeisberger made such an emphatic reply, that the chief at last gave way, became quite sociable, and confessed that he had taken him to be a spy of the white people, and for that reason had at first spoken so harshly; but now, being convinced of the rectitude of his intentions, he would not hinder the further prosecution of his journey to Goshgoshûnk, but cautioned him rather anxiously, not to trust the inhabitants of that place, since they were reported not to have their equals in iniquity and murderous devices. Zeisberger declared to him that these people, if such were their case, had the greater need of hearing the word of their Redeemer; and that, at all events, he feared them not, because without the will of God they could do him no harm.

At Goshgoshûnk, a Delaware town, much to his surprise, he and his companions were welcomed in an affectionate manner, and hospitably entertained by a relation of the national assistant, John Papunhank, who was one of the party. Zeisberger now got the inhabitants of the town, which consisted of three villages, to assemble together, because he had to tell them "some words."

Being assembled, Zeisberger witnessed an evangelical testimony to the truth, before them, which made such an impression upon them, that they passed the resolution in their great council, to request the brethren to send a stated preacher among them. With this petition Zeisberger returned to Friedenshütten.

The expectation being thus raised, that something might be effected in the Saviour's cause in this part of the country, the Directors at Bethlehem resolved, that the brethren, Zeisberger and Gottlob Senseman, together with some Indian families, should move from Friedenshütten to Goshgoshünk, in order to begin a missionary establishment there. In pursuance of this resolution, the two above mentioned brethren entered upon the journey in April, 1768, and the brethren Ettwein, Heckwelder and a third anonymous person travelled in their company, and partly for their assistance, to Wajomick, where the Indian families were to join them. This company were in great danger of losing their lives, together with their landlord, in a shocking manner, the first night of their stay at Wajomick. This event is related by the afore-mentioned brother Heckwelder,* as follows:—"The only white man at Wajomick, a trader by the name of Ogden, entertained us hospitably, and did what he could to make our stay with him as agreeable as possible, particularly so, as the Indians who were expected from Friedenshütten had not yet arrived. The dwelling of this man consisted of two small buildings adjoining each other. In the one his goods were stored for sale; in the other several kegs of powder were deposited. He slept in the storeroom, from which a door opened into the powder magazine; another opened into it from the outside. A change of weather threatening to come on, he prepared a couch of dry straw, or hay, for us in his powder magazine, requesting us, in the most friendly terms, on no account to smoke tobacco in the apartment, not only because some grains of powder might lie scattered upon the floor, but chiefly because some of the kegs were opened. It being bed time, Mr. Ogden placed a lighted candle in his store, in such a direction that it could throw sufficient light through the middle door, left open for that purpose, till we should have retired to rest. The above-mentioned anonymous person, however, wished to have the candle placed nearer to him, in order to inspect and bind up his lacerated feet. The landlord, and the rest of us, represented to him the danger to which he would expose himself and us; but he ceased not to plead for it, promising neither to bring the candle in contact with the straw nor to blow it out, but to leave it standing on the door-sill, and then to extinguish it on the outside of the house. Mr.

* Rev. John Heckwelder, of Bethlehem, who has published "A Narrative of the Mission of the United Brethren among the Delaware and Mohigan Indians, &c." to which is prefixed a striking likeness of the venerable missionary David Zeisberger, and to whom the Translator is indebted for the greater part of this biography.

Ogden at last gave way to his request, and then shut the middle door. We now lay down, after having once more earnestly charged this brother to be careful with the light. We soon fell asleep, and he too was overpowered by sleep, before he had extinguished the light.

Next morning brother Zeisberger awaked me, and took me alone with him into the woods. He there drew the candle out of his pocket, and imparted to me, in confidence, what he would reveal to no soul besides, saying—'If in the preceding night we had not had an invisible watchman with us, we should all have been blown to atoms, and no soul could have known how it happened! I was fast asleep, for I was tired, and in my first doze: suddenly I felt a *shock*, as though somebody was forcibly rousing me.—I jumped up, and lo! the candle was burnt down on one side, and just on the point of dropping in a blaze on the straw. To prevent which accident there was but one moment left. From that instant I could sleep no longer; for one chill after the other thrilled through my veins! Thanks be to our Lord for this extraordinary preservation of our lives!'"

Although their journey lasted almost 5 weeks, still it terminated successfully. At Goshgoshûnk the new comers were received with almost universal joy. Zeisberger preached often, instituted daily morning and evening worship, and sang such hymns with them as had been translated into the Delaware language, and were a novelty to his hearers there. Soon, however, a spirit inimical to the gospel, began to manifest itself among some of them; and the brethren at that time (according to their expression) felt as though they had to breathe a dense and oppressive air; for they saw themselves surrounded by men who obviously plotted their ruin. One evening they had a very unwelcome visit from some savages, whom a murderous spirit had propelled thither, but who yet did not venture to execute their evil design. The brethren would not quit their post on account of these commotions; nor did they discontinue the preaching of the gospel: Zeisberger, in particular, remained resolutely determined boldly to preach the word of life, notwithstanding the excessive rage of the enemy, and leave the preservation of his life to that Lord whose servant he was.

In October of the same year, (1768) he took a journey of three weeks with brother Senseman to Zoneshio, to the hostile Seneca chief, in order to give him and his council a correct idea concerning their living, and their labours among the Indians on the Ohio. But the council at Zoneshio only replying to the message, and the hostile chief, upon whose verdict in this case the business mostly depended, not being at home, the affair was still left undecided, and the journey of the brethren, connected with so many hardships, proved fruitless.

In 1769 the powers of darkness rose up against them with re

newed rage, and, notwithstanding their own, and the national assistants' remonstrances, the traffic in rum and other distilled liquors, ruinous in a high degree to the morals of the Indians, was declared to be lawful. The brethren and the Christian Indians regarded this as an intimation from the Lord, that they should no longer reside there, and began to build boats for their departure. But while they were thus engaged, a Seneca chief, with two others, came to Goshgoshûnk, and forbid the missionary, in the most positive terms, by a black string of wampum, (which always has an evil signification) to decamp, till he should receive further injunctions from Onondago. But Zeisberger awarded this unreasonable demand with great frankness, and boldly declared that the Christian Indians would not suffer themselves to be detained at Goshgoshûnk, but would remove to the other side of the Ohio. This accordingly, took place soon after. The brethren there selected a suitable though dreary spot, where they built a town in which they might preach the gospel unmolested, and live secluded, with the believing Indians and others who would forsake paganism. Their testimony concerning Jesus, proved effectual in this place, but as for the necessaries of life, the inhabitants of Lawunakhannek (name of the place,) had for a time to labour under the most great difficulties. They lived yet in expectation of reaping their crop from their new plantation, and their old corn was already unfit for use. At last this also failed them, and not even for money could they purchase any in the surrounding country. The brethren Zeisberger and Senseman, therefore, went with several Indians to Pittsburg, and were fortunate enough to procure a supply there. Here it was that Zeisberger had an opportunity of rendering an important service to the whole country, by advising the British government at Pittsburg to appoint an agent for the Indians, who should hear their complaints against the white people, see the grievances of the latter against the Indians redressed, and have all differences amicably adjusted. This advice was thankfully accepted at Pittsburg; government acted up to it, and it had the desired effect. On his way home, Zeisberger made it his business to admonish the inhabitants of the different Indian villages to maintain the peace; and God blessed his endeavours in such a manner, that the principal chiefs of [illegible] towns sent delegates to Pittsburg, who manifested their [illegible]ons to the English government.

[illegible] Indian congregation were so much harassed at [illegible], by the frequent visits of warriors, that they were [illegible]esolve upon another pilgrimage. They sailed up [illegible] Pittsburg to the mouth of Beaver Creek, which [illegible]ne former, and after a perilous voyage, of a fort[illegible]on, they reached a spot apparently chosen for their [illegible]The town which they laid out there was called Frie-

In 1771 Zeisberger was called to Bethlehem, that he might have an interview with the brethren, Christian Gregor and John Loretz, who had been deputed from Europe by the Directors of the Brethren's Unity, on a visitation to the society's congregations in North America, in order to confer with them on the existing state of the mission, and to take their advice about various concerns. At that time there were three missionary stations among the Indians; two of them, however, were exposed to disturbances from the white people, and the third, where Zeisberger laboured, to the baneful influence of the savages. These circumstances occasioned a removal of all the Indian congregations from the different places where they had hitherto resided, to the river Muskingum, whither they had been invited to come by the chiefs living thereabout. Accordingly, in the spring of 1772, Zeisberger began the building of Schönbrunn, on the Muskingum, with several Indian families. He exerted himself to such a degree, while labouring at this wild uncultivated spot, that he felt very much indisposed for a considerable time, the more so from having suffered already many hardships on the journey thither. On his recovery he paid a visit to the Shawanese in those parts, and it seemed as though the preaching of the gospel would take effect with numbers of them. He therefore repeated the visit in the year following; but at this time their ears were not open to the message.

During the great revival which took place in 1774 at Schönbrunn, as well as at Gnadenhütten, the second missionary establishment on the Muskingum, our late brother was fully engaged. His heart leaped for joy when he was an eye witness to the powerful effect which the word preached by himself and his fellow-labourers had upon the hearts of the hearers. No strange Indian came into the town (and almost daily one or more were there on a visit,) but heard the gospel; numbers did not as much as leave the place again, but immediately asked permission to remain: a spark had fallen into the hearts of others, which afterwards brought them thither likewise. These happy times he ever after had in grateful remembrance. When, in later years he would grieve about the state of the Indian congregation, it was still his comfort that our Saviour might, in his own due time, cause a fresh revival to take place, and he trusted also that such a thing would happen. During the period of this gracious visitation, he was diligent in translating a number of hymns from the brethrens' hymn book, revised those, in part, that had been translated, and besides composed a school book for children.

At the building of Lichtenau, the third missionary establishment on the Muskingum, in 1776, which was chiefly undertaken at the desire of Netawatwees, a Delaware chief, he was likewise busily engaged, and our Saviour did not suffer his expectations of seeing another revival among the Indians at this place, to be

frustrated. In the same year, however, the Indian congregation was involved in very critical circumstances, during the progress of the revolutionary war, in which most of the Indian nations took an active part. A melancholy schism arose at Schônbrunn, which induced the faithful part of the congregation to move from thence to Gnadenhûtten and Lichtenau. The year following the prospects wore a still more dismal aspect—the total subversion of the missionary cause appeared unavoidable; but none could decide which was most to be dreaded, the white people or the savage Indians.

When, in April 1778, (says brother Heckwelder,) after a considerable lapse of time, I saw brother Zeisberger again at Lichtenau, it immediately struck me that he must be in great trouble; indeed his bodily constitution appeared quite worn out with grief and care. About this time a large sealed letter had been handed to him by a Wyondat Indian, signed by the governor of Detroit. It contained a positive injunction, with formidable threats annexed to it, to wit: "The teachers of the Christian Indians shall, without delay, go on an expedition with us against the rebels on the other side of the Ohio, kill them and deliver up their scalps." The menace sounded just as terrible as the order itself. "There we have their seal and signature for it," said brother Zeisberger, "that they are determined to destroy the mission, and whenever I think of it I feel as though I should die." The injunction was left unheeded, and the threat was never executed; but still we lived in great anxiety, and the indications were plain, that the British, several times, contemplated the suspension or the death of the missionaries.

In 1779 he removed, with a part of the congregation, which for a time had lived together at Lichtenau, into the neighbourhood of Schônbrunn, where a new town was built. Acting at the same time the part of an overseer and that of a workman, he undertook the task with delight, and never was he heard to complain of having too much work to do. At the same time the inhabitants of Gnadenhûtten returned again, and an agreeable intercourse was kept up between the three stations. Zeisberger being once on the point of returning from Lichtenau, whither he had been on a visit, to Schônbrunn, a faithful friend from Sandusky brought him the intelligence that a party of murderers had been deputed by the governor of Detroit, and were already in the vicinity, being commissioned to take the missionary either alive or bring away his scalp. They therefore tried all in their power to prevail on him to stay at Lichtenau—the more so, as he had but one Indian to accompany him. But he calmly replied, "My destiny is in the hand of God; how often already has Satan attempted to cast me down; but he is not permitted to effect his purpose.—I go!" Seeing him so resolute, they determined that a

safeguard of valiant Indians, at least, should accompany him; but as these could not get themselves in readiness so soon, because their horses were not near at hand, he took leave of the brethren and rode off. God, however, permitted him to go by a wrong path, without his being aware of it. When the four brethren, who had started an hour later than he did, came to the place where the road turned off, they saw brother Zeisberger, who in the mean time had discovered his mistake, riding back, and thus they providentially met together. Had he taken the right road, it would have been impossible for these brethren to overtake him before he met the hostile party; for the latter met them when they were only about 10 miles from Lichtenau. Just about this juncture, the friendly Delawares, brave men, who were out upon the chase, joined Zeisberger's company, and immediately had recourse to their arms, in order to act upon the defensive, provided they were attacked. This, however, was unnecessary; for the enemy finding them on their guard sheered off.

In the spring of 1781, brother Zeisberger was called to Bethlehem, and there joined in holy matrimony to Susan Lekron, a single sister from Litiz. It was not long after his return to the Muskingum with his wife, that black clouds gathered over the heads of the Indian congregation and the missionaries. The half-king of the Hurons had undertaken the charge imposed upon him by the British government at Detroit to suspend both. On the morning of the 3d of September, a national assistant entered the mission house at Gnadenhütten, where the brethren, Zeisberger, Edwards, Senseman, and Heckwelder were assembled, and with tears in his eyes, brought the intelligence, that they would be attacked that same day by the savages; but that the latter were not yet agreed among themselves, whether they would lead them away captive, or murder and scalp them. This intelligence had been conveyed to the national assistant by one of his relations, who had sat in their council and was a friend to the brethren. The missionaries, notwithstanding, had the bell tolled at the usual hour in the morning, to assemble the Indians for divine service; and as a great number of warriors came along with the Christian Indians, the spacious hall was not only crowded with people, but many stood outside of the doors. Several verses having been sung, brother Zeisberger read the text appointed for the day—"In a little wrath I hid my face from thee for a moment; but with everlasting kindness I will have mercy on thee, saith the Lord thy Redeemer." *Isa.* liv. 8. From these words he spoke with such power and undauntedness, that nearly all those present, and even many of the warriors, melted into tears. All those members of the congregation who were faithfully disposed, were on this occasion united together in one spirit, and took up the resolution, willingly and patiently to submit to every thing that God should suffer to befall them; others, how-

ever, whose conversation was not sincere, were brought to consider their state, and at least to be ashamed of their double-mindedness. But another matter of the greatest importance, the prevention of a terrible slaughter, was, by the mercy of God, the blessed consequence of this memorable meeting. We knew that many of our Indian brethren would not remain indifferent spectators to the scene, if their teachers were assaulted and abused; and it was likewise known that many of the warriors loved us, and would, in connexion with their relations among the believing Indians, fight for us. For this reason the war-council, who were apprized of this, had devised ways and means for assassinating us. Now brother Zeisberger had publicly, and in the name of all the missionaries, declared that we would willingly, and without murmuring, submit to the continued care of God's providence; yea, that we would, as was the duty of every believer, pray for our enemies, and for all the warriors that had encamped around us; and this he had done himself, at the conclusion of his discourse. This tended to quiet the minds of our Indian brethren and sisters respecting us; and the warriors who had attended the meeting could now give information to the council, that they would meet with no resistance here. This also was the reason why but three or four Indians laid hands on us, notwithstanding above 300 warriors were on the spot, and even they, contrary to their custom, in such cases, treated us with comparative lenity. At noon of said day, the brethren, Zeisberger, Senseman, and Heckwelder, standing together, a captain of the Monseys came running up to them and asked the former, whether he alone would acknowledge himself as belonging to the nation of the Monseys, (a Delaware tribe) and as their only teacher? Scarcely had the answer been given, "Where *one* stays there we *all* stay," when we three were seized and led into the camp of the Hurons. While we were dragged along, a Huron galloped up to us with great impetuosity, and aimed his javelin at brother Senseman, but missed him. A wicked Monsey took us one after the other by the hair, shook our heads soundly, and every time repeated these words—"Guamangomel nimat," i. e. "I salute thee, brother!" The common salutation of the brethren was well known to this arch enemy of their's and reviler of the gospel; and we now being in his power, he vented his indignation against us in this manner. Through the mercy of God, another danger was averted from us when we arrived in our transport for Sandusky at Salem, the Christian Indian town that had been last laid out on the Muskingum. The young Indians there could not remain passive spectators of the captivity of their teachers. They accordingly conferred together in the night, and unanimously resolved to effect our enlargement, let what would be the consequence. Fortunately there was one among their number, whose reflection led him farther than the rest, who insisted upon their

first procuring the assent of their teachers to this measure. The most valiant man among them laid the matter before us, with this expression—"that to all of them their heart gave the same advice." We, however, advised them not to lay violent hands on any man, for in that case we should assuredly forfeit our lives. After a captivity of four days, at the intercession of the national assistants, the savages allowed the missionaries more liberty, but now required them to encourage the believing Indians to get themselves ready for their decampment. They did so, with the best success, and the whole body broke up. But never before had the Indians left a spot with so much regret as this, since they were compelled to forsake the three comparatively beautiful towns of Gnadenhütten, Palem, and Schönbrunn, together with a great part of their effects. Upwards of 200 head of cattle, and more than 400 hogs, they had already lost at an earlier date. Their external loss only, according to a moderate calculation, amounted to more than $12,000. But the total stop put to the instruction of their youth, grieved them more than any thing else. Their books and documents were burnt. With that they saw nothing but misery and danger before them. However the Lord was with them. They felt this—and this kept their courage alive.

(*To be continued.*)

MAGDALEN KLEFF.

The Diary of the United Brethren's Mission at Gnadenthal, (South Africa,) furnishes the following interesting account of a Christian Hottentot woman. It suggests some useful hints to children, who are too much disposed to throw off parental authority, "before they are out of their 'teens."

On the 24th of May, 1819, Magdalen Kleff, a very aged Hottentot woman departed this life. She had had 24 children, most of whom have gone before her into eternity. She was the last person here, so far as we know, who knew our late venerable father George Schmidt. She had been one of his scholars; and sometimes spoke, with tears in her eyes, of the last meeting he held with the children, and the fervent prayer with which he concluded his farewell discourse. She afterward removed into another part of the country: but, on hearing that some brethren were come again and had settled at Baviansklоof, she said to her children, "To that place we will go; for these are certainly the same sort of people as George Schmidt was. You shall go to school to them." Thus she arrived here with all her children; and it was soon perceived, that the seed sown in her heart half a century before, had not perished. At the consecration of our new church, in 1800, she, with six other adults, was baptized; and, in 1803, became a communicant.

We can testify, that it was her earnest wish to live unto the Lord, and walk worthy of the gospel. Her whole demeanor was exemplary; and, by a certain upright, decided, and resolute manner, which was natural to her, and made her differ from the Hottentots in general, she acquired great esteem with all, whether superiors or inferiors. She retained, however, from long habit, certain Hottentot manners and ideas: for instance, she thought that no age screened a child from parental authority and discipline: if she had reason to find fault with and resent her children's conduct, though they were upward of 50 years old, she would not only scold, but would make them submit to personal chastisement. One could not help smiling, to see this aged, infirm person, hobbling along, scarcely able to support herself on her trembling knees by means of a crutch, dealing out her feeble blows on the backs of her unresisting grey-headed children, who took it all in good part, since she considered it a discharge of parental duty. In the latter part of her life, she seldom could leave her bed; but she cleaved unto and rejoiced in the Lord, without wavering. Her end was very gentle, and the ceasing of her breath hardly perceptible.

CHARACTER OF MRS. HANNAH MORE.

To the Editor of the Christian Herald.

Mrs. Hannah More is so well known from her works, and so highly respected in this country, that the character I now send you of her, must be amusing to your readers; whilst the closing sentence of the letter which gives it, cannot fail of awakening a lively sensibility, and of imparting solemn instruction.

A SUBSCRIBER.

"Some of her friends," says the "Biographia Dramatica," (edit. 1812,) "called her exquisite humanity, her hobby horse: and to such of them as were wits, it furnished a new species of raillery. It is in this humour, which is a mixture of praise and of blame, that the late Lord Orford, in a letter to herself, gives the following sketch of her character:—

"It is very provoking," says his Lordship, "that people must be always hanging or drowning themselves, or going mad; that you, forsooth, mistress, may have the diversion of exercising your pity, and good nature, and charity, and intercession, and all that bead-roll of virtues that make you so troublesome and amiable, when you might be ten times more agreeable, by writing things that would not cost one above half-a-crown at a time.

"You are an absolute walking hospital, and travel about into lone and bye places, with your doors open to house stray-casualties. I wish, at least, that you would have some children yourself, that you might not be plaguing one for all the pretty brats that are starving and friendless. I suppose it was some such

goody, two or three thousand years ago, that suggested the idea of an Alma-Mater suckling the 365 bantlings of the Countess of Hainault.—Well, as your newly adopted pensioners have two babes, I insist on your accepting two guineas for them, instead of one, at present; that is, when you shall be present. If you cannot circumscribe your own charities, you shall not stint mine, madam, who can afford it much better, and who must be dunned for alms, and do not scramble over hedges and ditches in searching for opportunities of flinging away my money on good works. I employ mine better at auctions, and in buying *pictures and baubles, and hoarding curiosities*, that, in truth, I cannot keep long, but that will last forever in my catalogue, and make me immortal. Alas! will they cover a multitude of sins?—Adieu! I cannot jest after that sentence."

REVIEW.

Dr. Miller's Sermon on the Difficulties and Temptations which attend the Preaching of the Gospel in great Cities.

(Concluded from page 560.)

In our last number we followed the reverend author through the three first obstacles, to the faithful and successful preaching of the gospel in great cities.

"A fourth obstacle to the success of gospel ministers in populous cities, is the tendency of particular circumstances, in such places, to *harden the heart.*"—p. 22.

Of these, two only are mentioned, viz.—"*Familiarity with death*, and the *frequency and publicity of gross vices.*" On these our author justly remarks that—

"Few things have a greater tendency to impress and soften the heart, than Death, and the various attendants on the close of our earthly pilgrimage. The coffin, the shroud, the funeral procession, and the open grave, all tend to inspire deep reflection and seriousness, in every man who has not become obdurate as a brute. Nay, the most abandoned profligate, and even the atheist, are compelled to be thoughtful while they stand over *the house appointed for all living.* Such, in fact, is the impression made, on the minds of most persons, by a death and a funeral, in those places in which occurrences of this kind are comparatively rare. But probably every one who has had an opportunity of making the observation, has remarked, that in large cities, where deaths and funerals, and sometimes large numbers of them, occur every day, they, in a great measure, cease to make the impression which is proper and desirable. The scene is familiar. The mind becomes, in this respect, hardened. And that whole train of motives which the gospel preacher is wont to draw from the consideration of death and eternity, and which ought to be among the most awfully powerful, make, for the most part, but little impression.

"The same general remarks may be applied to gross vices. In the retirement of the country, where such vices seldom occur, and when they do occur, are in a great measure concealed from public view, they are

regarded with a kind of instinctive horror. But in great cities, where they occur every day, and sometimes every hour, and frequently court the public eye, they are, insensibly, regarded with less and less horror. And it will be well if the minds of many, who once thought themselves beyond the reach of such an effect, are not gradually poisoned by the contagious example. It will be well if practices once considered as unquestionably and highly criminal, be not, by and by, so familiar to the mind, as to appear scarcely criminal at all, and as hardly a proper object of ecclesiastical discipline.

"Now, it cannot be questioned, that whatever hardens the heart—whatever renders death and eternity less impressive, and sinful practice, of whatever kind, less abhorrent to the soul, forms a real obstacle to the success of the ambassador of Christ. It can scarcely, I think, be doubted, that this was one of the difficulties which the apostle contemplated in the prospect of preaching the gospel at Rome. There, he knew, that many of those practices which he must denounce as unchristian, were not only loved, but sanctioned by public opinion, and by general habit. But in spite of this, and of every other obstacle, he declared himself ready to go forward, ready to put his reputation, and even his life in jeopardy, to plead the cause of his master against all opposition."—pp. 22, 23, 24.

We have quoted the observations on this head entire, though we beg leave to dissent in part. Is there, we ask, a greater familiarity with death in the city than in the country? and particularly in this city, which has been the principal theatre of the reverend author's experience and observation.

In the case of the minister himself these may be, in that of the people we apprehend it is widely different, and the danger of the city seems to us rather to be in this—that there is less familiarity with death and sorrow in the city than in the country.

In the city, indeed, we see, and perhaps bear a part more frequently in the passing funeral. But in all this there is little familiarity with death, and more particularly in the unchristian manner in which funerals are too often celebrated here. We meet to walk to the grave and drop a fellow-being into it, but we hear no lesson, and mingle in no devotion.—But without noticing more particularly the custom here alluded to, our circumstances in a city confine our intimate knowledge of the circumstances of sorrow and death to a very limited number of families, while in the country those circumstances press upon the mind of a whole town, or at least upon an entire congregation, and death, even in ordinary cases, comes nearer to every man's mind, because all those circumstances are known. In the city, there may be familiarity with funerals, but not with sick-beds, and death-beds, and sorrow, which are among the grand means of preparing the mind for the influence of divine truth, and of which a country minister has a much greater opportunity to avail himself than a minister in the city.

To the last obstacle to the success of gospel ministers in populous cities, noticed in the sermon before us, we would invite

the serious and candid attention of our readers, and especially those who have the charge of families, which they are commanded "to train up in the way they should go."

"In great cities there is created a sort of morbid appetite for variety, and for an excessive quantity, as well as delicacy of public preaching. There is such an easy access to every sort of talent and manner, that it cannot fail of being extremely difficult for any one man to keep together, and to satisfy a large congregation. If he hope to do it, he must not only preach the pure gospel, with diligence and with power; but he must also labour, as far as is lawful, to give his people that variety and richness of matter, which may be adapted to the various tastes of those who attend on his ministry. He must labour, as our Lord expresses it, *like a good householder, to bring forth out of his treasure things new and old.* He must, as the apostle, in writing to Timothy, exhorts—*He must give attention to reading, as well as to exhortation: he must meditate upon these things, and give himself wholly to them, that his profiting may appear unto all.*

"But that love of variety, which is peculiarly strong in the inhabitants of great cities, and which a city pastor must make peculiar exertions to consult, and, as far as is proper, to satisfy, is not the whole of his difficulty. There is also a tendency in large towns, where public exercises of religion abound, and where some churches, of one denomination or another, are almost always open; there is a tendency among many professors of religion, otherwise exemplary, by far too much to neglect the duties of the closet, and of the family, and to be almost perpetually engaged in attending on public services. I am a warm friend, not only to a punctual attendance on the stated service of the house of God on the sabbath, but also to an attendance on prayer meetings, and other similar exercises, as Providence may afford an opportunity, in the course of the week. The person who has it in his power to attend such meetings, but has no taste for it, and seldom or never appears at them, gives too much reason to fear that if he have real religion at all, it is at a very low ebb in his soul. Nay, I have no doubt that, where the principle of piety is in a lively and growing state, such meetings will be regarded as a feast, and there will be a desire to enjoy them as often as is consistent with the other duties of the Christian life. But this desire may be, and often has been, indulged to excess; especially by parents and heads of families. Many hasten from church to church, and from one social meeting to another, until every hour on the sabbath, and every evening in the week, are employed in public services. In fact, they seem to think that they serve God acceptably just in proportion to the number of public exercises on which they can attend. This religious dissipation—for it really appears to me to deserve no better name—is productive of multiplied evils. It interferes, almost entirely, with that calm self-examination, and self-converse, which are so essential to a life of growing piety. It abridges, or prevents, in a most fatal degree, that faithful instruction of children and servants, which is indispensable to training up a family *in the nurture and admonition of the Lord.* And it tends to surcharge the mind with an amount of spiritual provision, which is never properly digested, or likely to be advantageously applied. The consequence is, that the young and rising generation, in such families, are never prepared by adequate training at home to hear the gospel with

profit; while those who are more advanced in life, taking little or no time for meditation and reading in private, do not grow as they ought in scriptural knowlege, and remain but babes, while they ought to be *strong men in Christ.*

"Hence it arises, that among the mass of the professors of religion in great cities, there is, commonly, less accurate and digested knowledge of Christian doctrine, than among an equal number of professors in the country. Not that there is less general intelligence, or less access to books, in the former than in the latter: but, on the contrary, more, usually, of both. But because there is more mixed society; more of those distracting interruptions which multifarious society cannot fail to produce; and, of course, less retirement, less religious reading, and less leisurely digestion of what is read and heard.

"Now, it is perfectly obvious that all this is unfriendly both to the comfort and the success of a Christian pastor. Whatever has a tendency to interrupt or to abridgethe exercises of retirement and devotion; whatever has a tendency to prevent professors of religion from enjoying much deep, undisturbed converse with themselves, their Bible, and their God; and whatever tends to interfere with the patient, laborious pursuit of family instruction, and family discipline, will always be found to have an equal tendency to increase the toil, and at the same time to diminish the fruit of a minister's work: will render the closet a less edifying preparative for the sanctuary, and the parental mansion a less wholesome nursery for the church of God."—pp. 25, 26, 27, 28.

2d head is, "That as peculiar difficulties and temptations attend the preaching of the gospel in great cities; so it is of PECULIAR IMPORTANCE THAT THE GOSPEL BE PLAINLY AND FAITHFULLY PREACHED IN SUCH PLACES.

"It is of unspeakable importance that the gospel be plainly and faithfully preached every where. *For it is the power of God unto salvation, to every one that believeth.* If the salvation of the soul be of infinite moment; if the gospel of the grace of God be the only message of life and peace to fallen man; and if *he that believeth this gospel hath life, but he that believeth it not, shall not see life, but hath the wrath of God abiding on him;*—then no tongue of men or of angels can tell the importance of preaching the gospel, in its simplicity and purity, to every creature.

"But the thought which I wish to illustrate and enforce is, that there are some considerations which render it PECULIARLY important that the gospel be plainly and faithfully preached in GREAT CITIES. Among many which might be suggested, I will only request your attention to the following.

"If there be any justness in the remark offered in a former part of the discourse, that there is a certain *intensity of character* usually observable among the inhabitants of great cities; that, especially, their luxury and dissipation, their follies and vices are, in common, more strongly marked, than in the more spare population of the country; then it follows that there is, humanly speaking, more NEED of the gospel in the former than in the latter: a more imperious call for exhibiting, in all its solemnity and power, that most potent of all means for opposing and subduing the depravity of man. It is a maxim, among wise physicians, that the most strongly marked diseases, call for the most bold and vigorous treatment. To counteract a poison of peculiar virulence, remedies of the most active character must be employed. So it is in the moral and spiritual world.

Where difficulties more than commonly powerful and obstinate exist, remedies of correspoding potency ought to be sought and diligently applied. Since, then, the gospel of Christ exhibits the only adequate remedy for human depravity and misery, it ought to be preached with peculiar plainness, fidelity and perseverance, wherever the diseases which it is intended to heal reign with more than ordinary malignity.

"Again; it is of peculiar importance that the gospel be faithfully and powerfully preached in great cities, because *there* it is commonly addressed to GREATER NUMBERS AT ONCE than in more retired places. There the preacher has a more favourable opportunity of doing good upon a large scale; and, of course, the result of a given amount of labour, other things being equal, will be likely to be more extensively useful."—pp. 29, 30, 31.

"A large city forms the heart, the most vital portion of the state or country to which it belongs. It gives fashion, and almost law, to the surrounding districts. A favourable impression made here, will be extended in every direction. A happy impulse given here, will vibrate, and be beneficially felt to the remotest bounds of the social body. How important, then, that in the metropolis of a state or nation, the truth be known and honoured, and orthodox churches established and edified! How peculiarly desirable, that in such a great centre of action and of influence, there be able, faithful men, well qualified to be guides of the faith and practice of those around them.

"In a great city, there is special need of instructive, faithful preaching, because there, as you have heard, there is apt to be less reading, less retired devotion, less patient use of the private means of growing in scriptural knowledge, than are commonly found in other places, where the means of grace are statedly enjoyed. It often happens, in large cities, that the instructions given them from the pulpit, form the greater part of what many professors of religion and others, ever receive. Of what unspeakable importance is it, then, that the preaching, in such circumstances, be plain, clear, sound, able, faithful, and edifying! How important that preachers be *scribes, well instructed in the kingdom of God;* qualified *rightly to divide the word of truth, and give to every one his portion in due season!*

"In a large city, moreover, the faithful, popular preacher will, almost every sabbath, address a number of strangers, who flock to the metropolis, on business or pleasure, from every part of the surrounding country; and who, if they be benefited themselves by his labours, will carry with them a portion of the sacred treasure, wherever they sojourn, or wherever they abide. When *Peter* preached in *Jerusalem*, on the day of Pentecost, he was the instrument of saving benefit to many who resided in almost every part of the Roman Empire. Some of the inhabitants of *Egypt* and of the *Lesser Asia*, of *Crete* and *Arabia*, of *Rome* and of *Parthia*, were found together, drinking in the word of life from his lips; and each, afterwards, going to his own home, we may suppose, became a means of saving knowledge to many around him. O how animating, and, at the same time how solemn, is this thought to one who, from sabbath to sabbath, proclaims the message of salvation in a populous city! Every time he enters the pulpit, he will, perhaps, preach to some who never heard him before, and will never hear him again; and who may carry away an impression eternally beneficial or injurious, according to its character, not

only to themselves, but also to many others over whom they may exert an influence!

"Finally; in a large city, as we have seen, there is generally collected a much greater amount of intellectual power, of literary acquirement, and of pecuniary means, than are to be found in other places. Of course, if a right direction be given to public sentiment by the faithful preaching of the gospel (and we cannot hope that it shall be given by any other means) we may expect to see a much greater amount of talent, of learning, of wealth, and of exertion devoted to the cause of the Redeemer, to the promotion of human happiness, than could otherwise be reasonably expected. The servant of Jesus Christ, then, who *takes the oversight in the Lord* of a large and wealthy city congregation, may consider himself as called to preside over the movements of an engine of mighty power, which, under wise guidance, may accomplish more than can easily be estimated;—not for his own personal aggrandizement;—not to gratify the littleness of sectarian bigotry;—but to support and extend those great plans for building up the church of God, at home and abroad, which now do honour to those who engage in them, and which will promote the happiness of unnumbered millions in time and eternity.

"It is plain, then, that the labours of a gospel minister, in a great capital, are more important than those of most others in the sacred office:—That greater benefits, or greater mischiefs are likely to flow from them, according to their character:—and that, as he is called to struggle with many peculiar and most painful difficulties; so he has, also, peculiar inducements to be faithful, and may expect peculiar rewards for his fidelity."—pp. 32, 38, 34, 35.

Intelligence.

UNITED STATES.

CHEROKEE INDIANS.—BRAINERD.

This is the principal station among the Cherokees, so called in memory of the distinguished missionary of that name—situated in the district of Chickamaugah, and on the creek so called—about 500 miles in a direct line north of the gulf of Mexico.

American Board of Commissioners for Foreign Missions.

With this mission not only the Board, (says their tenth Report) but the Christian community extensively, have become familiarly acquainted. It is near; seemingly even in the midst of us; has intercourse with all parts of the country; is established in the affections and confidence of all, who wish well to the long neglected natives of the wilderness; and, from various causes, has engaged general attention, and inspired elevated hope. May it please the Father of Lights, that it may continue to be worthy of all these kind regards, and never disappoint its patrons and friends.

The company, consisting of Messrs. Abijah Conger,* John Vail, and John Talmage, with their families, designed for the Cherokee mission; and the Rev. Alfred Finney, with his wife

* See Christian Herald, Vol. VI. p. 640.

and Miss Minerva Washburn, an unmarried female assistant, for the Arkansaw mission; described in the Report of last year, as having then, as was supposed, just set out from Rockaway, N. J. arrived at Brainerd on the 10th of November.

Their setting out was delayed by a heavy visitation of Providence. An epidemic prevailed at Rockaway, by which the families of Mr. Vail and Mr. Talmage were visited severely. Two sons of Mr. Vail were buried in one grave; and another, after the company had been detained about three weeks, the bereaved parents were constrained to leave behind, as too feeble to bear the journey. The affliction was deeply felt by them all; but appears to have been made, by divine grace, a means of promoting in them the feelings, suitable for all Christians, and especially for those who are devoted to the missionary work.

They left their houses, and their kindred and friends, with tender cheerfulness—went on their way rejoicing; and from Rockaway to Brainerd, a distance of more than 900 miles, had a prosperous journey, of only about six weeks. On their arrival, the hearts of the brethren and sisters of the mission, burdened as they had been with continually increasing labours and cares, were filled with gladness and thankfulness. "It is a time," say they in the journal, "It is a time of great rejoicing at Brainerd. We feel that the Lord has heard our prayers for help, and it is now our duty to render praise. O that we could be sufficiently thankful to our gracious Saviour, for the abundant mercies which we have experienced, and the sweet consolations now afforded us."

On the 3d of January, 1818, the Rev. Ard Hoyt, with his family, and the Rev. Daniel S. Butrick, arrived at the station; and the Rev. William Chamberlain, on the 10th of the ensuing March.

About the last of May, of the same year, Mr. Kingsbury, with Mr. and Mrs. Williams, left this mission, for the purpose of commencing an establishment in the Choctaw nation; and your Committee regret to state, that about four months ago, Mr. Talmage, from some feelings of discontentment, retired from the mission.

There remains of the mission, Mr. Hoyt, superintendent, with his wife and children, four of whom are very useful assistants; Mr. Conger, with his wife and children, and an apprentice, George Halsey, about 20 years old, and a devoted helper of excellent promise; Mr. Vail, with his family; Mr. Butrick; Mr. Hall, with his family; and Mr. Chamberlain, with his family.

Mr. Milo Hoyt, who served with his father in the work, as a true son, has lately been married to an amiable and distinguished native convert, Lydia Lowry. And as, by this marriage, he has become entitled to all the privileges of a native Chrokee, he thinks, that by occupying a situation near the establishment, or

in an eligible place for a local school, he can well support himself, and render as much service to the mission as if he were under the immediate direction of the Board.

The general plans and operations of the mission are so well known to the community, that we shall add but one or two extracts more from the Report of the visiting Committee.

To the farm, of which about 60 acres were in a state for cultivation when the Visiting Committee were there, large additions and improvements have been made, and are making. The design, indeed, is entered upon with spirit, to raise from the farm, as soon and as fast as possible, a large and increasing proportion of the corn, and other productions of the soil, necessary for the establishment.

The number of scholars in the two schools at Brainerd, has not been definitively stated in any recent communication; but the general representation has been, that the schools are full, and in a highly satisfactory state.

The gracious influences from on high, which have been so signally the glory of this mission, appear to be still continued. The young man, John Arch, of whom an interesting account is given by the Visiting Committee, has since been received to the church. Another hopeful convert also has been received, David Brown, a brother of Catharine. To your Committee, and to many others who have seen him, he appears to be a youth of great promise. He is now in our school at Cornwall.

The whole number gathered from the wilderness into this mission church, and thus made fellow-citizens with the saints, and of the household of God, including four or five black persons, is about *twenty*. A considerable number more, some at Brainerd, and some at other places in the nation, where our missionaries have bestowed attention, are made subjects of deep religious impressions; and several of them hopefully of renovating grace.

At Springplace also—and it is with high and heartfelt pleasure that your Committee report and record the fact—at Springplace, where the Rev. John Gambold, the venerable Moravian missionary, with the excellent helper, his wife, has been for years labouring for the good of the Cherokees, with the spirit of humility, devotion, and perseverance, by which the Union of Brethren has been long and eminently distinguished,—the power of divine grace has lately been manifested; and three or four persons of consideration and influence, in that part of the nation, have come as believers to the ordinances of Christ; and others give serious attention to divine instruction.

In the Report of the last year, the design was submitted of establishing, at eligible places, in different parts of the nation, *local schools*, in connexion with the primary establishment at Brainerd; and it was stated, that for one school of this kind a place

had been selected, and preparations were in forwardness. This station, called Talony, was assigned to Mr. Moody Hall, who, in the infancy of the mission, bore, with the Rev. Mr. Kingsbury, and Mr. Williams, the burden and heat of the day. A house for his family, and a school house have been erected; and the school was opened on the ninth of May. In a letter, dated June 30th, Mr. Hall says—

"About 20 entered the school the first week, and it has gradually increased to 50. These, however, do not all attend constantly. A number probably entered from curiosity, not intending to learn. There are about 35 who regularly attend, and undoubtedly will continue their attendance, if the school is judiciously managed. The school I think very promising, and the natives generally appear highly satisfied.

"We have three orphan boys in our family, and we have engaged to take one or two more. I presume, if our circumstances would admit of it, and we had liberty, 15 or 20 boys and girls, who are real objects of charity, might be obtained immediately. Those we have give us great satisfaction, and are truly dear to us.

"Since the school house has been in a situation to be occupied, meetings have been constantly held in it, and from 75 to 100 have attended.

"My labours are great, and constantly increasing. There is enough at this place on the sabbath, for two or three active servants of the Lord to do. I have generally taught a sabbath school for the blacks, and occasionally several adult Cherokees have been instructed on that day. I spend half an hour, both before and after meeting, with the children of the school."

This school at Talony was established in compliance with the earnest solicitations of the principal men of that village and the vicinity: solicitations, not less earnest, have been made from other considerable places in the nation; and particularly from the neighbourhood of Fort Armstrong in the south, near the Creeks, and distant from Brainerd about 60 miles; and from Creek Path, on the west side of the nation, about 100 miles distant.

Early in December, such representations were made to the missionaries, of the dispositions and desires of the people near Fort Armstrong, as engaged very serious attention. These representations were afterwards repeated, and it was deemed advisable, that Mr. Chamberlain should make a visit to the place.

On his return it was resolved, that Mr. Milo Hoyt should go to Chatooga and commence a school without delay. Accordingly he left Brainerd for the purpose, on the 3d of April, taking with him his wife and younger brother Darius. In a letter dated June 9th, the Superintendent writes—

"The number of scholars has been small—seldom or never

more than 17 or 18 at a time. Still we have great hope that it will increase, and much good be done. There are many things which render it desirable to maintain our position there, even should the number of children continue to be small. That section of the country appears to be in greater darkness than almost any other part of the nation; if we except, perhaps, the mountains towards Carolina. It is in the neighbourhood of the Creeks, has considerable intercourse with them, and is remote from any settlement of whites. Several natives of influence reside there, who are very anxious to have the people instructed."

In the latter part of January, David and Catharine Brown went from Brainerd to Creek Path to visit their father, then sick.

Mr. Brown, the father, brought a letter, signed by himself and others, and in terms as follows:—

"We, the headmen, chiefs of the Creek Path Town, Cherokee nation, have this day assembled ourselves together for the purpose of devising some plan for the education of our children. We daily witness the good effects arising from education, and therefore are extremely anxious to have a school in our neighbourhood, as the distance from this part of the nation to Chickamaugah is so great, as not to suit our convenience. We therefore solicit your aid in carrying our plan into execution. We can raise 20, or perhaps 25 children. You will please write us immediately on the receipt of this. Given under our hands, this 16th February, 1820."

It was resolved that Mr. Butrick should go to Creek Path. On the 11th March he left Brainerd, and took John Arch with him.

Speaking of the progress which the children have made in these few days, Mr. Butrick says—"About 14, who knew none of their letters, have learned them, and read in syllables of two letters and some in three."

The above appears to have been written on Saturday. Sabbath evening he adds—"To-day we had a large collection of people for this country; about 100 Cherokees and blacks."

Referring to this station, the Rev. Mr. Hoyt, June 9th, says—

"The first school being well filled with scholars to overflowing, they requested another. Catharine, by our approbation, offered to teach a school of females, if they would prepare a house. The news was received with enthusiastic joy. In four days a great number collected to build the house.—With surprising despatch they finished one, of the same dimensions as the former, and within a few rods of it, and immediately sent a messenger for Catharine. She left us the last of May, with the expectation of commencing a school immediately on her arrival at Creek Path. Religious instruction appears also to be eagerly sought by all the people in that district. *Hopes are entertained of the saving conversion of several; and brother Butrick has written for our advice respecting the immediate formation of a church there.*"

These statements and representations show at once the spirit and operations of the mission, the dispositions of the Cherokee chiefs and people, and the kindness of God our Saviour; and, in these several respects, were deemed by your Committee too interesting to be tedious, though particular, and in some instances minute.

Mr. Butrick has for a considerable time been giving what attention he could to the acquisition of the language, with a view to his being chiefly employed in visiting families and neighbourhoods, and preaching, without needing an interpreter, in the different parts of the nation. This has, from the first, been regarded as an important part of the general plan of operations; and its importance is continually more and more strongly perceived and felt. With all his other avocations, his proficiency in the language is such, that he converses and discourses in it with considerable facility; and, with the assistance of David Brown, he has composed a Cherokee Spelling Book, which has been printed for the use of the mission.

In the schools of the mission, there are now more than 200 pupils. In other places schools are wanted. Indeed, throughout the nation there is a general and strong impression in favour of having their children instructed in the learning and arts of civilized life; and were sufficient means supplied, the greater part of the children, of suitable age, might at once be brought under a system of instruction.

A disposition favourable to preaching, is also prevailing. As appears from what has now been cited, wherever the missionaries go, they find a welcome reception; and people readily come together to hear them. At several places, also, besides the places of the schools, they have regular opportunities for preaching.

In the great and beneficent design of bringing the Cherokees into the pale of christianized society, the Rev. Mr. Gambold is an inestimable worker. Springplace, where he resides, is only about 35 miles distant from Brainerd; and from the commencement of our mission there has been, between him and our missionaries, the most perfect good understanding, and affectionate intercourse and fellowship.

The sentiments of these proposals are worthy of the respected society from which they emanate; and perfectly accordant with them are the views and feelings, which, from the first, your Committee have been studious to cherish in their own minds, to inspire in the breasts of the missionaries, to infuse into the proceedings of this and our other missions, and to cultivate and promote in all their intercourse and transactions with other societies and connexions. And the representations here given of the altered state and disposition of the Cherokees must strike every mind with great force, and press home to every heart most powerful motives to seek their good.

THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

At a meeting of a number of the members of the Protestant Episcopal Church in Baltimore, on the 15th ult. in St. Paul's Church, for the purpose of devising a plan for carrying into effect the designs of the General Convention of said church, relating to the establishment of a Theological Seminary of the Protestant Episcopal Church in the United States—the Right Rev. Bishop Kemp was called to the chair, and Mr. D. F. Magruder appointed Secretary.

After the object of the meeting had been explained by the Chairman, the following resolutions were adopted:—

Resolved, That is is expedient to appoint a Board of Agents, to co-operate with the Trustees, residing in this state, in carrying into effect the views of the General Convention, in the establishment of a Theological Seminary.

Resolved, That the said Board consist of four lay members from each of the Episcopal congregations in this city, and that they be requested to give their aid to any agent of the Trustees, in procuring subscriptions and annual contributions; and that they be further requested to appoint agents in other parts of the state, and take such other measures, in relation to the interests of the institution, as they may deem expedient; and that they have the power to fill up any vacancy that may occur in the Board, to determine their own quorum, and to adopt such rules of order as they may think proper.

It having been moved and seconded, that the agents be appointed by the Chairman, the following gentlemen were selected by him —

From St. Paul's Church.—John Hoffman, Wm. Lorman, Judge Brice, and Samuel L. Donaldson.

From Trinity Church.—Edward G. Woodyear, Dr. Jos. Alender, James Belt, and Hugh D'Evans.

From Christ Church.—Judge Wasd, Isaac M'Kim, Thomas Tenant, and James L. Hawkins.

From St. Peter's Church.—Henry Schroeder, John E. Jackson, Noah Ridgely, and R. B. Magruder.

JAMES KEMP, Chairman.

D. F. MAGRUDER, Secretary.

ANNUAL MEETING OF THE AMERICAN COLONIZATION SOCIETY.

On Thursday evening, the 18th of January, the fourth annual meeting of the American Colonization Society, was held at Dr. Laurie's church, in the city of Washington.

Walter Jones, Esq. informed the meeting that he had received a letter from the hon. Bushrod Washington, President of the society, stating his regret that a severe indisposition prevented his

attending the meeting, and his undiminished confidence in the ultimate success of the society, and his ardent wishes for the final accomplishment of its great and benevolent objects.

The hon. Henry Clay, one of the Vice-Presidents, was called to the chair; on the taking of which, he made a handsome and appropriate address, principally urging persevering efforts in the prosecution of the original objects of the society, and obviating the objections which have been made against its success, from the occurrences of the past year; and justly concluding, that, whilst there was much to animate the members to perseverance, there was nothing to create despondency or alarm.

The annual report of the Board of Managers was then read by the Secretary.

Several resolutions were moved and adopted, accompanied by very appropriate remarks from the hon. Daniel P. Cook, the hon C. F. Mercer, Walter Jones, Esq. and Francis S. Key, Esq. setting forth the great advantages which the measures of the society promised to this country and to Africa; particularly its importance in aiding the friends of humanity in putting an end to the slave trade.

The highest encomium was made by several of the speakers, on the conduct of the officers and crews of our navy, employed on that service, in suppressing the slave trade, for that humanity and kindness which have so often distinguished our navy officers, in the attention, kindness, and liberality, which they had shown to our suffering settlers.

UNITED FOREIGN MISSIONARY SOCIETY.

The Committee respectfully request the Clergymen of the three denominations united in the institution, to take up collections (in aid of the mission) in their respective churches, and to forward the amount collected, as soon as practicable, to either of the members of the Committee of Missions, for whose names and residence see last Herald.

The Mission family is now full, with the exception of a pious and skilful Physician. If this notice should meet the eye of one of this description, who may feel it his duty to tender his services, he is requested to address a letter without delay, to Mr. Z. Lewis, Domestic Secretary of the United Foreign Missionary Society.

General Agents for receiving Donations.

State of New-York.—Jonathan Little, and Isaac Heyer, New-York; Cornelius Sleight, Sag Harbour; Van Wyck Wickes, Jamaica; Adrian Van Sinderen, Newtown; John Lefferts, Flatbush; Rev. Cor. C. Cuyler, Poughkeepsie; Orin Day, Catskill; Prosper Hosmer, Hudson; Gideon Corning, Troy; Rev. John Johnston, and Thomas Fish, Newburgh; Rev. John Gos-

man, Kingston; Rev. Mr. Parker, and John T. Schryver, Rhinebeck; Rev. John De Witt, and Christian Miller, Albany; Rev. J. Van Vechten Shenectady; Rev. Hezekiah Woodruff, Little Falls, Herkimer; Abraham Varick, Esq. Utica; Alexander M. Beebee, Esq. Skaneateles; Rev. Henry Axtell, Geneva; Thomas Beals, Canandaigua; Dr. David R. Arnell, Goshen; Rev. Jesse Fonda, Montgomery; John Fine, Esq. Ogdensburgh; Rev. A. N. Kettle, Upper Red Hook; Rev. Darius O. Griswold, Saratoga; Rev. Samuel Whelpley, Plattsburgh; Samuel Moffat, Esq. Blooming Grove, Orange County, N. Y.

New-Jersey.—Rev. Dr. Griffin, and Rev. Dr. Richards, Newark; Rev. Dr. McDowell, Elizabethtown; Col. John Neilson, New-Brunswick; Rev. Dr. Miller, Princeton; Rev. Samuel B. How, Trenton; Mr. —— Mills, Morristown; Rev. James V. D. C. Romeyn, Hackensack.

Pennsylvania.—Alexander Henry, and Robert Ralston, Philadelphia; William Kirkpatrick, Esq. Lancaster; Rev. William R. De Witt, Harrisburgh; Rev. George Duffield, Carlisle; Rev. Francis Herron, and Michael Allen, Esq. Pittsburgh.

Delaware.—Rev. E. W. Gilbert, Wilmington; Rev. John E. Latta, New-Castle.

Maryland.—Rev. John M. Duncan, and Roswell L. Colt, Esq. Baltimore; Hugh Kennedy, Esq. Hagerstown.

Virginia.—Rev. John H. Rice, and Matthew Rice, Esq. Richmond; Rev. Benjamin H. Rice, Petersburgh; John McPhail, Esq. Norfolk; Thomas L. McKinney, and Elias B. Caldwell, Esqrs. Washington.

South Carolina.—Rev. George Reed, Charleston; Rev. John B. Campbell, Beaufort.

North Carolina.—William Hollester, Newburn; Rev. Collin McIver, Fayetteville.

Georgia.—L. Mason, Esq. Savannah; Rev. Mr. Moderwell, and Thomas McDowall, Augusta.

Louisiana.—Alfred Hennen, Esq. New-Orleans.

Massachusetts.—John Tappan, and Jeremiah Everts, Esqrs. Boston.

Rhode Island.—Rev. Mr. Wilson, and Stephen Waterman, Providence; Mr. —— Cahoone, Newport.

New-Hampshire.—Rev. John H. Church, Pelham; George Hough, Esq. Concord.

Connecticut.—Barzillai Hudson, and James R. Woodbridge, Hartford; Thomas Hubbard, Esq. Middletown; Rev. Wm. Andrews, Danbury; Peter Richards, New-London; Samuel J. Hitchcock, Esq. New-Haven.

Alabama.—Francis B. Stockton, Esq. Blakely.

Indiana.—Rev. Thomas C. Searle, Madison.

Tennessee.—Rev. David A. Sherman, Knoxville.

Kentucky.—Rev. Dr. James Blythe, Lexington; William R.

Hynes, Esq. Bardstown; Rev. William McCalla, Augusta; Rev. Daniel C. Banks, and Daniel Wortz, Louisville.

Ohio.—Rev. Mr. Wright, Lancaster; Rev. Salmon Giddings, St. Louis; Rev. Samuel P. Robbins, and David Putnam, Esq. Marietta; H. G. Phillips, Dayton; Rev. Mr. Gray, Lebanon; Hugh Wilson, Hamilton; John Peebles, Portsmouth; James Robertson, Chillicothe; John E. Keys, Robert Boal, and Mrs. Charlotte C. L. Risk, Cincinnati.

Vermont.—Rev. Daniel Haskell, Burlington; Rev. T. A. Merrill, and Wm. Slade, Esq. Middlebury; Thomas Hooker, Esq. Rutland; Rev. A. Marsh, Bennington; Rev. Chester Wright, Montpelier; Gen. Abner Forbes, Windsor; Rev. Walter Chapin, and Charles Marsh, Esq. Woodstock; Rev. Leonard Worcester, Peacham.

CIRCULAR OF THE SOCIETY FOR SUPPORTING THE GOSPEL AMONG THE POOR OF THE CITY OF NEW-YORK.

Sir—We take the liberty to address you on a subject of no ordinary moment—one which has long been dear to our hearts, and we trust will excite a proper interest in yours when you are made acquainted with it; as we believe it is one which will commend itself to the best feelings of the Christian. In the month of December, 1812, a number of persons, impressed with "the importance of securing a constant and regular ministration of the gospel to the destitute in this city, especially to those who inhabit the Hospital and Almshouse," associated themselves under the title of "*The Society for Supporting the Gospel among the Poor of the City of New-York.*"

In January, 1813, the Rev. Ezra S. Ely, and the Rev. John Stanford, were appointed to devote a part of their time in preaching the gospel in the abodes of poverty and disease above mentioned. By degrees the labours of these pious servants of God were extended to the State Prison, Debtor's Prison, Bridewell, Magdalen House, and Orphan Asylum. In the month of June following, the term for which Mr. Ely was engaged having expired, and he called to another scene of labour, the whole of the duties devolved on the Rev. Mr. Stanford, who has ever since laboured with ardent and devoted attention in their performance. Did the limits of this communication allow us, we could detail to you many instances of conversion which have taken place during his ministrations. And these have not been confined to the dying bed, but men living in open enmity against the Most High, have been brought in tears to the feet of the Saviour, and, after emancipation from prison, have given their written acknowledgments that they were first brought to Christ within the walls of a prison, by the preacher employed by this institution. Tears of

penitence have flowed down cheeks which were never moistened by them before. Aged sinners have trembled, wept, repented, and believed the gospel. The strong man has bowed the stubborn knee to Jesus, and children have been taught that his blood cleanseth from sin. The dying sinner has been directed to look to him and be saved. The dying saint has listened to the encouragements of the gospel, and the praises of God have been the last earthly sounds which saluted his ear. Yes! the pastor of the poor and miserable goes not to the splendid temples which adorn our city to deliver his message. He goes to the cell of the criminal, the apartments of the diseased and the dying, the abodes of the poor and the destitute.

The gospel is thus carried to many hundreds who are shut up from all opportunity of hearing the message of life eternal proclaimed to them, unless through the means of this institution. Permit us to submit to your inspection a summary of the weekly labours of the eminent and faithful minister employed by the society.

Average of weekly discourses.—State Prison, 3; Alms House, 5; City Hospital, 3; Orphan Asylum, 1; Debtor's Prison, 1; Bridewell, 1; Penitentiary, 2; Lunatic Asylum, 1; Maniac Hospital, 1; Total, 18.

During the year 1819, Mr. Stanford delivered 547 discourses, and during the present year, down to the 28th November, he has exceeded that number.

We solicit you, sir, to consider this subject well. You see the beneficent plan of the society here placed before you.

But could you enter these places with the preacher, and see the eager attention with which he is listened to; witness the sobs and tears of his auditors; hear them at the close of his service for the day intreat him to come again to them, while gratitude for his kindness to them almost forbids their utterance—could you go with him from ward to ward, and from bed to bed in the hospital, and hear the words of comfort and peace dropping upon ears which would otherwise never hear them on this side of the grave—could you see the stern man of crime subdued under his preaching (though never softened before) grasp his hand and thank the God of Mercy who sent him there; then, and then only could you realize the value of his labours. But we trust we have said enough. This society has long been struggling under pecuniary embarrassment. It commenced with an ample subscription list, but its means have been sadly impaired. It is unnecessary to detail to you the causes of this; every intelligent man is acquainted with them. We have refrained from appealing for aid, waiting for a more favourable period, until we can wait no longer —until it is reduced to certainty, that without aid, the afflicted objects of our sympathy must again be deprived of hearing the

word of life, their houses of affliction no more be made blessed with the voice of the preacher, or resound with the hymn of praise. We therefore submit the case to your benevolent consideration, and will in a few days wait on you in person to invite you to become members of the institution, or to make us such a donation as you may think proper.

Divie Bethune,	Leonard Bleecker,	Trustees.
Jonathan Little,	Henry Rankin,	
Richard Duryee,	Isaac Heyer,	
Joel Post,	John D. Keese.	

NEW-YORK SUNDAY SCHOOL UNION SOCIETY.

The *Twentieth Quarterly Meeting* was held in the Methodist Church in John-street, on Thursday evening, the 18th January. At 7 o'clock, Richard Varick, Esq. President of the society, took the chair, and prayer was offered by the Rev. Mr. Spicer. The extreme severity of the weather prevented the attendance of many of the friends to the cause, yet there was a considerable number present. Of the 38 schools now under the patronage of the society, 19 sent in their Quarterly Reports, which were quite interesting, and gave evidence of a considerable increase in the number of scholars since the last meeting. The Reports, from which we shall hereafter make some extracts, furnish proof upon proof of the great good that is doing by these schools, and especially in storing the minds of the young with the Holy Scriptures. In the zeal, however, for committing a large number of verses to memory, we would suggest the greater importance of *understanding* the useful lessons they inculcate.

Dive Bethune and James Eastburn, Esqrs. addressed the meeting, which was closed with prayer by the Rev. Mr. McKean.

"The Committee of *The New-York Sunday School Union Society*, considering it very desirable to promote a more general communication and correspondence between the friends and supporters of Sunday Schools, in different parts of the country, in order that a better knowledge of the progress of this system of instruction may be obtained, and a wider circulation of intelligence concerning it effected, solicit from the various Sunday School societies, and conductors of Sunday Schools, reports or statements containing such particulars relative to the schools under their care, as would be of general interest—as the number of teachers and of scholars, kind of instruction chiefly imparted, moral and intellectual improvement, &c. It is desired that such statements may be addressed to the Corresponding Secretary, and forwarded (free of expense) so as to arrive here by the 10th of April next, that they may be noticed in the Annual Report of this society; of which Report copies will be sent to those from whom communications are received. By order of the Committee,

"Eleazer Lord, Cor'g. Sec'y."

SOCIETY FOR THE RELIEF OF POOR WIDOWS WITH SMALL CHILDREN.
Mrs. Col. Few, No. 12 Park Place, Treasurer.

The twenty-third anniversary meeting of this Society was held on the 19th of November last. The merits and claims of this old and respectable institution are well known to our citizens. We shall only give one extract from the Report before us, to show the scrupulous care with which their Managers distribute the alms committed to their charge, and the happy influence their visits have on the families whose abodes they enter.

"One of the Managers visited a poor family, consisting of a widow and six children, decent in their deportment, but destitute of all religious concern. Some time after, an interesting girl of 10 years old, became dangerously ill. The Manager thought it her duty then to visit them often, endeavouring to instruct and console them in their affliction. She, at one time, read to them a memoir from the *Guardian*, a periodical work published in this city: it contained an affecting narrative of a dying person, who, unprepared for eternity, was heard frequently to exclaim, "*O for one day more!*" The family were deeply affected; and it pleased God, as we hope, by this means, with His saving grace to visit the soul of the widow—to introduce the worship of God in the family—and to bless the departing spirit of the little one, who, just before her death, desired her mother to tell Mrs. L—— she did not wish for *one day more*. And she, in triumph, has gone from poverty and sickness, to add to that number, of whom the Redeemer has pronounced, "*of such is the kingdom of heaven.*"

SYNOD OF NEW-YORK AND NEW-JERSEY.

At their Annual Meeting in October, 1919, the Synod of New-York and New-Jersey, resolved to endow a Professorship in the Theological Seminary at Princeton. By the following extract from the Minutes of the last Meeting of the Synod, it appears that about Eleven Hundred Dollars, had been contributed to this object.

EXTRACT, &c.

At a meeting of the Synod of New-York and New-Jersey, in the city of New-York, October 18, 1820, the following sums were reported, as having been collected for the Professorship, in the Theological seminary at Princeton, to be endowed by this Synod, viz.—

Presbytery of Long-Island.	
An individual in Huntington,	$100 00
Three Widows in do. .	18 00
Presbytery of Hudson.	
From Blooming Grove . .	80 00
Presbytery of North River.	
From individuals in Newburgh	42 00
Pleasant Valley . . .	23 00
Marlborough and New Paltz .	15 00
Presbytery of New-York.	
An individual in Jamaica, .	300 00
Another individual, do. .	10 00
From individuals in Rutger-street, Church, New-York . .	240 00
Hempstead	23 00
Newtown	64 00
Presbytery of Jersey.	
A Female in Elizabethtown .	120 00
Monthly Concert, do. . .	20 00
Biblical and Church History Society, do.	15 00
Hardiston	8 00
Chatham	24 25
Total, .	$1102 25

A true extract from the Minutes of the Synod.

WILLIAM A. M'DOWELL,
Stated Clerk.

Receipts by the Treasurer of the American Bible Society during the month of December, 1820.

To constitute Ministers Members for Life.—Rev. Mark Tucker, of Stillwater, N. Y. by the ladies of his congregation, $30. Rev. Joseph Lathrop, D. D. senior pastor of

the 1st parish of West Springfield, Mass. by the ladies of that parish, $30. Rev. Wm. B. Sprague, junior pastor of the same, by the same, $30. Rev. George Stephenson, late of London, now of Bridgeport, Conn. by his own subscription, $30. Rev. Robt. B. Walker, York District, S. C. by the ladies of his congregation, $30. Rev. Samuel R. Andrew, 1st society, Woodbury, Conn. by the ladies of his congregation, $30.

To constitute Laymen Members for Life.—John Johnson, Esq. New-York, by his own subscription, $30. Thomas Mead of South Salem, West Chester co. N. Y. by his own subscription, $30.

Donations from Auxiliary Bible Societies.—Woodbridge, Conn. Female Auxiliary Bible Society, $28. Susquehannah co. Penn. Bible Society, $23. Vermont Bible Society, $400. Middletown, N. J. Female Bible Association, No. 1, $13 48. Watertown, Conn. Bible Society, $23.

Donations from Individuals and Societies not Auxiliary.—Female Juvenile Society, Boston, by Miss Catharine Clough, for the express purpose of aiding the translating of the Holy Scriptures in the Indian languages, $20. "A Friend," through the Rev. Mr. Phillips, of East Hampton, L. I. $1 A member of the congregation of the Third Church, Salem, Mass. $50.

From Auxiliary Bible Societies, &c. for Bibles.—Camden Bible Society, S. C. $60. Maine Bible Society, $261 36. Vermont Bible Society, $450. Young Men's Bible Society, of Baltimore, Md. $300. Providence Marine Bible Society, $119 90. Lexington, Va. Bible Society, $150. Charleston, S. C. Marine Bible Society, $200. Massachusetts Bible Society, $504. Fishkill, N. Y. Bible Society, $34 70. Middletown, N. J. Female Bible Association, No. 1. $12 52. New-York Bible Society, $242 31. Fairfield co. Conn. Bible Society, $75 47. Newburgh Bible Society, N. Y. $7. Rev. John Clark, on account of Bibles, $10. Individuals, for Bibles sold by the Agent this month, $79 36. Total, $3,295 10.

W. W. WOOLSEY, Treasurer A. B. S.

The issues from the Depository, for the month of December, were—Bibles, 1440; Testaments, 717. Total, 2157—value $1445 11.

Presented to the Biblical Library—By Mrs. Harriet A. Tucker, of Danbury, Conn. widow of the late Rev. James W. Tucker, of Springfield, N. J. a Dutch Bible, duodecimo, printed at Dordrecht, 1720. By Divie Bethune, Esq. New-York, a Latin Bible, folio, printed at Venice, by Nicholas Jensen, in the year 1476: 36 years after the invention of the art of printing.

J. NITCHIE. Agent A. B. S.

SUMMARY.

Rev. W. Ward.—Our readers will be pleased to learn that the Rev. Mr. Ward, who is now on a visit to Boston, and several other places in New-England, has met with a very cordial reception, and has preached in several of the churches at Boston to crowded audiences. We understand he has been successful in obtaining a part of the amount necessary to complete the object of his visit to this country. He probably will return to this city in a few days, and we hope when he shall complete his intention of waiting on some others of our citizens, he will find them "*ready to give and glad to distribute.*"

The *Rev. Ward Stafford*, late minister of the Mariner's Church in this city, has been appointed by the Board of the American Bible Society, an Agent to promote the objects of that institution in some of the southern states. Mr. Stafford sailed on Tuesday, the 2d of January, for Charleston, S. C. The great services this reverend gentleman has rendered to the seamen of our country, and especially those who visit this port, we doubt not will ensure him the most cordial reception by Christians of every name, in whatever place the important objects of his mission may call him.

A *Missionary Society*, auxiliary to the United Foreign Mission-

ary Society, has been organized at Jamaica, L. I. A similar society has been formed at Newtown, L. I.

A *Marine Bible Society* has been formed at New-London, Con. of which Gen. Thomas H. Cashing is President.

TO THE MEMORY OF THE REV. S. LARNED, OF NEW-ORLEANS.

By T. B. Balch, *a Classmate.*

On the prospect around me I lifted mine eye,
The war-horse was tranquilly ranging the hills;
And I heard not a sound, save the flocks passing by
To the folds of the vale, by the side of the rills.

The star of the evening lay sweetly at rest,
Encircling the hills with its rich softened glow;
It hung on the cloud, far away to the west,
To illumine the path o'er the landscape below.

How chang'd was the scene since that ill-fated day,
When the city, far fam'd, heard the trumpet's rude sound;
When the whirlwind of war swept her children away,
And stripp'd of its verdure the landscape around.

But scarce were the thunders of war heard to cease,
When a Herald so youthful, but girded on high,
Rolls along the rich stream of the gospel of peace
Like an angel of light, that had stoop'd from the sky.

Ah! friend of my youth, when o'er the hill and the glade
The mild summer's evening its mantle had shed;
In the garden of Science we carelessly strayed,
Till the streaks of the West from the mountain had fled.

But leave me thou didst, in the far lonely vale,
By the light of the morn or the noon's gentle beam
To lead forth my flock, where the fountains ne'er fail—
To the verdure that hung on the sides of the stream.

Here, wand'ring along by the stream's lucid wave,
I have gaz'd on the flower all rent by the storm;
A flower once worthy to bloom on the grave
That enwraps in its bosom thy beautiful form.

In the dew of the morn have I gaz'd on the star,
When the climes of the East were refresh'd by its light;
Revolving o'er cities, and deserts afar—
Again we behold its sweet splendors at night.

Now the song of the boatman, so plaintively wild,
Is hushed—and the charms of the landscape are flown;
But the star that so sweetly my path-way beguil'd,
Still flashed like a jewel in Heaven's high throne.

THE CHRISTIAN HERALD.

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Miscellany.

For the Christian Herald.

BIOGRAPHY OF THE REV. DAVID ZEISBERGER, Sen.

For sixty-two years a faithful Missionary among the North American Indians.

(Concluded from page 587.)

We cannot conclude the biography of this apostolic missionary without remarking how "wonderful in counsel, and excellent in working," is the Lord of Hosts. And how our incitements to serve, worship, and adore Him, are heightened by such splendid exhibitions of his love and mercy, as raising up men, like ZEISBERGER, qualified with grace, and zeal, and strength, to execute His gracious purposes.

Our worthy Moravian friend and correspondent, to whom we have already been considerably indebted, remarks, in offering this memoir for publication—"Zeisberger's biography is translated from the German original, as it appeared in the society accounts of the United Brethren. It will no doubt prove very acceptable to those readers of the Herald who have perused Lockiel's History of the Mission of the United Brethren among the North American Indians, or the Rev. Mr. Heckwelder's narrative concerning the same mission; because in neither of those works is there any detailed account of brother Zeisberger's private life, nor of his last moments."

At the present time, when the eyes of our Israel are turned to the American Indians, we believe that this particular history of one who has borne the burden and heat of the day—whose character is eminent for every excellence of the Christian missionary, and whose useful life was closed by a triumphant death, will furnish many useful lessons, and much encouragement to all, and especially to those who are engaged in the same arduous labour.

From the note of the translator alluded to above, we shall indulge in transcribing the following expression of his wishes:—"That the Lord may continue to cause the HERALD to be a medium for conveying light and instruction to the uninformed, and religious joy and edification to those that have the extension and interests of the Redeemer's kingdom at heart, is the fervent wish and prayer of the Translator."

ONE party of the savages, together with some English officers, moved on with them, and surrounded the Indian congregation in such a manner that they were completely encircled. On the 11th of Oct. they had proceeded 125 miles in this manner, and were now come to the river Sandusky. Here the half-king of the Hurons left our company and went home, without leaving word what those should do that were left behind. They at last re-

solved to spend the winter in Upper Sandusky, and quickly built small log houses to secure themselves against the cold; for the savages had even robbed them of their bedding and blankets. The scarcity of provisions in these parts was so great, that many of the Indians had to travel back to the desolate towns, in order to bring corn from thence. Shortly after their arrival, our late brother, together with the three missionaries and four national assistants, had to repair to Fort Detroit, at the request of the English governor there, because many complaints had been lodged against them, as though they had kept up a correspondence with the Americans prejudicial to the British government. At a judicial examination, however, their innocence was proved and acknowledged. Upon this desirable issue of the affair, they were treated in a friendly manner by the governor, and thereupon returned to Sandusky. At the commencement of the year 1782, the Indian congregation and their teachers had to suffer exceedingly from hunger and cold. It likewise became more and more apparent, that the design of the brethrens' enemies was forcibly to put a stop to the preaching of the gospel in the Indian country, and to disperse the united Indian congregations. The governor at Detroit found it impracticable to make good the promise he had made the missionaries, that they should be enabled to prosecute their labours among the Indians without molestation, since the enemies of the brethren continually besieged him. In March the missionaries were informed that they were to be brought as prisoners of war to Detroit. The separation from his dear flock grieved brother Zeisberger inexpressibly, and he exhorted them, at parting, with paternal tenderness, now their teachers were taken from them, to cleave the more firmly to their Saviour. On their way to Detroit, the missionaries received the heart-rending news of the melancholy occurrence on the Muskingum, when 96 Christian Indians, (62 adults and 34 children) who were gone from Sandusky to Salem and Gnadenhütten, to fetch corn from thence, had been cruelly murdered by a band of Americans.

The governor of Detroit thought to render a service to the missionaries if he had them safely conducted to Bethlehem. Brother Zeisberger, however, gave him full information concerning the instructions he and his assistants had received in reference to their calling, and at the same time represented, that if even any of the missionaries were prevented from labouring among the Indians, the directors of the brethrens' church would not on that account neglect the missionary cause, since it was a divine injunction to preach the gospel to the heathen. In process of time this noble-minded gentleman, by his intercession, prevailed on the Chippeways to permit the Christian Indians to settle on their territory on the river Huron, about 25 miles from Detroit. At this new missionary station, (New-Gnadenhütten,) brother Zeisberger and several other missionaries removed, until the spring

of 1786, when the unfriendly disposition of the Chippeways compelled the inhabitants to seek another place of abode. Peace having been concluded between England and the United States, it was proposed that the Indian congregation should once more return to their former dwelling places on the Muskingum. In this year, however, they could not proceed further than Cajahaga. Hard labour, and want of provisions, occasioned many distempers, and our late brother too was affected by them. In this trying situation, a letter from his old acquaintance Bishop John De Watteville, who had arrived at Bethlehem on a visitation of the North American congregations, greatly revived his spirits.

In the spring of 1787, the travelling congregation was expected to arrive at their place of destination; but another war threatening to break out between the savages and the United States, they received a forewarning of its approach from both parties. Hereupon, Zeisberger, with his assistants, collected a flourishing congregation at Pettquotting, in about four years, which proved a great encouragement to him. But various outrages being committed in the mean time, by each of the above parties against the other, which more and more damped the expectation of a general peace, the hostile Indians at last unanimously resolved to associate together in one body, and thus to measure their strength with that of the United States. First, however, all those Indians that refused to go to war were to be drawn together, and brought to a certain spot on the river Miami, there to be under the protection of the belligerent nations. Zeisberger, who was well aware that such a measure was intended to compel the Christian Indians to participate in the conflict, could not consent to it. He therefore sent brother Edwards, in March, 1791, with some Indian brethren to Detroit, to look out for a place of security for the Indian congregation till the storm should be over. They found the same in 1792, near the outlet of the river Detroit. Here brother Zeisberger and his wife met with a remarkable preservation, having very nigh found a watery grave. In the following year the Indian congregation were permitted to settle on the river Retrench, afterwards called Thames, in the British territory. This new station was called Fairfield, and there Zeisberger staid till in the fall of 1798, when he moved with a part of this congregation, and his assistant, brother Benjamin Mortimer, to the Muskingum, where he began the missionary station at Goshen. This was the 13th Christian Indian town that he laid out, and here he spent the last 10 years of his life without any molestation from without, and in a continued state of activity. Still he was not wanting in a variety of afflictions, and most of all he was grieved by those moral defects in the Indian congregation which appeared from time to time, and which, probably, for the greater part, arose from the long protracted Indian wars. This often

caused him to sigh, and daily he lifted up his heart in prayer to that Saviour from whom alone he expected help. Whenever the conversation turned upon the former happy state of the Indian congregation he seemed to be quite revived, and expressed the joyful hope that the Saviour would, in his own due time, graciously visit and revive them.

As for his *character*, he was naturally of a sedate turn of mind; and by reason of his travelling and residing so much and so long without company, this disposition took a still deeper root; for this reason, also, the converse with his invisible Friend was quite a habit with him. He weighed every consideration most maturely; never would be overhurried, and never gave his opinion till, as he used to say, he was quite clear in the matter. Experience, also, invariably confirmed the correctness of his judgment. His firmness, and the assurance with which he looked into futurity, made him courageous and undaunted. And as all his fellow-labourers, as well as all the members of the congregation, placed a high degree of confidence in him, they had a particular regard to his decisions, and among all perplexities they were content if he encouraged and condoled with them. But then he much regretted it when the times compelled him to drop the correspondence with his superiors at Bethlehem; and when, in intricate cases, he had to advise exclusively with himself. He was always much edified by the perusal of the church accounts and printed works of the brethren. He also took a lively share in the extension of the Redeemer's kingdom, both at home and abroad.

To the foregoing narrative, brother Benjamin Mortimer, his junior assistant, subjoined the following remarks:

Our late brother Zeisberger was sure of his divine calling to preach the gospel among the heathen; to this he sacrificed every convenience and comfort in the world, persevered in the work to which he was appointed, in humble faith and dependence on the blessing and assistance of that LORD whom he served with cheerfulness and constancy amidst reproach and shame, menaces and difficulties, hunger, and dangers of almost every description, and accomplished this work in spite of all opposition. He was never happier than when he had reason to believe that the gospel which he had preached, had taken effect; when he saw how sinners, who had been labouring under a religious concern, had obtained grace and peace, and that now they were enabled cordially to rejoice in their Saviour. Then he would participate in their joy, as though he had himself obtained the summit of his wishes. Neither can that joy be described which pervaded his breast when a lost sinner bewailed his miserable state, and returned to the good Shepherd of souls. He seemed never to forget, throughout his ministry, that he had to combat that prince who worketh in the children of disobedience—that GOD, however, was on his

side, who would give him a constant victory. And he truly overcame Satan, in a signal manner, by the blood of the Lamb and by the word of his testimony.

In other respects, too, he was a distinguished servant of God. No one, during the last century, had preached the gospel among the Indians for so long a series of years, and among such a multiplicity of trials as he did. He laboured among them upwards of 60 years. During the last 40 years, he was not, altogether, absent six months from his Indian congregation; and during all this time he was but three times on a visit to the American mother congregations.

Beginning, for several years past, to feel the complaints of old age creeping on apace, he was eagerly bent on finishing his works in the Delaware language. He composed that printed hymn book which is still in use. Moreover, he translated the harmony of the four gospels, besides several small tracts, which have in part been published, and partly are reserved in manuscript. He published a second, enlarged edition of his Delaware Spelling Book, which had been printed about 30 years before. He has besides left a valuable Delaware grammar behind him.

This faithful servant of the Lord, seeing his end approaching, surveyed all the circumstances connected with it, with a serenity and presence of mind peculiar to himself. About three weeks previous to his departure, (in October, 1808,) he testified that he was easy, and comforted about all his concerns, the religious course of the Indian brethren and sisters excepted. Being apprized of this, they all came to him separately, asked his forgiveness concerning all about which they had grieved him, and promised anew (some of them with tears) to surrender their hearts entirely to the Saviour, and live solely to Him. He received them in the most affectionate manner, with earnestness and love, which in his conversation with them, he all along so well knew how to combine: he testified unto them his tender concern for their welfare, and seriously cautioned them against indulging their propensity to drunkenness, a sin which they are but too prone to commit. Finally, he exhorted them to love and to obey brother Mortimer, their surviving teacher. Thus to his end, he evinced an exemplary fidelity in the discharge of his ministry.

On the 5th of November, he expressed himself to brother Mortimer in the following terms: "My strength is daily decreasing, I believe that our Saviour intends to make this sickness the occasion of my dissolution. I have pondered on the whole of my past life before Him, and found abundant reason to crave His forgiveness. I rely upon His blood to cleanse me from all sin; I know that I am *His*, and that He, with all his merits, is *mine*. Some brethren and sisters leave this world in triumph, but that is not my case. I go home with the feelings of a *poor sinner*.

My spirit the Saviour will take to himself; my sinful part I leave behind!"

For a considerable time past, he had frequently testified his longing desire to rest from all labour, and be at home with the Lord. If then we would assure him that we should be very happy; if the Lord should please to spare him a few years more to us, and restore his health to him, he would generally make this reply:—"What do I here? I am no longer of any service." The more his strength wasted away, the more did his desire to depart increase. On the 12th of November (five days previous to his departure,) he was so weak that he could no longer sit up. On that day, the cholic, from which he had sustained frequent attacks before, returned with great violence, and weakened him to such a degree, that it plainly appeared this would hasten his dissolution. On the following day, he took an affectionate leave of his wife, thanking her most cordially for all the kindness she had shown to him. He next took leave of brother Mortimer's family, and gave to each member of the same his paternal blessing. He likewise remembered, in cordial affection, many of his absent friends. Towards midnight his end appeared to be approaching, and he desired that the last blessing might be conferred upon him. This favour was bestowed upon him by brother Mortimer, who, in a fervent prayer, thanked our dear Lord for the grace, election, and blessed ministry of this His faithful servant; and further intreated Him to cause that Spirit which had rested upon him to be imparted unto us. Nothing did so effectually comfort and quiet the patient, in the height of his sufferings, as the singing of hymns at his bed-side, and those in particular which he had composed for the dying Indians. Our Indian brethren and sisters therefore, when they visited him, or sat up with him at night, frequently entertained him with singing. Often was he found engaged in secret prayer. Sometimes he broke out into this audible ejaculation: "Lord Jesus, I pray thee come and receive my spirit!" At one time, being in great pain, he prayed with fervency—"Thou never yet didst forsake me in any distress whatsoever, neither wilt thou forsake me *now*;" and soon after he exclaimed, as though he were sure that his prayer was heard—"The Saviour is near; perhaps He will soon come and take me home!" Although he so ardently desired to be divested of this earthly tabernacle, still he evinced not the least sign of impatience, but remained wholly resigned to the will of the Lord. That childlike faith, and that firm reliance upon the Saviour, whereby his life was so eminently distinguished, and which carried him safely through every trial and difficulty; even now, when death was approaching, bore away the palm of victory; and the enjoyment of the peace of God, which passeth all understanding, kept his heart and mind in Christ Jesus.

On the 17th, at noon, brother Heckwelder, and some other brethren from the neighbourhood, once more visited him. Being no longer able to express his thoughts in words, he testified his joy unto them by friendly looks. Soon after these brethren had returned home, a change was observed in him, whereupon all our Indians, by degrees, assembled in his room. Every now and then they sang verses for him, and nearly till his last moment, he testified, by signs, that it was very agreeable to him. About half past two o'clock, he breathed his last, very quietly and without a groan. Brother Mortimer immediately knelt down with the company present, and thanked our dear Lord for the peaceful consummation of this brother, whom He had employed as a blessed instrument for the conversion of so many heathen; in like manner for the blessing with which his faithful ministry in this place had been crowned, and concluded with this petition—that his departure might have a blessed impression on all present, and excite them to follow after his faith. He entered the mansions of eternal rest at the age of 87 years, 7 months, and 6 days.*

Thus, O my Saviour, let me die
The righteous Christian's death;
And let my last end be like his,
When I resign my breath!

Were mine such *faith*, such *hope*, such *love*,
Such heav'n-born *peace* serene—
Then might I call for instant death
Swift to remove the screen:

Then, too—my body might return
Unto its parent dust;
My spirit wing its flight to God,
To whom return it must.

But ah! while I myself confess
Thy minister to be,
In truth I am compell'd to say—
"*Such zeal* dwells not in me!"

If *such* a death-bed be the test
That mine 's the bliss of heav'n—
Then, dearest Lord, let such great grace
To me at last be giv'n.

* In this narrative, the time of the *ordination* of Mr. Zeisberger, it appears, has not been noticed. It took place, I am assured, in early life. B. M.

To this note we take the liberty of adding the following, from the same reverend gentleman.

Mr. Editor,—I have read over, with much pleasure, the whole of the account which you have sent me, concerning the late excellent Mr. Zeisberger. In the sheets herewith returned, I have had occasion to make but few remarks. The principal one is, that at the conclusion I have noticed Mr. Z.'s ordination, which surely ought to be mentioned somewhere. But please to dispose of this note *just as you think proper*.

Yours, very respectfully, B. Mortimer.

Like humble "David," then shall I
Boast but of *grace* and pray :—
"Lord Jesus Christ, *my Saviour*, come
And take my soul away!"

CITY AFFAIRS.

THE CHRISTIAN AND CIVIC ECONOMY OF LARGE TOWNS.

In again bringing before our readers the justly celebrated work of Dr. Chalmers, bearing the above title, we shall pass over the remaining part of the first chapter with only a remark or two; not because we consider it of little consequence to avail ourselves of the clear elucidation of the subject of which it particularly treats, viz.—"The advantage and possibility of assimilating a town to a country parish"—but because we are not aware that the errors of which he complains exist, to any great extent, in our country.

He has arranged the subject of this chapter under three topics. First, the error of those political philanthropists who do not admit Christianity, as an element, into their speculations; secondly, the errors of Christian philanthropists who do not admit political science, as an element, into theirs. These two classes of philanthropists do exist in our country, to be sure, and it might be considered improper thus hastily to pass the subject by; but we cannot conceive the possibility that these two classes, we say it with great deference, will ever afford any great mutual assistance in the great work of moral reform, except so far as mutual *information* goes; for, as to *acting* together, we apprehend that is never likely to take place. They may indeed come together at the anniversary, but the Christian philanthropist will find all the detail and drudgery left to himself, and probably hear no more of the political economist, except at public meetings to witness the display of his eloquence, study, and research. And we should say, as has been justly remarked, "that when it comes to acting and to detail, the Christian, in labouring for Christian objects, can only act with Christians."

The third leading topic especially, discusses an error which could be made to have but little application to our own state of society, and we shall merely state it:—"The mischief of those secularities which have been laid on the clerical office, and invaded the sanctity of the profession, and laid it open to all the rude and random invasions which threaten to overwhelm it." However, as a minute and constant study of the scriptures is indispensably necessary to the spiritual health and professional usefulness of every minister of the gospel; and as they are undoubtedly too frequently interrupted by unnecessary visits from

the members of their congregations, we shall present one extract of general importance.

"But there is one principle in human nature, which, if the system be not done away, will, in time, give a most tremendous certainty to all our predictions. It does not bear so hard on the natural indolence of man, to spend his life in bustling and miscellaneous activity, as to spend his life in meditation and prayer. The former is positively the easier course of existence. The two habits suit very ill together; and, in some individuals, there is an utter incompatibility betwixt them. But should the alternative be presented, of adopting the one habit or the other, singly, the position is unquestionable, that it were better for the ease, and the health, and the general tone of comfort and cheerfulness, that a man should lend out his person to all the variety of demands for attendance, and of demands for ordinary business, which are brought to bear upon him, than that he should give up his mind to the labours of a strenuous and sustained thoughtfulness. Now, just calculate the force of the temptation to abandon study, and to abandon scholarship, when personal comfort and the public voice, both unite to lure him away from them—when the popular smile would insinuate him into such a path of employment, as, if he once enter, he must bid adieu to all the stern exercises of a contemplative solitude; and the popular frown glares upon that retirement, in which he might consecrate his best powers to the best interests of a sadly misled and miscalculating generation—when the hosannahs of the multitude cheer him on to what may be comparatively termed, a life of amusement; and the condemnation both of unlettered wealth and unlettered poverty, is made to rest upon his name, should he refuse to let down the painful discipline of his mind, by frittering it all away amongst those lighter varieties of management, and of exertion, which by the practice of our cities, are habitually laid upon him. Such a temptation must come, in time, to be irresistible; and just in proportion as it is yielded to, must there be a portion of talent withdrawn from the literature of theology. There must be the desertion of all that is fine, and exquisite, and lofty, in its contemplations. There must be a relapse from the science and the industry of a former generation. There must be a decline of theological attainments and theological authorship. There must be a yearly process of decay and of deterioration, in this branch of our national literature. There must be a descending movement towards the tame, and the feeble, and the common-place. And thus, for the wretched eclat of getting clergy to do, with their hands, what thousands can do as well as they, may our cities come, at length, to barter away the labour of their minds, and give such a blow to theology, that, amongst men of scholarship and general cultivation, it will pass for the most languishing of the sciences."—pp. 45—47.

We now come to the second chapter, which treats of "the influence of locality in large towns." The general plan of benevolent and philanthropic societies, whether for relief or instruction, is to spread their exertions over too large a tract of ground. We believe that facts will warrant this assertion, when the remark is applied to the city of New-York; for who, that is at all acquainted with the subject, does not know, that amidst all our

excellent and benevolent institutions, with such numbers of persons engaged on Committees of management, there is still a deadly moral disease beneath the surface of society, which, by this generalizing plan, remains undisturbed, a prolific source of moral death? Let it not be forgotten here, that, notwithstanding the legal and benevolent means of relief, and the legal and benevolent means of instruction, there is a large number in our city who daily suffer for want of the necessaries of life; and probably not less than 8,000 children and youths, who are destitute of the means of common instruction in the simple arts of reading and writing.

To this excursive plan of operation, Dr. Chalmers decidedly objects; and, combining his illustrations, in the first instance, to the case of Sunday Schools, undertakes to show the advantages of a more limited system; or, as he says, "to illustrate a principle of philanthropic management, for which he can find no better designation, than the influence of locality in large towns," and leaves it to his readers to apply his remarks to other benevolent and religious societies.

"In most of the sabbath school societies with which we are acquainted, this principle is disregarded. The teachers are indiscriminately stationed in all parts of the city, and the pupils are as indiscriminately drawn from all parts of the city. Now, what we affirm, is, that the effectiveness of each individual teacher is greatly augmented, if a definite locality be given to him; and that a number of teachers spread over any given neighbourhood on this principle, is armed, in consequence of it, with a much higher moral power, over the habits and opinions of the rising generation.

"Let a small portion of the town, with its geographical limits, be assigned to such a teacher. Let his place of instruction be within this locality, or as near as possible to its confines. Let him restrain his attentions to the children of its families, sending forth no invitations to those who are without, and encouraging, as far as it is proper, the attendance of all who are within. Under such an arrangement, he will attain a comfort and an efficiency in his work, which, with the common arrangement, is utterly unattainable. And, we farther conceive, that if this local assignation of teachers were to become general, it would lead to far more precious and lasting consequences of good to society."—p. 54.

The first advantage of this system regards the teacher—

"He, with a select and appropriate vineyard thus lying before him, will feel himself far more powerfully urged, than when under the common arrangement, to go forth among its families. However subtle an exercise it may require from another, faithfully to analyse the effect upon his mind, he himself has only to try it, and he will soon become sensible of the strong additional interest that he acquires, in virtue of having a small and specific locality assigned to him. When the subject on which he is to operate, thus offers itself to his contemplation, in the shape of one unbroken field, or of one entire and continuous body, it acts as a more distinct and imperative call upon him, to go out upon the enterprise. He will feel a kind of property in the families; and the very circumstance of a material limit

around their habitations, serves to strengthen this impression, by furnishing to his mind a sort of association with the hedges and the landmarks of property. At all events, the very visibility of the limit, by constantly leading him to perceive the length and the breadth of his task, holds out an inducement to his energies, which, however difficult to explain, will be powerfully felt and proceeded on. There is a very great difference, in respect of its practical influence, between a task that is indefinite, and a task that is clearly seen to be overtakeable. The one has the effect to paralyze; the other, to quicken exertion. It serves most essentially to spirit on his undertaking, when, by every new movement, one feels himself to be drawing sensibly nearer to the accomplishment of it—when, by every one house that he enters, he can count the lessening number before him, through which he has yet to pass with his proposals for the attendance of their children—and when, by the distinct and definite portion which is still untravelled, he is constantly reminded of what he has to do, ere that district, which he feels to be his own, is thoroughly pervaded. He can go over his families too, with far less expense of locomotion, than under the common system of sabbath schools; and, for the same reason, can he more fully and frequently reiterate his attentions; and it will charm him onwards, to find that he is sensibly translating himself into a stricter and kinder relationship with the people of his district; and, if he have a taste for cordial intercourse with the fellows of his own nature, he will be gladdened and encouraged by his growing familiarity with them all; and thus will he turn the vicinity which he has chosen, into a home-walk of many charities; and recognized as its moral benefactor, will his kindness, and his judgment, and his Christianity, be put forth, with a well-earned and well-established influence, in behalf of a grateful population."—pp. 56—58.

The second advantage is, that it procures the attendance of the pupils.

"The invitation comes upon them with far greater power, when it is to attend the weekly lessons which are given out in the close vicinity of their own habitations, than were it to attend at some distant place, where children are assembled from all quarters of the city. And the vicinity of the place of instruction to the taught, is not the only point of juxtaposition which goes to secure and to perpetuate their attendance. There is also much in the juxtaposition of the taught to one another. This brings what may be called the gregarious principle into fuller play. What children will not do singly, they will do with delight and readiness in a flock. This comes powerfully to the aid of the other advantages which belong to the local system—where the teacher will not only experience a kind reception at his first outset among the families, but will find, that in the course of a very few rounds, he engages, for his scholars, not a small proportion of the young, but a great majority of those in the district. And if he just follow up each act of absence, on the part of the children, by a call of inquiry upon their parents, he will succeed in controlling them to regular and continued attendance—a habit, which, with a slight exertion of care upon his part, may be so kept up and strengthened, as to obtain, in the little vicinage over which he presides, all the certainty of a mechanical operation."—pp. 58, 59.

Thirdly, general advantages which extend to the whole population of the district.

"That very influence which binds the teacher to the families, does, though by a looser and feebler tie, bind the families to each other. One great desideratum in large towns, is acquaintanceship among the contiguous families. And to promote this, every arrangement in itself right, should be promoted, which brings out the indwellers of one vicinity to one common place of repair, and brings upon them one common ministration. We believe, that the total want of parish schools, and the total neglect of the right of parishioners, to a preference for seats in parish churches, have, in addition to a mischief of a deadlier and more direct character, withheld from our population, the great, though collateral advantage that we are now insisting on. It is an advantage, which is, to a certain degree, made up by the local arrangement of sabbath schools—where, by next-door neighbours being supplied with one common point of reference; and their children being led to meet in each other's houses, at one common work of preparation; and all being furnished with one common topic of simple, but heart-felt gratitude—that moral distance is somewhat alleviated, which obtains in our great cities, without any counteraction whatever, even among those living under the same roof, and which powerfully contributes, among other causes, to stamp a louring and unsocial aspect on a city population."—pp. 59, 60.

Dr. Chalmers next contrasts these advantages with the common system.

"The common system of sabbath-schooling, has none of these advantages. The families that furnish children to the same teacher, may lie at a wide physical distance from each other; and it is therefore seldom that he holds any week-day intercourse at all, with the few and scattered houses out of which his scholars repair to him—or that he maintains any common understanding with the parents about their young—or that he joins his guardianship with theirs, in calling the absentees to account, for their acts of non-attendance—or that he forms acquaintance with them upon that most gratifying and welcome of all intimations, that their children are doing well. The close and oft-repeated influences, in virtue of which a local teacher may incorporate his school, with the habit of all the families that are allotted to him, are wanting to the general teacher. The latter may still, however, head a most numerous and respectable school; but this is more in virtue of a pre-existent desire for Christian instruction, than of any desire which he himself has excited among the families. Attendance upon a general teacher, in spite of distance and other disadvantages, generally argues, and is indeed the fruit of a certain value and predisposition for the lessons of Christianity. Attendance on a local teacher, is oftener the fruit, not of an original, but of a communicated taste for his instructions. It is a produce of his own gathering. It is the result, not of a spontaneous, but of a derived movement, to which he himself gave the primary impulse, by going aggressively forth upon a given territory; and which he perpetuates and keeps up by his frequent calls and his unremitting vigilance, and his oft-repeated applications, brought to bear upon one and the same neighbourhood."—pp. 60, 61.

This is a subject of vast importance. From what follows, on

the necessity of *aggressive* exertions in the warfare of Christian benevolence, we think the opposer of foreign missions may learn an useful lesson.

"The question is, how shall the influence of a sabbath school be brought most readily, and most abundantly, into contact with their families? Which of the two parties, the teacher or those to be taught, should make the first advances to such an approximation? To meet this question, let it ever be remembered, that there is a wide and a mighty difference between the wants of our physical, and those of our moral and spiritual nature. In proportion to our want of food, is our desire for food; but it is not so with our want of knowledge, or virtue, or religion. The more destitute we are of these last, the more dead we are as to any inclination for them. A general system of sabbath schooling may attract towards it all the predisposition that there is for Christian instruction, and yet leave the majority as untouched and as unawakened as it found them. In moving through the lanes and the recesses of a long-neglected population, will it be found of the fearful multitude, that not only is their acquaintance with the gospel extinguished, but their wish to obtain an acquaintance with it is also extinguished. They not only have no righteousness; but they have no hungering nor thirsting after it. A general teacher may draw some kindred particles out of this assemblage. He may bring around him such families as are of a homogeneous quality with himself. Those purer ingredients of the mass, which retain so much of the etherial character as to have an etherial tendency, may move towards a place of central and congenial attraction, though at a considerable distance from them; and, even though in so doing, they have to come separately out from that overwhelming admixture with which they are encompassed. But the bulky sediment remains untouched and stationary; and, by its power of assimilation, too, is all the while adding to its own magnitude. And thus it is both a possible thing that schools may multiply, under a general system, and that out of the resources of a mighty population, an overflowing attendance may be afforded to each of them, while an humble fraction of the whole is all that is overtaken; and below the goodly superfices of a great apparent stir and activity, may an unseen structure of baser materials deepen and accumulate underneath, so as to furnish a solution of the fact, that with an increase of Christian exertion amongst us, there should, at one and the same time, be an increase of heathenism."—pp. 61—63.

Before Christianity can gain a complete victory, she must move forward with all her forces, and make a bold attack.

"The doings to which we have adverted, may bear, with a kind of magnetic influence, on all that is kindred in character to their own design and their own principle. They may communicate a movement to the minority who will, but leave still and motionless the majority who will not. Whole streets and whole departments may be nearly untouched by them. There is the firm and the obstinate growth of a sedentary corruption, which will require to be more actively assailed. It is certainly cheering to count the positive numbers on the side of Christianity. But, beyond the ken of ordinary notice, there is an outnumbering both on the side of week-day profligacy, and of sabbath profanation. There is room enough for apparent Christianity, and real corruption, to be gaining ground together, each in their respective territories; and the delusion is, that

while many are rejoicing in the symptoms of our country's reformation, the country itself may be ripening for some awful crisis, by which to mark, in characters of vengeance, the consummation of its guilt.

"In these circumstances, do we know of no expedient, by which this woful degeneracy can be arrested and recalled, but an actual search and entry upon the territory of wickedness? A mere signal of invitation is not enough. In reference to the great majority, and in reference to the most needful, this were as powerless as was the bidding to the marriage-feast of the parable. We must have recourse, at last, to the final expedient that was adopted on that occasion; or, in other words, go out to the streets and the highways, and, by every fair measure of moral, and personal, and friendly application, compel the multitude to come in. We must do with the near, what we are doing with the distant world. We do not expect to Christianize the latter, by messages of entreaty, from the regions of paganism; but we send our messages to them. Neither do we give a roving commission to the bearers, but assign to each of them their respective stations in that field, which is the world. And we most assuredly need not expect to Christianize any city of nominal Christendom, by waiting the demand of its various districts, for religious instruction, and acting upon the demands as they arrive. There must just be as aggressive a movement in the one case as in the other."—pp. 66, 67.

The Sunday school teacher may here see the great importance and responsibility of his office; being, indeed, nothing less than that of a missionary.

"There is not the same physical distance, but there is nearly the same moral distance to be described with both; and they who traverse this distance, though without one mile of locomotion to the place of their labour, do, in effect, maintain the character, and fulfil the duty of missionaries."—p. 67.

There are very few who consider

"How utterly alienated the great majority of our young are from all Christian opportunities; and that there is an unobserved heathenism amongst us, which stands as much in need of being aggressively entered upon from without, as the heathenism of antiquity stood in need of apostles. Such is the lack of churches, and such is the dreary and unprovided extent of our city parishes, that the majority of our people may be said to live in a state of excommunication from all the privileges of a Christian land."—p. 79.

To the Editor of the Christian Herald.

DEAR SIR—It would be almost useless to bring before your readers any arguments in favour of Sunday Schools, since they have become so common in our country. For even those who have done little or nothing to promote them acknowledge, in general terms, their utility. But my object in this communication is simply to propose a few *queries* for the consideration of yourself or some of your correspondents, who feel a desire to improve the present system of Sunday school instruction, and to render our quarterly, and other meetings, more edifying and in-

teresting. I would not be misunderstood,—it is not my intention to find fault with present plans of management, so much as to elicit a discussion which may tend to general improvement; and I shall propose no other questions than those upon which I am quite anxious to learn the views and opinions of others.

A Sunday School Teacher.

SUNDAY SCHOOL QUERIES.

No. 1.—*What are the best means of making Union Quarterly Meetings interesting?*

No. 2.—*What is the least objectionable and most beneficial means of rewarding Sunday scholars?*

No. 3.—*Is corporal punishment, in any cases whatsoever, justifiable in a Sunday School?*

Intelligence.

ENGLAND.

BRITISH AND FOREIGN SEAMEN'S FRIEND SOCIETY AND BETHEL UNION.

The annual meeting of this institution was held on Tuesday evening, Nov. 14th, in the City of London Tavern. The gentlemen of the Committee, anticipating a very full attendance, had appropriated a large space for ladies, who were admitted through the Committee room only by tickets. They had also very tastefully and beautifully decorated the elegant room of the tavern with flags: behind the chair was one of the largest English ensigns made for a first rate; attached to this was the British standard, and the whole surmounted by the society's flag, blue with large white letters, "Bethel Seamen's Union," ornamented with a yellow star, and a dove flying with an olive branch in its mouth. At each corner, near the chair, were Bethel flags also, brought from the ships in the Thames. On the right of the Chairman was spread an American ensign; and on the left, over the music gallery, a Welsh flag, blue, and white letters—"Cyfarfod Gweddi," that is, prayer meetings. This flag was brought from the Welsh tier, where it is regularly hoisted. At the lower end of the room, in one corner, was a red flag, with the word "Prepeth," i. e. preaching, used among the Welsh on the Thames; and on the other, a large Bethel flag, made at Greenock, and rescued from the recent wreck of a vessel, after a long voyage, near Margate.

Precisely at six, P. M. the Rt. Hon. Admiral Lord *Gambier*, G. C. B. took the chair. The scene was deeply interesting, and the circumstances of the evening most important to the best interests of our marine population. The platform was well and respectably filled: on the right of the noble Admiral sat Captain C. M. Fabian, R. N.; Sir G. Mount Keith, Bart. R. N.; and

Capt. C. Allen, R. N. one of the Secretaries; several ministers and ladies of distinction also, with B. Shaw, Esq. the Treasurer, filled up the right of the chair. On the left were Lieut. T. G. Nichols, R. N., and Mr. E. Sparkes, (from the Duke of Wellington's army) secretaries; also Capt. Lamb, R. N., Capt. Crisp, of the army, Lady Leigh, and other highly respectable females, with several distinguished merchants and ministers of the gospel. The foot of the platform was covered with cabin boys, the hinder part with sea Captains, and the end of the room discovered a large company of pious seamen, from ships coasting and foreign.

After the Report was read, most of the above gentlemen addressed the meeting, as did also the Rev. Messrs. Edwards of Greenock, Cox of Hackney, Irons and Curwen of Hull, Parker of Bristol, M'All and Davis from Wales, A. Brown and Smith of Penzance. Lord Gambier expressed his high gratification in attending the meeting, and commenced the collection after it by presenting a check for 10 guineas, which liberal example was immediately followed by B. Shaw, Esq. and others of the company. We have not room for the very interesting speeches delivered on this occasion, but the following anecdote, related by Mr. Shaw, is too remarkable to be passed over.—

"Some time since, a lady, whose name has been respectfully announced since we met, and whose time has been much devoted to promote the objects of this institution, going on board a ship of war was received by an officer on deck, not without respect, but accompanied with many of those expressions which unfortunately are too frequent in the lips of sailors; the lady expressed her wish that while she was on board he would have the goodness to desist from language of that description; he professed his readiness to oblige her, and during the period of her being on board, not one oath escaped his lips. She pursued her course, distributing to the sailors her tracts and Bibles, and, above all, her admonitions: on her return she was accompanied by the same officer, and took an opportunity of thanking him for his kindness in attending to her request; he expressed his readiness to oblige her on any occasion, and said there was nothing she asked him to do that he would not do. 'Then (said she) I'll thank you to read that book,' giving him a Bible. (*Applause.*) He felt himself suprised, (or, if you please, taken in,) but considered that as he had given his promise, he was bound to fulfil. The lady afterwards visiting a distant part of the country, went to the church, heard the sermon, and was returning, when the clergyman, running after her, said, 'If I mistake not I am addressing such a lady?' (mentioning her name) 'That is my name (said she,) but I have no recollection of you.' 'No, Madam, (said he,) does not your ladyship recollect visiting such a ship, and giving an officer a Bible?' 'Yes, (said she,) I do.' 'Then, Madam, I am the person, and the good effects of it are what you have seen this morning.'"

BRITISH (BAPTIST) MISSIONARY SOCIETY.

A correspondent of this society, in giving an account of the state of religion in the county of Devonshire, remarks :—

"I rejoice to hear that you are at your posts, and that the *Heathen at home* are the objects of your care. *Many, many* eager inquiries have been made by respectable friends concerning its moral state. We have 472 parishes, more than 383,000 inhabitants, a general darkness pervades the whole, and I do not think that 30,000 of them hear any thing like the gospel!—

"A church has been collected at Crediton, of about 47 members; but their minister has been driven from them by *starvation*. But, gentlemen, shall it be left? Sixty pounds a year might support a labourer at that place; and there is not a more important missionary station in Hindoostan."

SCOTLAND.

EDINBURGH AND LEITH SEAMAN'S FRIEND SOCIETY.

We have much pleasure in announcing that this society, which was instituted a few months ago, exclusively for the benefit of the seamen at Leith, has already been able to carry into effect an important part of its proposed plans. On Sabbath, Sept. 17, sermons were preached, for the first time, on board the Westmoreland, lying in the second dock. Although the number of vessels in harbour at present is few, yet on each of these occasions the congregations were numerous, and must have exceeded 400. A scene so solemn, and so deeply interesting, has never, we believe, been witnessed in this place; the service commanded the most devout attention, and from the favourable impressions which appeared to be made, the happiest results may be anticipated.

IRELAND.

BAPTIST IRISH SOCIETY.

Letters from the ministers and readers in the employ of this society, give interesting accounts of the progress of the numerous schools under the patronage of this institution. At present we shall make but one short extract from the "Irish Chronicle" for December, which will show that "His Holiness's" opposition to "education in Ireland," will be of more solid benefit to that oppressed country than he intended.

From the Rev. Josiah Wilson.

Sligo, Oct. 24, 1820.

There remains yet much land to be possessed, and great solicitude among the inhabitants for the blessings of education; nor will any efforts by the enemies of the present system of education be effectual to prevent it, but the *adoption of another* system excluding the use of the scriptures. This seems to be the persuasion of his *Holiness* himself, as expressed in another *Brief*, that has been issued from the palace of the Propaganda Fide!

I send you this new document on the subject of "Education in Ireland," and am persuaded you will think with me, that it is a fresh evidence of the good that is doing in this country. Yes, sir, our enemies themselves being the *witnesses* and the *judges*, knowledge is increasing, scriptural information is extending, and therefore *anti*-scriptural systems are trembling to their base. You will perceive in the paper, in a parallel column with this *apprehensive* document, advertisements of public meetings to be held in this town, for the very purpose of promoting what is there apprehended, viz. the furtherance of education and the circulation of the scriptures.

SWITZERLAND.

BASLE MISSIONARY INSTITUTION.

Opening of the Missionary House.

A large and commodious house having been lately purchased, and fitted up for the reception of the students, a meeting of the friends of the institution took place, on the 20th of June, for the purpose of opening the house for the objects of the institution. Dr. Steinkopff's visit to Bâsle, on the service of the British and Foreign Bible Society, was the time chosen for a solemn service, in dedication of this house to the glory of God.

About 400 persons assembled in the school room of the institution: among them were the clergy of the town and of the canton, the greater part of the Professors of the university, and some of the most distinguished members of the government.

The ceremony began by a hymn, in character resembling that of Dr. Watts—"Come, Holy Spirit, come"—and a prayer by the President of the society, Mr. *Von Brun*. He afterwards expressed, with remarkable feeling, the sentiments which filled his heart on this occasion. His spirit of seriousness and piety seemed to be diffused through the whole assembly.

Mr. *Blumhardt* gave a succinct narrative of the rise of the institution.

Dr. *Steinkopff* then spoke—and with peculiar effect; both because formerly, as minister at Bâsle, he was intimately acquainted with very many present in the meeting, and many to whom his ministry had been blessed; and also as from him had originated the first idea of forming this missionary institution. He urged them to give by the example of the people of England; and, indeed, by the example of the Heathen themselves, who in their rites did not hesitate to sacrifice their children; and concluded, by asking for the prayers and the assistance of his hearers, on behalf of this institution.

After Dr. Steinkopff, there arose up a young student, named *Felix P. Jaremba*. He is of one of the principal families of Russian Poland; but has left all, that he may go forth and proclaim to

the Heathen the glad tidings of salvation. The students had, the night before, begged to be permitted to express their gratitude on this occasion, and they chose Mr. Jaremba to be the organ of their sentiments. His seriousness and energy spoke even as much as his words.

Mr. *Stockmeyer* and Mr. *La Roche*, ministers at Bâsle, then addressed the meeting, which was closed by Mr. La Roche with fervent prayer.

POLYNESIA.

MISSION TO THE SANDWICH ISLANDS.

American Board of Commissioners for Foreign Missions.

For several years past, the eyes of the Christian community has been fixed upon Owhyhee, and the neighbouring islands, as an inviting field for missionary labour. Attention was first drawn to this most delightful cluster in the northern Pacific, by the fact, that some of the natives, providentially cast upon our shores, were receiving the advantages of a liberal and Christian education, and had apparently become the subjects of that spiritual change, which alone could fit them to be useful to their countrymen in the highest sense. The hope, that they might return to their native islands, accompanied by faithful missionaries, and bearing the offers of mercy to ignorant and perishing multitudes, was greatly strengthened by the wonderful displays of divine grace in the islands of the Southern Pacific. The lamented Obookiah was anxiously looking for the day, when he should embark on this voyage of benevolence and of Christian enterprise. Though it seemed good to the Lord of missions, that his young servant should not be employed, as had been desired by himself and others, but should be called to the enjoyments of a better world, divine wisdom had prepared, as we trust, other agents to aid in accomplishing the same blessed design.

Tamoree, king of Atooi, expressed himself as being exceedingly desirous that missionaries should come and teach the people to read and write, as had been done in the Society Islands. This he did in conversation with American sea-captains, and wrote a letter, to the same effect, by the vessel which brought this intelligence, addressed to his son at Cornwall. This son, though not attached to the mission, sailed with the missionaries, and professed a desire to befriend them, and to promote the cause of truth among his countrymen.

The principal means, which Providence used to bring about this surprising result, was the continually repeated rumour of what had been done in the Society Islands, and the continually repeated assurance of our sea-captains and sailors, that the whole system of idolatry was foolish and stupid. Thus has a nation been induced to renounce its gods by the influence of Christian missionaries, who reside at the distance of nearly 3,000 miles across the

ocean. Thus, while the Gospel is becoming the power of God and the wisdom of God, to many in the Islands of the Southern Pacific, the distant rumour of these blessed results has made the idolaters of the Northern Pacific ashamed of their mummeries, and consigned to the flames the high places of cruelty, the altars, and the idols together.

UNITED STATES.

MISSION TO THE CHOCTAWS.—ELLIOT.

American Board of Commissioners for Foreign Missions.

This is the primary seat of the mission to the Choctaws—named after the "Apostle of the Indians"—within the state of Mississippi—on the Yalo Busha Creek, about 30 miles above its junction with the Yazoo; 400 miles W. S. W. from Brainerd—70 miles west of the Chickasaw Agency—100 north of the Choctaw Agency, and 145 miles from the Walnut Hills; which last mentioned place is a little below the entrance of the Yazoo into the Mississippi, and about 130 miles above Natchez.

"The Rev. Mr. Kingsbury's acquaintance with the native character, his high standing in the esteem and confidence of both red men and white,—and the experience which he had in commencing and advancing the establishment at Brainerd, combined to render it, in the view of the Committee, highly important that the superintendence of the Choctaw mission should be committed to him." Such was the statement made in the Report, two years ago, at the commencement of this mission; and the Committee think it right now to say, that the confidence thus expressed has been fully justified, and the anticipations thus made public have even been surpassed, in what has been realized.

It was on the 27th of June, 1818, that Mr. Kingsbury, and Mr. and Mrs. Williams, arrived at this place from Brainerd. The place was then an entire wilderness; and after various hindrances, and necessary arrangements, the first tree was felled, upon the spot selected for the establishment, on the 15th of August. On the 16th of the same month, their first log house was erected, for the lodgment of the family. On the 29th, Mr. Peter Kanouse and his brother John G. Kanouse with his wife, from Rockaway, N. J. and Mr. Moses Jewell and wife, from Chenango County, N. Y. arrived at the station, as assistants. About the middle of the next January, Mr. A. V. Williams, from Saratoga Co. N. Y. a brother of the first assistant, joined the mission. On the 1st of the ensuing February, Miss Sarah B. Varnum, now Mrs. Kingsbury, from Dracut, Mass. and Miss Judith Chase, now Mrs. Williams, from Cornish, N. H. were gratefully welcomed to the mission family. Six months after, on the 1st of August, the mission was further cheered and strengthened, by the arrival of Dr. William W. Pride, a young and devoted physician, from Cambridge, N. Y. and Mr. Isaac Fisk,* a highly approved

* Mr. Fisk died on the 19th of September 1820. This man furnished a rare example of excellence, though little known beyond the circle of his neighbourhood, until a year or two before his death. Modest and retiring in his manners, and tender of the feelings of others, he would on no other account give them pain, than in attempting to show them the malignity of a sinful nature.

blacksmith and farmer, from Holden, Mass. On the 1st of July last, Mr. Anson Dyer and Mr. Zechariah Howes, agriculturists and schoolmasters, in the prime of life, reached the station, from Ashfield, Mass. Their companions, on the journey, Mr. Joel Wood, of like qualifications, and his wife, sister of the Messrs. Williams, from Salisbury, N. Y. were left some distance behind, on account of sickness; and it is not known how long they have been detained.

The Rev. Alfred Wright, who was mentioned in the Report of the last year, as being designated for this mission, and then expected to proceed to the station from South Carolina before winter, owing to circumstances not to be controlled, found it necessary to defer going until spring; and, having returned to visit his friends in New England, he set out from Columbia, Con. June 1st, with instructions, for purposes of agency, to proceed leisurely and somewhat circuitously, to Elliot. He was at Marietta, in Ohio, about the middle of August.

On Wednesday, Sept. the 14th, Messrs. John Smith, Calvin Cushman, and Elijah Bardwell, with their wives and children, substantial farmers, and two of them accustomed to school keeping, aged from 35 to 40, of Goshen, Mass. and Mr. William Hooper, of Berwick, Me. a young man, a tanner and shoemaker, and well qualified also to act as a schoolmaster and catechist,—set out with four waggons from Goshen, for this same mission.

Mr. Peter Kanouse, on account of ill health, as mentioned in the last report, left the station about five weeks after his arrival, and returned to New-Jersey. And the last of August, a year ago, his brother, Mr. John G. Kanouse, who did not consider himself engaged, like the rest, for life,—returned also with his wife, from the mission.

Only a week after, on the sixth of September, the mission was still farther diminished and deeply afflicted, by the decease of the younger Mr. Williams. His disease was distressing and rapid, but his mind was steadfast and serene; and his death peaceful and consolatory.

This beloved and lamented youth was hardly nineteen years old, when, with uncommon maturity and strength of mind, and of modest, fervent, and active piety he entered the service; saying, in a letter written at the time, "I have a desire to do all the good I can. I feel willing to be spent in the service of my God." His revered and respected father could say,—and did say,—in answer to inquiries with respect to his feelings on the subject: "I would,

Having noticed the sickness of several members of the mission family, one of the missionaries says: "But these afflictions we should consider light, in comparison with the dispensation of Providence, which has by death snatched away one of the pillars of this establishment. On the third instant brother Fisk was attacked with the bilious fever. On the 19th he fell asleep in Jesus. By his death the cause has lost one of its most faithful votaries. He was zealous, persevering, and most exemplary. We feel, we mourn for our loss; but he is now reaping the reward of the faithful."

them. They have felt it however to be their duty—as they have found it to be a matter of necessity—to do what they could, towards answering the desires of the Choctaws, and preventing a disastrous disappointment or impatience.

The call for an establishment in the Lower Towns, the district which set the noble example of giving their annuity for the purpose, could not be resisted. Early in the winter it was resolved, that a beginning should be made as soon as possible. "It was agreed by the Brethren," says Mr. Kingsbury, "that I should select the site, have a house erected, and preparations made for raising a crop. After making all possible arrangements for the mission at Elliot, I left there on the 10th of February for the purpose of commencing the contemplated establishment."

After sustaining almost incredible labours and hardships, with surprising fortitude and alacrity, Mr. Kingsbury makes in his Journal, March 23d, this affecting record.

"Removed into our new house. It was a day of rejoicing. We had lived in a smoky wet camp four weeks. May the Lord vouchsafe his presence, and make this house a Bethel, and fill our hearts with gratitude and praise.

"March 25. Having made arrangements for a garden and cornfield, set out on my return to Elliot." He arrived at Elliot in health on the 29th, and the following note was made in the mission Journal. "The Lord has been gracious to him and those with him, in preserving their health amidst their exposure to cold, wet, and fatigue."

UNITED FOREIGN MISSIONARY SOCIETY.—UNION MISSION.

Extract of a letter from the Rev. Mr. Vaill, Superintendent of Union Mission, dated, "Little Rock, Arkansas Territory, October 31, 1820."

"Sir,—I have this day negotiated a draft on the Treasurer of the United Foreign Missionary Society, for seven hundred dollars, with Capt. James H. Ballard, who is from Fort Smith on his way to New-York, and whom I would introduce to your attention.—This sum in cash, he has advanced in full. Our detention here, by sickness, and in consequence of the low state of the water, has unavoidably increased our expenses.

"Brother Chapman, with part of the other brethren, is now attempting to reach the proposed station, and to make preparations for the family when they shall be able to arrive in their large boats."

"The health of the family, by the kindness of Providence, is now improving. We have written to Dr. Milledoler since we arrived here, giving the particulars of our sickness and situation. We hope to be able to write again before we leave this place.

"Our afflictions, dear sir, have not, we trust, discouraged our

minds, nor damped our ardour. We see no reason, from what we have learned concerning the Osage nation, why our establishment may not prosper; but every thing, on the contrary, gives us encouragement. The chief impediment, and indeed the only one, when our sickness may be removed, is the state of the river, the navigation of which is far more difficult, than one not acquainted with it would imagine. Our confidence in God is, we hope, not abated, but rather increased by our afflictions; and while we hope soon to be able to proceed and visit the poor Indians for their saving benefit, we continually pray, that God would bless and prosper the beloved Board, and abundantly crown with success their labours of love, of faith, and patience."

Extract of a letter from Mr. Redfield, dated "Cherokee Nation, Oct. 20, 1820."

"I was seized violently with the fever, five days before our arrival at Little Rock. My fever continued to rage from day to day. I was brought to the borders of the grave—brought to look beyond this vale of tears, into an untried state. I had consolations in these afflicted moments. My faith was strong respecting my future happiness; yet I had an ardent desire to see the heathen, and the place to be called Union. On the eleventh day my fever terminated, and I soon found myself relieved from pain. I have had two relapses, which have kept me down until nearly the present time. Not one of the family has escaped. The health of our beloved physician was spared until the last.

"The water in the Arkansas is so low, that our boats cannot proceed, and a rise of water not being expected before February, it was thought proper that some of us should proceed to the place of our destination in a canoe, for the purpose of erecting buildings to shelter us from the winter. Accordingly four of us, together with three hired hands, set out on the 4th inst., and have proceeded about 150 miles from Little Rock. Here we find the water so low, that we can pursue the river no farther. The remainder of the way we expect to travel on horseback. I have now my usual strength, and feel like enduring hardships.

"We left the family, generally, better. We are in hopes, that as the cold weather approaches, and it is now as cool as it usually is at this season in the state of New-York, the health of the family will be confirmed."

Extract of a letter from the Rev. Mr. Vaill, dated, "Little Rock, Arkansas Territory, Dec. 1, 1820."

"Very Dear Sir,—It is now about a month since I gave a draft to Capt. Ballard on the Treasurer of the Society, accompanied with a letter of advice. In that letter I stated that the health of the family was improving, and that brother Chapman and three others of the family, with the mill-wright, had proceeded up the

river, to provide the means of living comfortably against the time the family should arrive. We have since understood that they found the water so low, that they could not proceed in their canoe. They have probably taken pack-horses, and gone by land; and we have strong reason to believe they have, ere this, reached the place, and began the work of erecting buildings. Should the letters to Dr. Milledoler and to Mr. Wilson have reached the Board, it will not be necessary to repeat what has been communicated. The Lord of the harvest has been pleased so to order it, that we have not, as yet, been able, by the most active vigilance, to enter the field this season. General sickness in the family, together with the low state of the river, have detained us to this time, on this side the land, which, when we left New-York, we fondly hoped to possess three months before this time. But He whose right it is to direct, and who knows what is best for us, for the mission, and for the kingdom of the Redeemer, has seen fit to call us to this school of trial and discipline before we entered the field. Our afflictions have been great, but He who sent them has, I believe, enabled each one to bear them with fortitude. With respect to our present situation, our comforts and our cares, concerning which I am persuaded you feel anxious to know, I would briefly state, that when we first landed, we had only one cabin and two tents for our accommodation. Then, another cabin, already reared, was so finished, that the brethren were accommodated separately. A third has since been vacated by the removal of a family.—Since cold weather has rendered it necessary, we have added slight fire-places, after the fashion of the country, and we shall not suffer from the cold, for we have wood in abundance, and clothing, &c. in good supply for this season. We have food also, as well as raiment, being supplied in part from our own stores, and in part from the fresh provision which this country affords.—When we consider these things, and the example of an apostle who has gone before us, we would learn, as I hope we have in some measure, the sweet lesson of *contentment*. And truly, sir, in regard to the provision made for us in case of sickness, while we acknowledge with gratitude the vigilance of the Board, we would give thanks to the Father of Mercies, for his kind Providence in sending out so much skill, prudence, and persevering attention, in a physician, so much beloved as Dr. Palmer, and such variety and abundance of means for the comfort of the sick.

"But, sir, when I commenced, it was with more particular design of laying before the Committee, the supplies probably needed the next season. Our meat, consisting of pork and bacon, of which we have on hand about eight barrels, will undoubtedly last through the winter, with what fresh supplies we shall be enabled to furnish from the country. Flour will probably fail us sooner than meat; for, though much has been preserved good, through

the hot season, yet some barrels have soured. We have a good supply of biscuit or hard bread, but that which was put up in whiskey casks did not keep so well, and is not pleasant to the taste. The fish, which we brought from New-York, is in good order, but the country does not afford the article of Irish potatoes. We have a good supply of rice and beans. It will not be necessary to give further particulars, but I will proceed to state, that whatever fresh supplies may be needful next spring, in the line of provision, may all be obtained on the Ohio, or in that state.

"The spring is the only season in which the navigation of this river may be depended on. The government boat, loaded with provision for the garrison, is now at this place, and she has been detained all the fall, and most of the summer, at the port of Arkansas, because she arrived too late to take the advantage of the rise of the river.

"Our situation, dear sir, will require some vigilance in the agents, for we must depend next season almost exclusively on supplies sent to us by the kind care of the Board, with the co-operation of the Committee. As it respects the variety and quantity, we have only to state, that we need large supplies of the common comforts of life; and should the liberality of the people on the Ohio, on the Sciota, and in that region, have increased since last spring to any considerable degree, we shall be well supplied. We pray that the Lord may open their hearts more and more. In addition to the necessaries of life, it would be important to send on the irons and stones, &c. for a grist mill, which we did not bring on when we came.

"The course to supply the mission must undoubtedly be the one now proposed, or one similar. In the event, either the provision must be sent to the station by the agents, or delivered at the post, or at the mouth of White River, and one of our boats be sent down after it. The price of freight is not so high on these rivers as it was when we wrote last summer to Dr. Milledoler.

"In hopes of hearing from the Board speedily, and sending our kindest regards to all the friends and helpers in the good cause of spreading the gospel to the ends of the earth, I conclude, subscribing myself your affectionate servant in the Lord,

"WM. F. VAILL."

NEW-YORK EVANGELICAL MISSIONARY SOCIETY.

Summary of the Fourth Annual Report, presented 1820.

ELEAZER LORD, No. 16, Nassau-street, President.
Rev. G. SPRING, D. D. No. 90 Beekman-street, Corresponding Secretary.
THOMAS WEBSTER, No. 171 Front-street, Treasurer.

During the past year, the society has had five missionaries in their employ, viz. Rev. Charles S. Robinson, labouring in Missouri and Illinois; Rev. John F. Bliss, in Genesee county, in

this state; Rev. Silas Pratt, in Steuben county; Rev. Mr. Colton, in Jefferson county, in the same state; and the Rev. E. W. Baldwin in this city. The late Rev. David Tenny,* who was some time engaged in a mission to Missouri, under the patronage of this society, died on the 21st Oct. 1819, at Shoal Creek, where the society have caused a monumental stone to be erected. The Rev. Mr. Baldwin, it will be seen, has been installed as pastor of "The Seventh Presbyterian Church," at Corlaer's Hook in this city, but the society still continue their aid for his support.

Respecting the labours of Mr. Robinson, the Report says—"Although during the six months previous to the above date, no remarkable success attended his labour, yet he says, 'I trust the preached word has not been without good effects upon society; and that the way is preparing for the permanent establishment of the gospel in these goings down of the sun.' He mentions, with deep interest, the great want of able and faithful missionaries, and the wide door that is open for the reception of every error on the subject of religion. He remarks, 'My meetings are much more numerously attended this spring than they ever have been before. Our infant missionary society here promises to flourish.' One object of his engaging in a school was, to lighten the burden of his support, and thus to enable this society to send more missionaries to that interesting station. But this, the inadequacy of our funds has hitherto prevented. No recent intelligence has been received from Mr. Robinson."

At Clarkson, Sweden, Parma, and Sandy Creek, in Genesee co. the diversified and unremitted labours of Mr. Bliss, have been successful. Under date of July 24th, he thus writes:—

"My missionary labours are still chiefly spent at Sandy Creek, at Sweden, and at Parma; at each of which places the congregations are attentive. At our last communion at Sandy Creek, we had the pleasure of receiving eight as members of the church, and three to a participation of the rite of baptism. In a part of the township of Sweden a church already exists, where I have occasionally administered the sacrament of the Lord's Supper."

"Since I wrote you last," he remarks, in a letter dated October 27th, "I have organized a church at Sweden, have preached there one sabbath, and administered the sacrament of the supper and several baptisms. The people where I preach are very attentive; many appear solemn, and disposed to inquire the way of salvation.

"The Rev. Silas Pratt, at Danesville, Steuben county, states, that his exertions had been unremitted; not a sabbath had been lost since he had been on the missionary ground."

He has visited families; formed Sunday schools, and various associations for moral and religious improvement, and established a public library at Danesville.

"'Our meetings,' he writes, 'continue to be full. Discourses

* See obituary, Christian Herald, p. 640, Vol. VI.

on the doctrines of grace, particularly on the *atonement*, and our prayers, are followed with the Divine blessing.' After this people had for a long time remained strangers to a revival of religion, he observes, in a letter dated February last, 'one thing has occurred, for which I hope the Board will give thanks—the clouds are passing away.' About the middle of December, a very solemn attention to religion commenced in one family. The circumstances were so striking, as to discover the finger of God. 'The concern has extended to other families—the attention of the inhabitants has increased. The general opinion is, that the preaching is very different from what it has been; but the truth is, their *ears* and their *hearts* are different.' 'I have organized a church, ordained elders, and in a few days the church will be received under the care of the Ontario Presbytery.'

"'Subsequently,' he remarks, 'two have been added to the church since it was organized, and about six are expected to apply for admission at the next communion season.' 'In the congregation at Groveland, all the families have been visited, and a number of them, being under serious impressions, have received my particular attention. The subject of religion, which before was appalling when brought nigh to them, is now considered with pleasure.' 'The Board, as well as their missionary, cannot but feel grateful to the God of all grace, who renders his own word effectual for the recovering of apostate men unto himself.'"

At a later date, "after speaking of some hopeful conversions at Sparta, he says, the people are now eager for religious meetings, and anxious to obtain instruction. 'The session have recently examined and admitted five to the fellowship of the church.'

"In conclusion, he remarks, 'This detailed account I have transmitted to your Board, because it is *to you* that I consider these congregations are indebted for those means which God is now blessing, and I trust he will extend the blessing *far and wide*. The prospect has never before been so cheering. Brethren, lift up your hearts and hands for us.'"

The Rev. Mr. Colton, who is now settled at Le Roy, continues in the service of the society three months in the year. His labours have been remarkably successful.

Of the labours of the Rev. Mr. Baldwin in this city, we shall give an account in a subsequent number. In the mean time we would call on the friends of missions, not to relax in their contributions to this society, but rather redouble them, to enable the Board to supply some of the demands made for sending the gospel to our destitute brethren in various parts of our country, and especially in the suburbs of our own city.

REVIVALS OF RELIGION.

In Hempstead and Clarkstown, alluded to in a former numb the work goes on and reaches all classes. At a late communi

in a Dutch Reformed Church, 79 were united to the church on confession of faith. This number, we are informed, included nearly every member of the congregation, upwards of 12 or 15 years of age. The Presbyterian Church received 38 on confession. Seventy in one church, and 30 in another, have been examined, and expect to join in celebrating the communion at the next season.

In the church under the pastoral care of the Rev. Dr. Spring, in this city, there is an extensive and anxious inquiry on the important concerns of religion. Many have come out from the world and joined themselves to the standard of the cross. May the Lord continue the effusions of his Holy Spirit, until it extends to every church, and congregation, and individual in our city. Christians, pray,—pray earnestly and constantly, that the Lord would revive his churches here, awaken those that are without, and not pass us by in wrath.

Extract of a letter to the Editor of the Panoplist, from the Rev. Harvey Coe, Pastor of the Churches in Vernon, Kinsman, and Hartford, Trumbull County, Ohio—dated at Vernon, September 16, 1820.

The last Sabbath in January 1820, there was a very visible change in the appearance of the assembly in Hartford Society. Some, who had been at Westfield, an adjoining town, where there was an awakening, were there deeply impressed with a sense of their lost and guilty condition. Conference meetings became more full and solemn. Saturday evening, Feb. 12, the house was thronged, and God appeared to be with the assembly of a truth. Sabbath 13, was a memorable day to Kinsman Society. The Lord, whom Christians had been seeking, suddenly came to his temple, and saints rejoiced, and sinners trembled before him. At conference in the evening, a large number arose to manifest that they felt themselves to be sinners in a perishing condition, and to request the special prayers of Christians for them. Before the close of the week, 12 or 14 of this number were hopefully brought out of darkness into God's marvellous light; and it is remarkable, that though many were under a conviction, yet not one obtained a hope that week, who did not rise as above stated, to ask the prayers of Christians. The awakening had now become general and powerful in Hartford and Kinsman, but nothing special appeared as yet in Vernon, though a larger number attended meeting on the next Saturday evening and the Sabbath following than usual, and appeared uncommonly solemn and attentive. But on Monday evening, the 21st of February, the whole assembly was in tears; and they could be persuaded to tire, at a late hour, only by the appointment of a meeting for ayer the next morning at sunrise; which was attended by a rge number from different parts of the town. Thus God com-

menced his work in these three societies, which are united in gospel privileges; and all the attendant circumstances were such as to stain the pride of human glory, to secure all the praise to himself, and display his sovereignty in the dispensations of his grace.

Through the summer, the work seemed to be at a stand; and there was scarcely a new instance of awakening; but recent appearances have excited fresh hopes, that the Lord is about to revive us again, and appear in his glory.

Revivals of Religion have become so frequent of late, (says the New-Haven Intelligencer,) in this region, that we hardly hear of them in many places, until they have made considerable progress. Revivals appear to be assuming a new character, both in the manner in which they are continued, and in their magnitude. And if Christians only had faith to believe that they *need* not stop, we have no doubt they would continue from year to year and spread from place to place, until the millennial day is ushered in. In speaking of the fruits of late revivals, it is not uncommon to count the subjects of renewing grace by hundreds. This is in truth flocking to Christ as a cloud, and as doves to their windows.

The good work of the Lord is still continued in this place and in the neighbouring villages; and in the still small voice God is seen operating upon the hearts of many among us who were far from righteousness.

On the last Sabbath one hundred made a profession of their faith in Christ, and united with the church under the pastoral care of the Rev. Mr. Merwin. A few others were propounded, but were detained by ill health. This imposing scene was rendered still more solemn by the sudden death of one of their expected number, who was called by the providence of God to unite, as we have reason to believe, with the church triumphant, on the morning of the same day that her companions united with the church militant. Sixteen have been added to the church in Yale College; and there are pleasing indications that the Holy Spirit is not withdrawn from that seminary.

Receipts by the Treasurer of the American Bible Society during the month of January, 1821.

To constitute Members for Life.—Rev. Thomas G. Hughes, of Greersburgh, Penn. by the ladies of his congregation, $30. Rev. John Reed, Rector of Christ's Church, Poughkeepsie, N. Y. by the Female Bible Society of that place, $30. Rev. George W. Gale, Pastor of First Congregational Church, in the town of Adams, Jefferson co. N. Y. by the ladies of that society, $30. Rev. Daniel Huntington, of North Bridgewater, Mass. by Mr. James Littlefield, $30. Mr. Abraham Bradley, jun. of New-Haven, Conn. by his own subscription, $30.

Donations from Auxiliary Societies.—Stamford and Kortright Young Men's Bible Society, $12. Stone River Bible Society, Tenn. $100. Ohio Bible Society, $39 7

Donations from Societies not Auxiliary.—Middleborough Auxiliary Bible Society Mass. $60. Albemarle and Nelson Society, Va. $100.

Donations from Individuals.—From Hon. Wm. Jay, of Bedford, N. Y. $10. From an unknown person, $30.

From Auxiliary Societies, for Bibles, &c.—Cumberland Bible Society, N. J. $25 Young Men's Bible Society, of Baltimore, Md. $250. New-York Bible Society, for the Fifth Ward Association, $18 60. Poughkeepsie Female Bible Society, N. Y. $36 Marine Bible Society of Bath and Vicinity, Maine, $109 87. Albany Bible Society, N. Y. $274 88. Jefferson co. Bible Society, Ohio, $60. Sales of Bibles to individuals, $52 72. Total, $1318 81. WM. W. WOOLSEY, Treasurer A. B. S.

The issues from the Depository during the month of January, have been—Bibles, 2582; Testaments, 1618; total, 4200; value, $2552 89.

Donation to Biblical Library.—By Mr. James W. Bleecker, of New-York, the Greek Psalter and Testament, 18mo calf, without date, printed at London, by R. Daniel.

J. NITCHIE, Agent A. B. S.

HYMN FOR SAILORS.

By the Rev. G. Pococke, Bristol, (Eng.)

Tune, "Blow ye the Trumpet, Blow," with modulations.

Yo! Yo! what ship lads, yo!
To what Port are you bound,
Come heave about or know
You soon will be aground.
The Rocks of Death are just ahead,
And your lee shore lies strew'd with dead.

Though pleasant seems your cruise
And all be smooth and fair,
Perhaps while there you booze,
Euroclydon draws near,
With whirlwinds fierce to sweep your deck
And gorge yon whirlpool with the wreck.

Then keep a good look out,
And mind your soundings well;
I fear you're near about,
The shelving gulf of hell.
And if you founder on those shoals,
Down goes your all, my precious souls.

The winds are in God's fist;
The ocean in his hand:
None can the storms resist;
None can his waves withstand.
His lightnings rend the Pine and Oak,
And shiver navies at a stroke.

Hear, then, a Pilot's word,
And shun the lubber's lot;
Rise! call upon the Lord,
So that you perish not.
Your God will back the wind and tide,
And bring you up a' starboard side.

[*Communicated.*

THE CHRISTIAN HERALD.

VOL. VII.] *Saturday, March* 3, 1821. [No. XXI.

Miscellany.

For the Christian Herald.

CORRESPONDENCE BETWEEN MR. ——— ———, A MEMBER OF ——— COLLEGE, AND THE REV. ——— ———, of ———, ———.

"*It is more blessed to give than to receive.*"

LETTER I.

——— *College, June* 6, 1820.

REV. AND DEAR SIR—You will have the goodness to pardon the surprise which this letter may cause you, as coming from an entire stranger, and on a subject so novel. I take the liberty to make some inquiries of you respecting my FATHER. His name ———, may probably awaken many recollections of which you have long since ceased to think. My father died when I was between five and six years old, and of course, what I can recollect about him is but little. His children were immediately scattered, and at an early age, it was my lot to go to ————, ———, where I remained until I entered college. Understanding that you were intimately acquainted with my father, while residing in some part of ————, I would thank you, sir, to give me any information in your power respecting his religious character, situation, private character, disposition, habits, education, abilities, public character, or any other traits in his general character with which you may have been acquainted—for we are all astonishingly ignorant respecting him. I have in my possession some poetry, in the hand writing of my father, addressed to yourself, from which I should infer you were one of his friends. If so, you have, doubtless, often thought of his orphan family, and as often commended them to Him, who careth for the widow and the fatherless.

My father's dust, as you probably know, lies in ————. I lately visited the sods which cover his remains. A small white stone is all that points the inquiring child to the grave of a parent, whose memory is affectionately treasured up in the heart, though the spirit of the parent took its untimely flight, ere the child could know the worth of a father. I have often deeply lamented, that the father whom I tenderly loved—the voice whose counsel I needed—and the lips from which I might have drawn instruction, should all be dumb for ever ere I was old enough to receive even the last blessing.

Since I have been under the necessity of introducing myself,

I would briefly inform you, that I am the youngest child; that I have, by much anxiety, by industry and charity, nearly completed my second year in college; that I hope to be permitted to spend my life in the service of the Lord Jesus; and, hereafter, though unworthy, to walk in the streets of eternal day.

I might give you a long history of my mother, brothers, and sisters, but I have already wearied your patience.—Excuse, sir, the liberty I have taken, and the novelty of the subject upon which I have written, and believe me to be, though personally unknown, with respect and esteem,

your's most affectionately, &c.

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LETTER II.

————, *June* 28, 1820.

Dear Sir—Your interesting favour of the 6th inst. was received, and read with emotions which I am unable to describe. A letter addressed from the son, and youngest child of a friend and companion, one so highly loved and esteemed—endeared to my heart by years' of intimate friendship and social intercourse—where mutual confidence knew no reserve, and our joys and sorrows formed a joint stock in the commerce of life:—a letter, presenting one an orphan weeping over the monument of his father, whom he can scarcely recollect, and venting the feelings of filial piety, in a list of such affecting and interesting inquiries, could not fail to awaken in my heart the tenderest sensibility, and revive afresh the pleasing painful recollection of scenes identified with the memory of your father, which are now gone, and past with the years beyond the flood.

Dulce reminisci et illustabile tempus.

Impute not, my dear friend, the delay of my answer to apathy or intentional neglect. A week's absence from home, and the pressure of domestic business, have been the intervening cause. My first leisure minutes are devoted to your request. I approach the task with a melancholy pleasure and a solemn awe; with a deep impression of a transitory world, and regretting my inability to do justice, either to your feelings or my own.

Your father, sir, was a loving and a beloved friend of mine, and from our first acquaintance, a peculiar attachment subsisted between us. In attempting, therefore, the delicate task of drawing his character, and presenting you some broken memoirs of his life, how much allowance is to be made for the partiality of friendship; I am incapable of judging, nor have you the necessary *data* for calculating.

I first became acquainted with him in 1789. I was then 26 years old, and I think we were nearly of the same age. He was settled in ———, ——., as a practising physician, was in family state, and had one or two children. His circumstances were

narrow, though not penurious. He had purchased a small farm near the ——— ———, an inconsiderable river so called, and had built a small brick house thereon; by the expense of which, I believe, he was for a time somewhat embarrassed. But he was active, resolute, and persevering; his professional reputation was rising, and he soon had a pretty extensive circle of medical practice. I was a candidate for the gospel ministry, and invited to preach in ———, a town adjoining, 17 miles north of ———. There I was ordained and settled; and though we lived in different towns, your father's house was but a mile and a half from mine; so that he was my neighbour, parishioner, and family physician. He was one of the first acquaintance I formed in ———. He honoured me with his particular attention, and a mutual friendship and intimacy ensued, which was cherished and strengthened through life. His patronage and support were never doubtful, even in cases which tried men's souls, and distinguished real from pretended friends. He was one of my firmest supporters, and his medical services to me and my family, for which we had much occasion, were ever gratuitous.

Your father, sir, had many natural and moral excellencies; but, like myself, he was a very imperfect man. His principal foible, if I mistake not, was too strong a thirst for promotion in civil office. Yet I never new him lower the dignity of his character, nor resort to dishonourable means, in pursuit of his object. He had too high a value for reputation, not to guard it with a jealous eye. He was too much alive to popular favour, it must be confessed; yet he was frank, open, and unreserved: what he felt, he felt strongly; and what he felt he spoke without disguise. He was a discerning judge of characters, and while ardent in his attachments, his prejudices were as the bars of a castle. * * * * * * * * * * * * * * * * He rose—not so much in property, he possessed not the faculty of amassing wealth, but he rose in civil preferment; from ordinary town offices, to one of the highest seats of civil magistracy in the state, and for several years was a member of the legislative council.

While he lived at ———, he experienced a sorrowful casualty. As he was riding in great haste to visit a patient, he overset his carriage, broke his leg, and dislocated his ankle in a very dreadful manner. While he was waiting by the way side for surgical help, in that state of distress and agony, he drew his pencil, and wrote an ejaculatory sonnet, breathing the most ardent spirit of devotion, resignation, and trust in God.

The effects of this wound were long and distressing. He was for years a cripple; and, indeed, never seemed to be fully recovered from it. He here closed his political career; retired from public business, and shut his eyes to the phantom of popularity. He found the world was a bubble, which had broken at

the touch. He afterwards removed with his family to ———, where he spent his few remaining years and closed his earthly course.

A short time previous to his removal from ———, and while he was upon his crutches, he made me a precous and interesting visit, which I shall always remember. He arrived, with an attendant, in the evening: I was from home, and did not return till bed-time. Your father had just retired to his bed-chamber. He heard me come home. He could not wait till morning. I heard him thumping and hobbling along down;—we met at the foot of the stair-case—seized each other by the hand, and were both, for some time, too much affected to speak, but by the silent eloquence of tears. It was a rich entertainment to us both, in an endearing interview of two days, to renew our old acquaintance, and mutually recite the last chapter of our history, and the various changes through which we had passed;—for we had not seen each other then for about seven years.

I could not but cherish a secret hope, that the dealings of Providence had been sanctified to your dear father. Though always the friend to ministers—to the support of religion, order, and gospel institutions, he then seemed different from what he had ever before. He appeared more orthodox in his creed; to have come off from the ground of Arminian sentiments, upon which we had formerly had many friendly, yet painful controversies. He seemed to talk more feelingly, and from the heart, upon practical and experimental religion; he appeared more humble, more weaned from the world. He declared himself much interested and edified in the devotions of the family, and professed to hope that he had the love of God in his heart. Whether his views were beyond sympathy and high wrought natural affection, I must leave for the day of judgment to determine. It would, however, have strengthened my charity, could I afterwards have learned that he had made a public profession of religion, and practised family worship.

I never saw him but once afterwards—that was in the summer of ——. I made him a visit in ———, and I remember his little ——, then but *three* or *four* years old. Your father appeared reduced in his circumstances, and not in much business. His bodily sufferings; the long continued illness and partial derangement of your mother, and his various misfortunes and disappointments, had almost broken him down: though he was cheerful—his spirits in a good measure buoyant—for he loved me too well not to feel exhilarated by my visit. He was all attention and brotherly kindness.

Nonnulla inferiora discerpta.

Your father, sir, possessed a bright natural genius, and had it been cultivated by a classical education, he would doubtless have

held an eminent rank as a scientific character. In his profession he stood high; was respected and useful; his natural disposition was in a high degree social; his sensibility keen; he was all nerve:—his spirits volatile—easily elevated or depressed; his heart was affectionate, and vibrated in unison with the notes of friendship. He tenderly sympathized with the afflicted and distressed—was faithful in his attention to the sick, and often served the poor without fee or reward. His understanding was informed by reading and observation; his imagination vivid; his memory tenacious; his mind stored with images, which he could call in to the aid of glowing description, in which he delighted. He had a taste for the *belles lettres*, wrote in a very pretty style, and often acquitted himself handsomely in a public oration. But I must close, in the language of the poet—

No further seek his merits to disclose,
Nor drag his frailties from their dread abode;
There, they alike, in trembling hope repose;
The bosom of his father and his God.

Yours, &c.

LETTER III.

Yale College, August 5th, 1820.

Rev. and very Dear Sir,—I read your kind letter of the 28th of last month, with many tears. Left at an early age a destitute orphan, and compelled to crowd my way, thus far, through a selfish world, I have often seen many a cold face of indifference. Often has my heart been withered by seeing helplessness derided. Judge then of my feelings, on reading your letter. I felt, as though in seeking after the vestiges of a father that is gone, I had found another father. Accept, dear sir, my gratitude for your kindness in writing. Few know the feelings of an orphan, when he finds one who is willing to say, "Your father was my friend." The picture you drew of my father's character, very nearly resembled the one my imagination had painted, and in reading your letter I can discover many traits of my own character. I am happy to inform you that my father, to my recollection, attended family worship, and I believe made a profession of religion.

As you was so good as to answer my last, I have made bold to address you on another topic. By the advice of the President of the college, and of the faculty generally, I must soon take some means to regain my health. I had naturally a good constitution, but have broken it down. My peculiar circumstances forced me to fit for college in a year's time; and though, as you may suppose, I was not very well fitted, yet this evidently injured my health. I came from ——— to this place on foot, bringing my books and clothes on my back, because I had no money. Afte-

entering college the same necessity forced me to teach school. I engaged in a school two miles and a half from college; walked back and forth every morning and evening, during the first winter, and kept up with my class. I here injured my eyes by night study of Greek. The next summer I took a school of wild boys in ———, and never missed a recitation all summer. During the fall vacation, I took a school in ———. Thus, while I earned 160 dollars the first year of my college life, I injured my health, and this year I begin to feel it. A constant and violent pain in my breast, admonishes me that it is time to do something for it besides studying. I have been advised by the Professors and Tutors, to take a journey during the coming vacation. I have, for these reasons, concluded to take a journey on foot, the next vacation, to ——— ———, returning by way of the ———; hoping, by means of this exercise, to restore my health. Perhaps, sir, you may smile at my plan, especially when I inform you that I have no money to defray the expenses of the journey. I am aware of fatigues and difficulties—but to these I am accustomed. I travelled from ——— to this college with 50 cents; and though, during this journey, I slept once under a fine cedar bush, yet I am as well off now as if I had travelled in a coach. I believe that *walking* will be as likely to restore my health as any other means, and it is the least expensive. I go to ——— because I have sisters there, whom I wish to see. Though the flesh shrinks at the thought of travelling 6 or 700 miles, destitute and among strangers, yet the spirit is undaunted. I would endure any fatigues for my old constitution.

The object of my telling you this long story is this:—I wish to inquire if you think there are any gentlemen at ———, or near there, on whom I had better call. If so, would you be so good as to send me a line of introduction to them. It is my wish to become acquainted with men and manners; and if there are any in ———, who were acquainted with my father, perhaps they would not be unwilling to see his son. Any introductions or hints you could give me, as to my journey, would be thankfully received. I would thank you sir, to write me, and give me any advice you think proper; I shall probably leave this place, *Deo volente*, in about four or five weeks.

I am happy to state, that there is considerable attention to religion in ———. Meetings are frequent and crowded. Sinners are inquiring after Jesus. The voice is small, and very still, though not on this account the less powerful. Christians are awaking. With one or two exceptions the work has not reached college, except as the brethren are much engaged. A general seriousness, however, pervades college. We wish to be still, and pray the more. The church met lately, and many tears were shed over our backslidings. The faculty feel the effects of

religion and are engaged. Oh sir, do you and your good people pray for our college—we beg you to pray that God would not in wrath pass us by, and leave us to ourselves.

I must again ask your indulgence for again troubling you. Had I an arm upon which I could lean, I would not trouble those with whom I am unacquainted. I do not feel so much alarmed about my health as do my friends here; though I think I must grow better or worse this fall.

Should you know of any gentleman on my route with whom it would be useful for me to become acquainted, and would put me in a way to be introduced, you will draw still closer the cords which now bind my heart to yours; and if an orphan's thanks, and an orphan's prayers will be of any service to you, they shall be yours.

Taking—*the night cometh*—for your motto, I pray that you may go on in the service of Jesus; that your labours may be abundantly blessed; that whatever may be our lot in this life, we may meet at last in the kingdom of our God. Please to write me by mail before long.

Believe me, Rev. and Dear Sir, when for my own, as well as for my father's sake, I subscribe myself,

Yours most affectionately, &c.

LETTER IV.

———, *August* 13, 1820.

My Dear Friend,—Your interesting letter of the 5th inst. came directly to hand, and the ardent emotions of sympathy and benevolent desire, which it excited in our breasts, forbid me to delay, in return, to present you with a synopsis of our feelings, wishes, purposes, and plans on your behalf. I say *ours*, because in the discharge of this office, I am the organ of a number enlisted in the same feelings and designs. My wife takes a deep interest in your case. She is a member of, and sustains an office in the Female Benevolent Society in ———, and will diffuse her feelings among the warm-hearted Dorcases of her sisterhood. My church is an education society, organized as such, and has annually, that is for two years past, and since its institution, transmitted about $70 of property, in money and clothing, to —— College. I mention these circumstances merely to give you some confidence in the feelings of the Christians of ———. But now to the point. From the reception of your letter, my mind has been so strongly enlisted, that I could not rest till I had laid your case before several of my dear brethren, and of course have had occasion repeatedly to read them our correspondence, to introduce you to their acquaintance as far as I could, and consult with them relative to the best ways and means. The result of our deliberations is as follows:—

1. We take the liberty to dissent from your plan of a pedes-

trian expedition of 6 or 700 miles, *sans* money, *sans* horse, *sans* every thing, in quest of health, lest you sacrifice your object in the very outset, and the chosen means of effecting, be the eventual means of defeating your end. Though to a *young* man in robust health, a journey on foot might be a salutary exercise; a cedar bush a pleasant nocturnal retreat; and a light purse, no addition to the weight of his pack; yet, a *sick* scholar ought not to ape the manners, nor attempt to naturalize the habits of a marching soldier. This, in our view, and in your case, would not be trusting but tempting Providence. Surely the performance of such a tour cannot be with you an object of posthumous ambition; though if it were, your laurels might bloom around, *Hic Jacet*, in less than a year. But health, and not sickness—a life of usefulness, and not an early grave, is your object. You can form no safe conclusion, in application to this question, from your journey from ——— to —— College. The reasoning is fallacious. Then, you was in health, and able to endure fatigue and hardship. Now, your constitution is broken; your health impaired; your strength feeble; and you are in imminent danger of a pulmonary consumption. The fatigues, privations, and anxieties of such a journey, would accelerate, rather than retard, the progress of disease; and probably ensure its fatal issue. And what would be the additional benefits gained in comparison with those of an *equestrian* journey, provided you should return in no worse, or even in better health? The fatigue endured, and the time spent, would be double, and the expense incurred at least equal. *But*, you will say, *give this advice to those who have the means to profit by it: but as for me, alas! I have neither horse, nor money, and no alternative in my choice.* Reflect, my dear ——, that you are in a land of Christians, who are as willing to give, as to pray for the needy and distressed; and many of them stand pledged to their Redeemer, for your support and education. Do you not know that the earth and its fulness is the Lord's—His the silver and the gold?—and His the cattle and the *horses* upon a thousand hills? He, therefore, bids you ride; and we know that when the Lord had need of a *horse*, there was one found tied at the first cross road, and the earthly owner voluntarily resigned him. Do not, therefore, my son, rashly adopt a plan, attended with so much hazard. If you will accord me the honourable relation of a *father*, allow me, I will not say the power of parental authority, but the right of parental advice.

2. You must gratify us with a visit at ———. Our hearts are set upon it, and we cannot be denied. Get all things ready, in the mean time, and immediately after commencement, or whenever you conclude to begin your journey, come directly on to ———. Get here as you can: it is but —— miles, and it is your best course to ———. You will here find a father's and mother's house; and, I trust, no cause to regret your trouble.

You must bring with you (you would naturally procure them if you should not come here) proper vouchers of your character, under the hand of the President or faculty of the College. This you will feel is a reasonable requisition, a *sine qua non*, to prevent all suspicion of imposture, and entitle you to the patronage of Christian people in C———, to whom you are as yet a stranger.

* * * * * * * * * * *

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3. We will endeavour to do something for you when you come. It is a privilege which we claim; a debt which we owe to the Redeemer, and to you as one of his family. We design, my dear child, that you shall not travel destitute of a horse or a purse, north of C——: the latter I think you may count upon with certainty.

You must write me, in answer to this, as soon as you can. Mrs. —— wishes you to mention if you need any articles of clothing, and what—that she and her sisters may have it ready when you come.

May the Lord direct and bless you; restore you to health; prosper you in your studies; and prepare you, in due time, to be a faithful and useful labourer in his vineyard.

Yours with paternal affection, &c.

N. B. I think it would be a good plan for you to get a ride this way with some of the gentlemen who may attend commencement. I shall try to engage some one to bring you on. In the mean time, accept and use for your comfort the trifle enclosed.

—

LETTER V.

—— *College, August* 22, 1820.

Rev. and very Dear Sir,—Your letter of the 13th instant is now lying before me. I should have answered it immediately, but feared lest the ardency of youth, and high wrought feelings, might tempt me to use expressions more hyperbolical than my cooler moments would dictate.

When your letter arrived, I was about giving up the idea of my contemplated journey; but you revived my hopes, as a small shower from a benevolent hand revives the withering plant. Since I last wrote you my health has failed fast. A continual cough, united with my disorder of the breast, severely afflicts me; and the gloomy cloud, which at first was hardly noticed in my sky, has continually been blackening.

Before I proceed further, let me assure you, sir, that I feel my heart as it were crushed, by the kindness of a people who never knew me. Ah sir, were I able to pursue my first plan, and to have gone my journey *solus in solo*, my heart had never shrunk from fatigues and hardships; but when I see benevolence extending the charities that are sacred, my hand shrinks back, impelled

by its own unworthiness. The feelings of a student are commonly *sensible;* of a charity student, *tender;* of a sick charity student, the most delicate. Judge, then, how I felt while reading your letter—a letter not dictated by selfishness, nor written with the pen of indifference; but a letter written by a pen dipped in benevolence, and guided by the fingers of love. I shall say no more on this point, for my pen is too full. I shall accept of your kindness, nor will I attempt to thank you—for I should do injustice to my feelings, and perhaps appear ridiculous: but I may pour out my thanks in secret, even to my Heavenly Father, and malevolence shall never accuse me of insincerity.

* * * * * * * * * *

I took the liberty to show your letter to President ———; it affected him little less than it did me. He feels much more alarmed about me than I do about myself, and advises me to leave college immediately, or to put myself under the care of Dr. ———. I have done neither. I am hindered from the latter by the fear of expense; and from the former, because I wish to stay till after the examination. I shall then, if health permit, leave college a fortnight from next Thursday night; and, if possible, be in ——— a fortnight from next Saturday. I know not that I shall be able to walk this distance in two days, especially as I shall have a great coat, and some few clothes to carry; but if not, I trust the Lord will provide for me. As to clothes for my journey, tell my dear mother ——, that I do not know that I shall need more than I have. The ladies in —— have been exceedingly kind to me. I shall wear a black suit which they gave me. This suit is much too good, but I have no other; and my next clothes must be made, according to the plan adopted by the students in college.

I would speak concerning the state of religion in this place, but I dare not: we stand in the most awful state of suspense—a cloud seems ready to burst upon us, but Christians will not pray with sufficient fervency to pierce it. Oh pray for us—pray for ——, pray for ——. I will give you further particulars when I see you.

I must now close, though I know not how to do so, but writing gives me pain. I hope to see you before long, and talk face to face—though I cannot then appear like myself. I shall certainly fetch proper testimonials of my character. Standing as I do, perhaps upon the very verge of the grave, I can have no motive to impose upon you. I hope you did not suspect me.

Salute your good people in my name. Tell them I may not be what they expect; tell them that my life may not be useful; tell them that the unsuspecting traveller may soon press beneath his feet he sods that shall cover my poor remains; tell them I may be a hypocrite; I may be a Judas; tell them this, and tell them that

whatever else I may possess, so long as I live, they will find that I have a grateful heart—a bosom that swells with gratitude.

I remain, my dear father,

your unknown, though ever affectionate son, &c.

P. S. I found $3 enclosed from you. Oh! sir, when a minister gives to me my heart aches. I fear you could not do this consistently with duty. It is the greatest present I ever received from an individual. I feel as though I was doing wrong to take it. Oh, it makes me feel little—it makes me feel ashamed to live on the charity of others. I suppose I inherit too much of my father's independency of character—pride. Till I see you, thanks—tears, prayers. Adieu.

THE SEQUEL.

Our young friend and correspondent —— ———, arrived at our house on Tuesday evening, much sooner than he had proposed, or we expected; his departure being hastened by his failing health. We found him a very observing, ingenuous, intelligent, affectionate and interesting young man, and hopefully possessing the greatest of all accomplishments—*piety*. He brought ample, and very honourable recommendations from President ———, his Tutor, Mr. ———, and others of the faculty of the college. His state of health was as critical as he had represented. The attending symptoms of pain in his breast, cough, and night sweats, were threatening; so that our fears and hopes about his eventual recovery, were equipoised. The account which he gave us of the rapid progress of the revival in ———, and ———, was very animating, and the interest he appeared to take in it tended to endear him to us. In his countenance, figure, air and manners, I recognized a resemblance of his father; the friend I once so highly valued, and whose memory will ever be dear to me. I put him under the care of Dr. ———, our family physician, a gentleman of experience and eminence in his profession, who prescribed for him, and attended to him while he staid. During his continuance with us, his health appeared stationary. He tarried till Friday morning, Sept. 8th, and then took his departure for ——. I was happily successful in hiring him a horse, and obtaining for him by charity a sufficient sum to defray the expenses of his journey, and rejoiced much, in being able to redeem the pledge I had given him in the promise of assistance.

In the whole affair, I could not but notice with admiration the hand of Providence, so manifestly displayed, in all the circumstances and events which brought him to our acquaintance, and led to so interesting a sequel; thence gathering a pleasing hope, that it may be the gracious purpose of Him, who is wonderful in counsel, and excellent in working, to restore this highly promising young man to health, and prepare him for service and useful-

ness in the Saviour's kingdom on earth. May God grant this desirable issue.

At his departure I gave him letters of introduction to the following gentlemen on his route:

[Here follows the names of 12 highly respectable gentlemen.]

After a prosperous journey, and an interesting visit to his sisters and friends in ——, and experiencing much kindness and hospitality from his new made acquaintances on the way, he returned here on Tuesday, October the 17th. His health was improved; his threatening symptoms gone; his strength and appetite daily increasing. On Tuesday the 24th he left here in good spirits, to resume his studies at college. Thus our hopes are realized; our prayers graciously answered; and let the praise be given where it is due.*

* The "sorrowful casualty" alluded to in Letter II. p. 643, was recorded in a respectable Magazine of the day as follows:

"Doctor ——, an eminent physician of R——, riding at full speed to visit a patient dangerously sick, was thrown from his horse, broke his leg, and wrenched the foot so as to dislocate it at the ankle. In this deplorable situation the Doctor remained near two hours before any assistance came. In the meanwhile he crawled to a rock by the side of a run of water, in which he laved the wounds and cleansed them from the clotted blood and the fragments of his stocking which had been impelled into them; and taking his instruments from his pocket, with astonishing fortitude proceeded to take up a principal blood vessel; and when found by his friends was discovered with a pencil in his hand, with which he had just concluded writing the following

"*Ejaculatory Sonnet.*

"Thy judgments Lord, are holy, right, and just,
Though evils press, and though we sink to dust;
Though darkness shroud thy throne and cloud thy face,
I cleave to thee and hope thy pardoning grace.

"Firm is thy truth, thy promise ever sure,
And Jesus' blood my safety will procure;
Thy mercy beams with full resplendent ray,
And ope's the portals of eternal day.

"Before thy throne I bow beneath thy rod,
And own the arm and angry frown of God;
Thy hand I feel, nor dare thy dreadful pow'r,
Support me, God, in this tremendous hour.

"Whate'er my doom, whate'er my state may be,
Oh, grant me still to put my trust in thee.

"Much has been vaunted of the firmness of the ancient stoics; but he who can enter into the dreadful agonies of the Doctor's distress must confess, that the serene fortitude and true magnanimity of the Christian, by far excel the boasted insensibility of the stoic."

We are sure the above correspondence will awaken the tenderest sensibilities and best feelings of our readers, and excite a deep interest in behalf of the young gentleman who is struggling with pecuniary embarrassment and various difficulties, to obtain the necessary education to fit him for entering the service of his Lord and Master, as a minister of His gospel. The Managers of education societies may learn how important it is that they confine the charities at their disposal to such a number of beneficiaries as they may be able to support, without subjecting them to such labour as tends to the injury of their health, and ultimately to frustrate the object they have in view.

We shall only add, that we have the best authority for assuring those who are willing to spare a little from their abundance to aid the deserving and excellent young man, who has been thus "seeking the vestiges of a father" long since dead, that donations, sent to D. H. WICKHAM, Esq. No. 59 Fulton-street, New-York, intended for him, will be faithfully applied to aid him in completing his education.

To the Editor of the Christian Herald.

Sir,—Few of those who had the happiness to know the late Rev. Samuel Bacon, during his residence in New-York, whilst arranging the voyage of the ship Elizabeth, Capt. Sebor, for Sierra Leone and Sherbro, on the coast of Africa, will readily forget him. His pure philanthropy, his ardent zeal, his fervent love of God, his disinterestedness, his affectionate heart, his gospel simplicity, and self-devotedness to the uninviting, unpromising, and almost ridiculed cause of bleeding Africa, recommended him to the mind and heart of every man who could feel affection, or admire benevolence. In the mysterious dispensations of Him, "who maketh a way in the sea, and a path in the mighty waters," this generous friend of the human race had scarcely touched the land, which his heart panted to improve, ere his dust was mingled with the dust of Africa, and his soul elevated to the glories of the heavenly world.

"Precious in the sight of the Lord is the death of his saints." Where the mortal remains of Bacon rest, *there* is a hallowed spot. Succeeding ages will revere the grave of the first American martyr in the cause of Africa; whose soul glowed with desire to make amends for the bonds of her children, and to wipe away the stain on his own country, by rendering *her* the voluntary benefactress of that injured land.

I had the privilege of being a friend, who saw his works, who heard his prayers, and helped him on his way. His "home" in New-York was with Mr. George Warner, of the same communion with himself, (the Episcopal Church.) In the journal kept by Mr. Bacon on his voyage to Africa, he inserted a few verses expressive of his feelings. Being favoured with a copy of them, from a much esteemed friend, I beg leave to send them to you for insertion. They justify, as far as they go, the opinion which his friends entertained of him. A SUBSCRIBER.

New-York, Feb. 20, 1821.

EXTRACT FROM THE REV. SAMUEL BACON'S JOURNAL,

Addressed to Mr. George Warner.

While thought a homeward path has trac'd
Back o'er the spreading ocean waste,
There daily comfort gladden'd me;
My heart has fixed upon the place,
Where cheer'd with smiles and bless'd with grace
A home I found, a home with thee.

A home! a home! that name belov'd,
Has many a cankering care remov'd,
When tortures oft have sadden'd me;
No more perhaps a home will greet
The weary pilgrims lagging feet,
With thee, my last I found with thee.

But cease the murmur! hush the sigh!
A home thou say'st, a home is nigh,
The bosom of thy God shall be
A home of comfort, home of peace,
Where all thy wanderings shall cease;—
My God, my home I'll seek with thee.

When Afric's sun and dews have spent
The little strength that Heaven has lent,
And time with me for ever cease:
Oh let my joyful spirit rise,
And find its home above the skies,
And everlasting rest and peace.

Oh! Africa, I cross the wave*
To tell thee thou art not a slave,
Thou long hast kiss'd the rod:
Unloose, unloose thy iron bands,
And raise aloft thy bleeding hands,
And stretch them unto God.

AN INQUIRING JEW.

An interesting circumstance lately occurred at Plymouth, Eng. which should not be unnoticed. A respectable and candid Jew, a teacher of Hebrew there, expressed a desire to hold a *friendly* conversation with his converted brother, Mr. Solomon, on the subject of Christianity. A time was accordingly appointed, and in the presence of some Christian friends who were assembled, an amicable discussion took place. The Jewish teacher displayed a proper candour, and Mr. Solomon was enabled with meekness and fear, to give a reason of the hope that is in him, and to speak like a workman that needeth not to be ashamed. The discussion continued for three hours. We earnestly pray that the God of Abraham may follow it with his blessing.

CITY AFFAIRS.

THE CHRISTIAN AND CIVIC ECONOMY OF LARGE TOWNS.

With regard to the local system, Dr. Chalmers recommends a trial, as the only thing necessary to prove its excellence.

"Any one, or, at most, two philanthropists, may set forth upon such an experiment. They will soon, in the course of their inquiries, be enabled to verify the actual state of our city families, and, at the same time, their openness to the influence of a pervading operation. Let them, for this purpose, make their actual entrance upon a district, which they have previously chalked out as the ground of their benevolent enterprise; and it were better, that it should be in some poor and neglected part of the city. Let the one introduce the other to every family; and on the simple er-

* Written at sea.

rand, that he meant to set up a sabbath school, to be just at hand, and for the vicinity around him. With no other manner than that which Christian kindness would dictate, and just such questions as are consistent with the respect which every human being should entertain for another, we promise him, not merely a civil, but a cordial reception in almost every house, and a discreet answer to all his inquiries. The first thing which, in all likelihood, will meet his observation, is the mighty remainder of good that is left for him to do, amid the number and exertion of the general sabbath schools that are on every side of him. It may be otherwise in some few accidental districts; but, speaking generally, he will assemble a sufficient school out of a population of 300. Parents of all characters will accept his proposition with gratitude. And if, on his first meeting with their children in some apartment of the district, he should be disappointed by the non-attendance of some whom he was counting on, a few calls of inquiry on the subject, will generally, at length, secure the point of their attendance; and, by following up every case of absence with a week-day inquiry at the parents, he will secure the regularity of it; and thus may he bring his moral and personal influence into contact with their young, for a few hours of every recurring sabbath; and also keep up an influence through the whole week, by the circulation of books from a small library attached to his institution. It will prove a mighty accession to the good that he is doing, if he hold frequent intercourse with the families. Their kindness and his enjoyment will grow with the growth of their mutual acquaintanceship. And should he, in the spirit of a zealous philanthropy, resolve to cultivate the district as his own—should he fill up every opening to usefulness which occurs in it—should he mix consideration with sympathy—and, in all his services and all his distributions, bear a respect to their character as well as to their comfort—we cannot confidently say, that he will turn many from Satan unto God, but he will extinguish many an element, both of moral and political disorder.

"A few months of perseverance will thoroughly engage him to the cause that he has undertaken. He will feel a comfort in this style of philanthropy, which he does not feel in the bustle and distraction of manifold societies. He will enjoy both the unity and the effectiveness of his doings. And, instead of pacing, as he does now, among dull committees, and perplexing himself among the questions of a large and laborious superintendence, will he expatiate, without encumbrance, upon his own chosen field, and rejoice in putting forth his immediate hand, on the work of reclaiming it from that neglected waste of ignorance and improvidence by which it is surrounded."—pp. 67—70.

The prevailing spirit of the times is a great hindrance to Dr. Chalmers' plans.

"The truth is, that a task so isolated as that which we are now prescribing, does not suit with the present rage for generalising. There is an appetite for designs of magnificence. There is an impatience of every thing short of a universal scheme, landing in a universal result. Nothing will serve but a mighty organization, with the promise of mighty consequences; and, let any single person be infected with this spirit, and he may decline from the work of a single court or lane in a city as an object far too limited for his contemplation. He may like to share, with others, in the enterprise of subordinating a whole city to the power of some great and

combined operation. And we may often have to deliver a man from this ambitious tendency, ere we can prevail upon him to sit humbly and perseveringly down to his task—ere we can lead him to forget the whole, and practically give himself to one of its particulars—ere we can satisfy him, that, should he moralize one district of 300 people, he will not have lived in vain—ere we can get him to pervade his locality, and quit his speculation."—pp. 71, 72.

"There is an impatience on the part of many a raw and sanguine philanthropist, for doing something great; and, akin to this, there is an impatience for doing that great thing speedily. They spurn the condition of drivelling amongst littles; and unless there be a redeeming magnificence in the whole operation, of which they bear a part, are there some who could not be satisfied with a humble and detached allotment in the great vineyard of human usefulness. Not that we at all admire the narrowness of an unsocial spirit, which cares for nothing beyond the confines of its own territory. It is simply, that we hold it to be bad moral tactics, thus to extend the field of management—thus to bring a whole city or a whole province under one unwieldy jurisdiction—thus to weaken, by dispersion, the interest which we think is far more vivid and effective when concentrated upon one given locality—thus to exchange the kindliness of a small appropriated home for the cold lustre of a wider and more public management—thus to throw ourselves abroad, over an expanse of superficiality, instead of thoroughly pervading and filling up each of its subordinate sections."—pp. 73, 74.

An attempt was made some time ago, by the Society for the Prevention of Pauperism, and several members of the Sunday School Union, to subordinate the whole city to a system of visitation, and that by a simultaneous movement on the part of many individuals. The same plan is still contemplated by the society, but, in our opinion, it were greatly better that this were abandoned. The projectors of the scheme never found their way through the conflict and perplexity of many opinions, to its accomplishment. To muster a force, in any way adequate to the commencement of such an enterprise, there was required a very wide and crowded arena of consultation upon the subject; a Committee of more than 100 members, a portion from each ward of the city, were appointed, and this turned out, with but little exception, an arena of controversy and discussion, where, after a great deal of unproductive speechifying, the parties neutralized each other's propositions, and the project was given up almost in despair. Even though it had been possible to institute a system of domiciliary visitation, the work of filling up the local committees, would have gone on most languidly—the agency would have sunk under a consciousness of a burden two heavy for them; it would have been utterly impossible to send, over this wide extent, the impetus of such a common spirit as is often observed to animate a more small and select band of philanthropists; in proportion to the sublimity of the aim, would have been the shortness and slenderness of its execution:

"And one delusion more would have been added to the number of others, by which the public have been blinded to the fact, that, amid all the zeal and variety of our apparent doings in behalf of Christianity, we live at a time when irreligion is multiplying her proselytes every day, and vice, and ignorance, and ferocity, are making their most frightful advances over a rapidly degenerating population."—p. 76.

And we do not believe that this object of the Society for the Prevention of Pauperism will ever be attained, until they are content to limit their exertions to the extent, of at most, a single ward, and direct all the talent and philanthropy of their Board, and the weight of that popularity which they have justly acquired, to operate on the population of a single district.

Intelligence.

CORRESPONDENCE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

The last publications we have received from England contain a great deal of interesting intelligence, from various quarters of the world. The following extracts from the Correspondence of the British and Foreign Bible Society, selected for this number of our work, are deserving an attentive perusal of the friends of the Bible cause, and show the catholic spirit which the simple truths of the gospel are calculated to excite and nourish.

From the Rev. Dr. Steinkopff.

Cassel, August 30, 1820.

Marburg was our next station. The Professor had invited us to take up our quarters in his hospitable mansion; and we considered it an honour and privilege to spend a few days in the company of Leander Van Ess, who had been, and still is, so distinguished an instrument in the hand of God, to make our Catholic fellow Christians more extensively acquainted with his holy word. The number of Catholic and Protestant Bibles and Testaments circulated by this extraordinary man up to June last, amounted to 383,888 copies, out of which 377,703 are New Testaments of his own version, and 7,449 Lutheran Bibles. The opposition which the Professor has lately experienced on the part of his Biblical adversaries is very severe; there are before me several prohibitions which have issued from episcopal authorities. Not a few priests and curates, who formerly lent a helping hand to the circulation of the New Testament, have been intimidated thereby; but the Professor remains firm, and though unwearied labours, combined with a load of anxious cares, have weakened his bodily constitution, his mind is as determined as ever to prosecute a work which the providence of God has assigned to him. Entering his house, the first thing which struck us was a number of bales and chests; they all contained either bound or unbound copies of his Testament: it is now published in four sizes, in

large, middle, and small octavo, and in duodecimo. Three apartments are stocked with German, Hebrew, Greek, and Latin Scriptures, ready to be sent in various directions. Fresh opportunities for circulation present themselves; no sooner is one channel stopped than another opens. Applications now pour in from different quarters. In some the people really thirst for the waters of life, but our friend has lately been obliged to restrict himself in his gratuitous distributions; he has insisted in most cases on being paid at least the expense of binding—in some he succeeded, but the far greater number of his friends plainly tell him, "Unless you send us bound copies to give to our people without money and without price, we can no longer serve your cause." The Professor is in a painful dilemma: on one hand he is anxious not to lose opportunities which never may occur again; on the other he clearly sees the necessity of acting with circumspection. I entreated him to use his utmost exertions to procure subscriptions and donations, from his friends among the Catholic clergy and laity. "I have written again and again, (was his answer,) but succeeded not to the extent of my wishes." I represented to our friend the constantly increasing demands made on the Parent Society, not only from the Christian, but also the Mahometan and Heathen world; and put it to his own good sense, whether those on whom scarcely a single ray of divine light had yet shone, might not justly claim a propriety. "I am fully sensible (he replied) of the justice of your remark, but still forget not our Catholic brethren, many of whom are immersed in ignorance and vice." I assured him that our Committee felt as much disposed as ever to do the utmost they could, consistently with their other engagements, nor would they withdraw their assistance, as long as the God of heaven prospered their plans, and the Christian public furnished the needful means. He then showed me his accounts and documental papers, which are inspected by a Committee of three respectable gentlemen; and I feel it due to our excellent friend to state my strong conviction, that every thing is transacted with perfect integrity and order.

Professor Van Ess seeks no earthly emolument, nor is the applause of a vain world his aim; he desires not treasures which the moth and the rust consume; no, the glory of God, and the salvation of souls—these are the pure and heavenly principles which influence his mind, and stimulate his actions. It is a pleasing feature in the character of Van Ess, that you may speak to him with the utmost freedom; even when you differ from him, he listens with calmness, and thanks you for your fraternal observations.

We found two pious divines in his house, who are both members of the university of Tubingen, and excellent Hebrew scholars; with them he has read Deuteronomy, and all the historical books of the Old Testament. He intends to commence the print-

ing of it in two or three months; the first edition is to consist of 10,000 copies. The last grant of 1000*l.* came most opportunely; it cheered this indefatigable labourer in the vineyard of the Lord, and enabled him to pursue his thorny path with fresh alacrity. I am not acquainted with the present financial state of our Society; but, if the funds admit, I would respectfully submit to the consideration of the Committee the propriety of granting additional aid to the Professor at the close of the present or the commencement of the next year; such a man is seldom to be met with. One of our dear friends has quitted the field; another retires; but Leander is still the avowed champion of the Biblical cause: he showed me a list of applications for Testaments; we read it over, and felt pained to refuse many.

To friendly interposition I owe a request from the Reformed Clergyman to preach in his church; I had a large and most attive audience of members of government, professors, clergymen, military men, students, and citizens. I preached from Isaiah lv. 1. In the afternoon the Marburg Bible Society held its general meeting in the Town-hall. The introductory speech, delivered by the President, breathed a truly Christian spirit. The Report was drawn up by the Professor of History: it will be printed, and transmitted to England. Several learned professors, who are well versed in oriental literature, expressed their peculiar satisfaction at the many versions promoted by the British and Foreign Bible Society in the Asiatic languages. I presented copies of the Syriac, Hindostanee, and the Ancient and Modern Greek Testament to the University Library, which present was received with peculiar pleasure. The Marburg Bible Society pays particular attention to Upperhessen, where many wants still show themselves, which induced me to make it a grant of 100 Basle Bibles, and 200 of our London edition of the New Testament. I could not leave Marburg without blessing God, that he is every where raising up men, both among Protestants and Catholics, who regard pure and undefiled religion as the pearl of great price, who revere the Bible as the revealed word of God, considering it their highest privilege to be found instrumental in its dissemination.

From the same.

Eisenach, Sept. 2, 1820.

Near this town lies the celebrated castle called the "Wartburg;" the views from its walls and towers are enchanting; its antiquities are interesting to the historian; but there is one point which endears it more than all this to the friend of the Bible and of the Reformation. Wartburg was the refuge of Luther; there, after his excommunication by the Diet at Worms, he found an asylum, prepared by the wisdom and generosity of the Elector of Saxony, where he was safe from all the violence of his enraged enemies, and

found leisure to complete the translation of the New Testament in German, and to commence the version of the Old: *there* to see the room which had contained "Knight George" (as he was called) for ten months; *there* to behold the very table which he had used; *there* to reflect on the consequences of his sacred labours, on the numberless copies of his German version, which have been circulated these three centuries, was to me something quite novel, and filled my mind with such a variety of thoughts and contemplations, that for a time it was entirely absorbed in them. Blessed be God, that our Bible Societies have followed the footsteps of that truly great man; that they consider the free and bountiful dissemination of the sacred writings, one of the richest boons which can be conferred on mankind; and that they endeavour to send them not in one language only, but in all the diversity of tongues to the very ends of the earth.

From the Same.

Koethen, Sept. 11th, 1820.

Eight years ago I had paid a flying visit to Halle. The few moments which at that period I could devote to a cursory view of the "*Hallish Orphan House*," or more fitly denominated, "The establishment of A. H. Franke," had filled my mind with such astonishment, that I determined at a future visit to bestow more time and attention on this truly admirable institution. I arrived with my companion, Mr. Blumhardt, on Friday the 8th of September, and we agreed to stay over Sunday. We met with the most cordial reception on the part of its two Directors, the Rev. Dr. Knapp and the Chancellor of the University, Dr. Niemeyer. The latter is personally known, as a man of talents, energy, and Christian benevolence, to our revered President, and to most members of the Committee. He has published his Tour to England, and spoken in terms of the highest commendation of the designs and labours of the British and Foreign Bible Society, minutely describing his introduction to the Committee in Earl-street. Dr. Knapp is weak in body, but full in spirit, and distinguished for his profound learning, genuine piety, and unfeigned humility. Both stand deservedly high at the university: their public lectures are frequently attended by more than 200 students. Having the supreme inspection of Franke's establishments, they did us the favour of conducting us over the whole of the buildings. In the front you come to the bookseller's, and the apothecary's shop. Then you enter a large square, on the right of which are the dining rooms, the chapel (which can hold about 1200 young people,) and the Canstein Bible Institution; on the left, the schools for the orphans, for the poor boys and girls who attend from the town, and some rooms for the students and teachers. At the other extremity you see the Pædagogium, where from 80 to 100 young noblemen and gentlemen receive an education preparatory to their

going to the university. Of all the buildings, none interested me more than the Canstein Bible Institution. In connexion with Franke's, it has been established by a truly pious and benevolent nobleman, Baron von Canstein. From May 1812, till the end of 1815, upwards of two millions of entire Bibles, and nearly one million of New Testaments, have issued from its press in five different languages, chiefly in the German; and in the last two years the demands have been so great, that a supply of two hundred thousand copies could not satisfy them. With emotions of peculiar satisfaction and grateful joy we entered the building consecrated to this benevolent work, and saw twelve presses in full operation. Our kind conductors then led us to another apartment, in which the two Stanhope presses, lately arrived from London, were placed. "These," said Dr. Naudie, "were a present from your Society, which will remain a lasting testimony of your generosity." "And here," added one of the foremen, "are some specimens of printing from stereotype plates, for a German octavo Bible, which was transmitted to us at the expense of of your society." On Saturday we went to the dining-room, and saw 350 orphans and other young people dining. Their provisions are very plain, but wholesome; the utmost order and decorum prevail: a young man reads during the dinner. The singing after it is beautiful. I felt constrained to bless and to adore God when I represented to my mind that all this, and so much more which I cannot describe, was the work of one great and good man: he honoured God by his faith, and God honoured him. A Catholic clergyman, when visiting the establishment, exclaimed—"Behold what confidence in the living God has accomplished!" The present King of Prussia, when first conducted to a spot from which he could survey the building, stept backward, and was heard to say, "This far exceeds my expectation." He has been and still is a great benefactor to the establishment, and has expressed a particular interest in the prosperity of the Canstein Bible Institution. At five on Saturday evening I met the Committee of the Halle Bible Society. Dr. Knapp was in the chair.

From the reports of this society, it appears that they have distributed upwards of a thousand Bibles and Testaments in Halle and its immediate vicinity. Having hitherto confined their operations to this limited sphere, I encouraged the Committee to enlarge it, and to take in the whole circle of Halle and the county of Mansfield. In reply it was observed, that they had already made a fruitless attempt, but they would make another, and the superintendents of the clergy present declared, that at the approaching synod they would recommend the concerns of the society in the most earnest manner to the attention and active cooperation of the clergy.

Yesterday I enjoyed the privilege of preaching in the very pul-

pit from which the immortal Franke had so often proclaimed the glad tidings of salvation through a crucified Redeemer: I chose 1 Cor. xiii. 13. for my text. Several of the professors, clergymen, and students, afterwards came, expressing their determination to do all for the Bible society they could. One of the pious students has devoted himself to the missionary work, and will shortly proceed to London, where he has obtained a promise from the Society for promoting Christian Knowledge to be employed in their East India missions.

AUSTRALASIA.

EXTRACT OF A LETTER FROM NEW SOUTH WALES.

It is truly pleasing to receive from all parts of the world, *concurrent* testimonies that a spirit of inquiry is beginning to manifest itself amongst the Jewish people on the most important of all subjects. The following letter is from a quarter from which such tidings would not be expected.

Sydney, Feb. 26, 1820.

Rev. Sir—A number of Jews now reside in this town; about 30 of whom have lately agreed to meet together once or twice each week to have their own prayers and the Scriptures read to them. Their only acknowledged Levite, Joseph Marcus, whom I have known for some years, is an intelligent, peaceable, and well disposed man. He has devoted much time to the study of the Scriptures in Hebrew and in English, and is favourable to the Christian doctrines. I think half a dozen copies of the New Testament in Hebrew, and two or three Old Testaments, (i. e. the Hebrew Bible,) might be of service to some of them. I leave it entirely to the discretion of your Committee, what besides may be thought suitable to be handed to this people. Who can tell if God will be gracious to them in this land of their *captivity and bondage* for sin. Deut. iv. 31.

I have had much candid, pious, and edifying conversation with Marcus. He now voluntarily, as his bodily infirmities permit him, attends our church, and expresses his approbation of our mode of worship. He says all his former prejudices are quite removed. He has frequently asked me to read to him, and pray with him, that he might have the faith of Abraham, to the salvation of his immortal soul. The books of the prophets have been our meditation for several months.

All the Jews are most respectful in their conduct towards me, and I feel it my duty to serve them, in the fear and cause of God, as "Beloved for the fathers' sakes." Gratitude, indeed, constrains; for we know that "Salvation is of the Jews."

I beg to congratulate the society on its continued support and increasing influence; hoping that it will go on and prosper, till "all Israel shall be saved." I am, yours, &c.

WILLIAM COWPER.

Assistant Chaplain, New South Wales.

UNITED STATES.

THIRD AND FOURTH MISSIONARY STATIONS.

We have the pleasure to announce to the public, that the UNITED FOREIGN MISSIONARY SOCIETY, while employed in preparing to send out a second mission family to the pagans in our western borders, have added a third and fourth to their number of missionary stations.

Some months ago a proposition was made to the Board, on the part of the New-York Missionary Society, (the oldest Missionary Society in the United States,) to convey to us their property, and their missionary stations at the Indian villages of Tuscarora and Seneca, on the Western frontier of this State. The proposition was accepted by the Board at the meeting in November; and the Rev. Mr. KNOX, Mr. LEWIS, Domestic Secretary, and Mr. WILSON, Treasurer, were appointed a Committee, with full powers to arrange all matters that might require the attention of the Board, and particularly to appoint Commissioners to proceed to the two stations, in conjunction with Commissioners from the New-York Missionary Society, for the purpose of adjusting the transfer with the Tuscarora and Seneca tribes, and of procuring the information necessary to enable the Managers to conduct the mission with efficiency and discretion.

Two Commissioners, the Rev. Mr. ROWAN, President of the New-York Missionary Society, and the Rev. Mr. STRONG, Recording Secretary of the United Foreign Missionary Society, were appointed. Furnished with a certificate of their appointment, and a letter of instructions, they commenced their journey on the 24th of November. On their return, they presented to the Committee, and through them to the Board, a detailed and interesting report of their proceedings. This report has since been approved, and the union or transfer ratified by both societies; and we are happy to add, that the New-York Missionary Society has instructed its Board of Directors so to alter its constitution as to render it auxiliary to the United Foreign Missionary Society.

With these explanatory remarks, we now introduce to our readers the letter of instructions given to the Commissioners, accompanied with their report.

Letter of Instructions.

By virtue of the authority vested in us by the Board of Managers of the United Foreign Missionary Society, we, the undersigned, do hereby appoint the Rev. Stephen N. Rowan, and the Rev. P. N. Strong, as Commissioners to visit the Tuscarora and Seneca Nations of Indians, in behalf of the United Foreign Missionary Society, for the purpose mentioned in the following Instructions:

First,—It is expected, that, on your arrival at the Tuscarora village, you will ascertain whether the resident missionary, and the Indians, are willing to be placed, so far as relates to missionary purposes under the care of this society;—whether it be expedient that the missionary be removed from the farm to the centre of the Indian village;—whether an additional male or female teacher, or teachers, are required;—what is the state of the farm as to buildings, fences, soil, cultivation, &c. and whether, under the management of one or more farmers, it is capable of affording provisions sufficient for the missionary establishment in that place;—and, generally, what measures it will be expedient for the Board of Managers to pursue, in relation to the mission among the Tuscarora Indians.

Secondly.—On your arrival among the Seneca nation, you will ascertain whether the present teacher and chatechist, and the Indians are willing to be placed, so far as relates to missionary purposes, under the care of this society;—whether the Indians are willing and prepared to receive preachers of the gospel;—whether it would be practicable and expedient for the Board to form among the Senecas a full missionary establishment agreeably to the *General Principles*, a copy of which will be attached to this document;—what will be the best spot for the location of such an establishment, and whether the Indians are willing to appropriate a sufficient portion of land for the use of a mission family;—what is the state of the buildings now belonging to the New-York Missionary Society; and, if they are not in the best place for the mission, whether, they could probably be disposed of to advantage.

Thirdly.—If facts and circumstances will justify it, you will enter into a covenant with the Chiefs of each of the two nations; remembering, however, not to bind the Board of Managers beyond their ability to perform, nor to pledge them as to the number of missionaries, teachers, mechanics, and farmers to be sent out. The Board will doubtless do every thing in their power for the best interest of the mission, but the details must be left to their discretion.

Fourthly.—All your information, as to various points of inquiry, will be reduced to writing at the time you receive it. The number of Indians in each nation, and the number and character of the professors of religion among the Tuscaroras, will form, in addition to others already mentioned, distinct topics of inquiry.

Fifthly.—You will take the best measures for obtaining donations, and organizing Auxiliary Societies through the whole extent of your route.

(Signed) John Knox, Chairman of the Com.
Z. Lewis, Sec'y. for Domestic Cor.
Wm. Wilson, Treasurer.

SOCIETY FOR THE PREVENTION OF PAUPERISM IN THE CITY OF NEW-YORK.

Fourth Annual Report.

The wisdom, zeal, and perseverance, with which the Managers of this institution have discharged those arduous labours which their plans of reform impose, have at last drawn from an unwilling public the meed of praise justly due. They seek only the public weal. Their aim is to strike at the root of evil, and eradicate the very seed. Their aim is to *prevent pauperism*, and not nourish its growth by encouraging indolence and improvidence. "Their cause is the cause of religion, virtue, industry, self-respect, and the cause of posterity."

We shall now present a few extracts from the Report, and invite an attentive perusal.

"To investigate, correct, and prevent moral evils in this metropolis, this institution was established. It therefore becomes a duty to speak with freedom; and the Managers now proceed to call the attention of the society, to those sources of pauperism, which attracted notice during the last year. They may be classed under the following heads, viz:

"*Intemperance, Ignorance, Criminal Prosecutions, Condition of Prisons, Gambling Houses, Pardons, Lotteries, Want of Cleanliness, Emigration, Idleness and Want of Employment.*

"I. *Intemperance.*—During the last year, the evils of intemperance have not diminished. Judging from the relative number of licenses granted in each of the three last years, there has been a great increase in the consumption of ardent spirits within the year just ended. By the most accurate computation, there are 1680 licences for retailing ardent spirits, in actual force, in the city of New-York; making an average of one tippling-house to every fourteen houses in this metropolis. And by adopting the mode of calculation used by the Managers for the year 1819, to ascertain the sum annually expended in New-York, in the consumption of spirituous liquors, we arrive at the frightful result, that, in 1820, the sum of $1,893,011 was squandered in the use of this single article! And this, too, principally among that portion of our population who are destitute of any permanent means of support, depending upon manual labour for their daily bread.

"Although from this statement, the desolating tide of intemperance seems to have been expanding during the past year, in spite of the efforts of this institution, seconded as they have been by some of our constituted authorities, to resist its progress; yet the Managers are happy to state, that they have ascertained some facts on this subject, interesting to the public; and most clearly showing that, in this metropolis, the connexion between the evil under consideration, and the commission of a great portion of the minor offences which occupy our civil and criminal courts, is so

close and intimate, that in proportion as the use of ardent spirits extends, crimes multiply, and vice versa. The records of the Court of Sessions show, that, as the number of licenses has been augmented, assaults and batteries have multiplied; and when the former has been diminished, the latter have decreased. The whole number of complaints for assaults and batteries, during the last year, was 1061. During the first six months of that year, the number was 409; in the last six months 652. Here it is to be observed, that about 180 new licenses were granted in the early part of those last six months, in the absence of the mayor.

"The relation of cause and effect is here so apparent, that there can be no mistake. The Managers, therefore, declare it as their belief, that the multiplication of licenses promotes intemperate drinking among the poorer classes, and that the growing use of ardent spirits, swells the catalogue of criminal offences. And by recurring to the official statement of complaints and indictments which have been presented to the Court of Sessions, since the first of January 1820, it appears that shortly after the granting of the 180 additional licenses, there was a great accumulation of offences within the cognizance of that court. On the whole, therefore, the Managers have no hesitation in saying, that, by reducing the number of licenses, most of the dangerous and shameful effects of intemperance would gradually subside; thousands of property would be saved to individuals and to the state; the character of the city would be elevated; our criminal courts find less to do; our jails, bridewell, penitentiary and state prisons, be less burdened; our poor houses would become less numerous; all our various infirmaries would not long remain the abodes of so much want, suffering, despair, and madness. In short, human nature would not so frequently appear in that most deplorable and terrific attitude, 'without hope, and without God in the world.'

"It is important to notice in this place, another interesting fact, which has fallen under the observation of the Managers, and one that may serve to correct a very erroneous, though a very common opinion. It has long been imagined that the labouring classes could not sustain themselves under the weight of their daily employments, and especially in founderies and large manufacturing establishments, where they are much exposed to heat, and breathe a confined atmosphere, without the regular use of ardent spirits. The results of an important experiment made during the last season, by Mr. James P. Allaire, and by him communicated to the Board, establish the fallacy of this opinion.

"Mr. Allaire is the proprietor of a large foundry at Corlaer's Hook. During the last season he employed upwards of 60 workmen, more than 30 of whom were men of families. In the course of the summer, he was informed that many of them were in debt; and on investigating their concerns, with surprise he ascertained

the fact, that every one who was in the habit of using ardent spirits, was involved to an extent beyond his ability to pay; and, with a satisfaction equal to his former surprise, he learned the additional fact, that those who made no use of spirits, were in easy circumstances, and their children well provided for at school. Nor did a difference of wages, from seventy-five cents to ten shillings per day, make any perceptible change in the situation of the former class of workmen.

"With this picture before him, Mr. Allaire was at once induced to prohibit the use of ardent spirits altogether, in his shops, during working hours. But one person left his employ in consequence of this restriction; and this man had borrowed of Mr. Allaire, while in his service, upwards of $300 to pay grocery-bills. In conclusion of his letter, Mr. Allaire observes: 'I have great reason to be pleased with the happy effects of this regulation. I find my interest better served; and that those who, from excessive drinking, had become of but little worth to me, and in many instances, of less to their families, have now become able and steady; earn more money; and their families as well as themselves, have expressed, in a language not to be misunderstood, the many comforts and the domestic happiness, which they enjoy in consequence.'

"This single experiment speaks volumes; and the Managers take this occasion to congratulate the community, on the bold and successful stand taken by this gentleman, to abolish altogether, the use of ardent spirits from large manufactories. It is by prompt measures, persevered in, that evil habits are corrected, and not by tampering and partial restrictions.

"In many counties of this state, and in Pennsylvania, strong inducements have been held out for abolishing the use of ardent spirits. The agricultural societies have offered premiums to the farmers who would secure the greatest crops of grain and hay, without the use of spirituous liquors: and in many instances, not a drop of ardent spirits has been used by the husbandmen, on very extensive farms, during the whole summer months. This fact may also serve to correct the general erroneous impression before stated on this subject. This great evil and its remedies were fully considered in the last Annual Report, to which the Managers refer the public.*

"It is with feelings of regret, that the Managers are constrained to inform the society, that their application to the legislature during its last winter session, for the enactment of a law calculated to diminish the evils of intemperance, did not succeed. Under the deep conviction that legislative aid is necessary to suppress these evils, the Managers intend to renew their petition

* See Correspondence between Mr. Colden and Mr. Haines, published in the Appendix to the last Annual Report.

the present session.* It is utterly impossible to encounter the extensive and destructive use of ardent spirits, without the co-operation of the public guardians. Let us speak, then, until we shall be heard—let us act, until triumph crown our efforts!"

"II. *Ignorance.*—The Managers are gratified in being able to say, that much has been done, during the past year, in the city of New-York, to enlighten the minds, and to fix the habits of youth, in the lower walks of life. Every ornament of our metropolis; every embellishment that proceeds from the combination of taste, art, and munificence, inspires feelings less grateful and satisfactory, than that grand spectacle which is displayed in the united exertions of every Christian denomination, and of different classes of individuals, to spread the glorious lights of knowledge among the poor and destitute—stripping vice of her blandishments—and raising the mind to the contemplation of the great truths of Christianity.

"The Managers are not enabled to state the exact number of children, who have received public and private instruction in this city, during the past year. The number taught in the schools aided by the state fund, may be reckoned at five thousand.

"The following is the result of an official return, up to November, 1820.—In the New-York Free School, the number of scholars was 2145; in the Female Association, 664; in the African School, 490; St. Patrick's Cathedral, 358; St. Peter's Church, 356: the Methodist Episcopal Church, 305; the Economical School, 125; the Episcopal Church School, 124; the Orphan Asylum, 129; in the Reformed Dutch Church, 124; in the Scotch Presbyterian Church, 28; in the Roman Catholic Benevolent Society, 28; in the German Lutheran Church, 24; St. Michael's Church, 13; First Presbyterian Church, 9; in Sherath Israel, 7. The amount expended during the past year, in the education of the above pupils, is $14,759 41.†—The present number of pupils in the Institution for the Instruction of the Deaf and Dumb, is 52: and in the Clarkson Association School, for the benefit of adult coloured females, is 55. In the private schools of three teachers, who belong to the Society of Teachers, the average number of attendants may be stated at 1500. It is much to be lamented, that the managers are not able to present to the public a full statement of all the children who are placed under private tuition. The list here furnished includes about six thousand six hundred.

"The managers would congratulate the public on the success which has attended the Sunday Schools in this city. Those in connexion with the New-York Sunday School Union Society, the

* Since this Report was printed, this subject has again been brought before the Common Council, but they refused to unite with the Board in an application to the legislature for the passage of a restrictive law.

† The probable amount expended in the use of ardent spirits, $1,893,011.

Female Union Society, and the Episcopal Union Society, amounting in the whole to the number of eighty, are attended by about 6500 pupils. About 1000 superintendents and teachers are engaged in conducting these seminaries. Since their first establishment in 1816, many thousands of children have been under their supervision, received the benefits which they confer, who are not now attached to them. In the school united to St. George's Church, there are 500 scholars. Since its foundation, 500 different teachers have been engaged, and" about 5000 "children have been instructed.

"During the last year, the Apprentice's Library has been founded in this city. It contains upwards of 5000 volumes, and is rapidly increasing. Eight hundred different apprentices have already opened accounts with the librarian, and the list of subscribers is augmented weekly.* The blessings that will flow from this laudable association; the tendency it will have to enlarge and exalt the mind; the ambition which it will inspire, and the future respectability which it will impart, require no illustration.

"Great and salutary changes have been effected, since our last Annual Report, in the foundation of churches, and in the communication of religious instruction, in the most obscure and profligate parts of this metropolis. The church for seamen, opened in Roosevelt-street, has been well attended. The new church at Corlaer's-Hook has produced visible changes in its vicinity. In the new church in Market-street, and in the Mission House in Bancker-street, strong proofs have been exhibited of the mild and cheering tendency of the gospel of peace.† The extent to which Bibles have been distributed, is calculated to inspire feelings equally grateful and animating, although it is the opinion of the Managers, that much more might and should have been done, in this sphere of exertion.

* The number of accounts now opened is upwards of 1000.

† "The new church at Corlaer's-Hook" is the *Seventh Presbyterian Church*, under the pastoral care of the Rev. Mr. Baldwin. To these may be added two Episcopal Churches recently organised; one at Corlaer's-Hook, and the other at Greenwich Village, under the care of the Rev. Messrs. Aydelott and Upfold. The Spring-street Church, also, has lately settled the Rev. Mr. Cox, from whose faithful labours much good may be expected to be done.

The whole number of places of public religious worship in the city and county of New-York, is 71—as follows, viz: Episcopal, 15; Dutch Reformed, 9; Associate Reformed, 5; Presbyterian, 8, (and 2 not yet united to the Presbytery of New-York;) Methodist, 9; Baptist, 7; Friends, (or Quakers) 3; Independents, 3; Congregational, (or Unitarian) 1; Unitas Fratrem, (or Moravian) 1; German Lutheran, 1; Universalist, 1; Roman Catholic, 2; Mariner's, 1; Mission House, 1; New Jerusalem, 1; Jews Synagogue, 1. To these it may be added, that the State Prison, Penitentiary, Almshouse, Bridewell, and Debtor's Prison, are all furnished with chapels, in which the gospel is regularly and faithfully preached.

Of these places of public worship, it is believed that five only are vacant. There are 62 ministers who have independent or associate charges—and between 8 and 12 residing in the city without parochial charges, most of whom are engaged as Profs sors in Columbia College, or as teachers. This number does not include the Methodist preachers. EDITC

"But in presenting this picture, enlivened as it is by the glowing features of zeal, benevolence and perseverance, a deep expression of regret cannot be suppressed, that there is still a vast mass of ignorant population in this city. The theatre of action is still wide, and the incitements to new and increasing efforts, are perpetually before our eyes. No expedients should be neglected to raise fresh and more powerful combinations, to carry forward the grand work of reform, that grows out of moral and religious instruction, and to spread knowledge throughout all the ranks of society. Here is the watch-tower of our strength—here is a wall of defence that never fails, unless its sentinels slumber on their posts."

(*To be concluded.*)

NEW-YORK SUNDAY SCHOOL UNION SOCIETY.

The Twentieth Quarterly Meeting was held in the Methodist Church in John-street, on Thursday evening the 28th of January. At 7 o'clock, Col. VARICK, President of the society, took the chair. Prayer was offered by the Rev. Mr. Spicer, and in pursuance of a rule of the society, the Constitution was read by the President. The number of schools under the care of this society is *thirty-eight*, but owing to the severity of the weather, many of the superintendents and teachers were prevented from attending, and only 19 reports were presented and read.

Since the last quarterly meeting there has been considerable increase in the number of pupils, and the schools generally are in a prosperous condition. The number of passages of Scripture brought forward by the scholars, to prove the questions propounded to them by the Visiting Committee, have been almost innumerable, and exceedingly appropriate. This part of the exercises cannot be too highly commended, nor too much attended to. We consider it much more useful than committing to memory long lessons of Scripture, which the time of the teacher will barely allow him to hear recited, and the pupil will be dismissed without any catechetical instruction. Unless the pupil be questioned, and examined closely on what he commits, he may, indeed, repeat whole chapters without the book, and gain the premiums for such exercises, and attain to a high place in the school, but the other powers of his mind will not be exercised, and therefore not improved; and in a short time he will be unable to recollect scarcely a single passage which before he repeated so fluently. We conceive a great injury may thus be done to the pupil, while the memory only is called into action, and the other faculties of the mind remain dormant.

We would by no means dissuade from the practice in our schools of committing the Holy Scriptures to memory; our only object is to guard it within proper limits, that it may "be done to edifying."

After the reading of the reports, Divie Bethune, and James

Eastburn, Esqrs. addressed the meeting. We have not room to notice the excellent and appropriate observations made by these gentlemen, and must conclude this article with a few short extracts from some of the reports.

School No. XXII. *Attached to the Mission Church in Bancker-street.*—While some of our number appear to profit but little from the instructions they receive, we are pleased to observe in others a visible improvement, both in behaviour and in attention to their studies. The Testament class is divided into two sections, and consists of 17 boys. During the quarter this class has committed to memory 6047 verses of Scripture.

A small library has been collected for the benefit of this and the female school attached to the same church; the effects of which we trust will prove beneficial.

On a review of the past, we feel that we have not laboured entirely in vain. It is our duty to sow the seed, but we must look to the Lord of the harvest for the former and the latter rain: He alone can give complete success to our efforts.

We acknowledge our obligations to those gentlemen of the Visiting Committee on whom the duty of visiting this school the past quarter has devolved.* We think their influence is sensibly felt both by teachers and scholars; and if our united efforts are accompanied with a feeling sense of our dependence on God, and with a spirit of earnest prayer for the out-pouring of His Spirit on our schools, we may confidently hope that many of these children will have abundant reason to bless God that they have enjoyed the privilege of attending a sabbath school.

School No. XXIII.—*Baptist Church in Vandam-street.*—We lament to record the following extract from our school journal:—"*December* 18.—The usual exercises of the school were remitted this afternoon, and the time occupied in prayer and an address from the superintendent, in consequence of the sudden death of a learner, in each school.† We trust that this dispensation of a wise Providence will work together for our good; making us, one and all, more diligent in the performance of our whole duty."

The youth who, as stated in our last report, was the *first fruits* of the labours in this department of the Sunday school, has since joined us as a teacher, and gives the most satisfactory and pleasing proofs of a change of heart.

Our school is conducted by two superintendents, a secretary, and 14 teachers, all regular in their attendance. The average of attendance is 136 for the last quarter, and we have had at times, during that period, 158 present. There are about four or five on the sick list, including two lads under the care of the Eye Infirmary.

* Expressions similar to this we are happy to find in almost every report.

† Referring to both the male and female schools.

NEW-YORK RELIGIOUS TRACT SOCIETY.

The ninth anniversary of this society was celebrated on Wednesday evening, the 21st ult. in the Cedar-street Church. The meeting was opened with prayer by the Rev. John Knox, President of the society. After the Annual Report was read, the Rev. W. Patten delivered an address, and the exercises were concluded with prayer by the Rev. Dr. Romeyn.

MISSION TO THE OSAGES OF THE MISSOURI.

The religious exercises preparatory to the departure of this mission, consisting of about 30 persons, will take place on *Monday evening* next, at 7 o'clock, in the church in Murray-streeet, and on *Tuesday evening* in the Middle Dutch Church in Nassau-street.

It is expected the mission will leave this city on Wednesday or Thursday, and commence their journey of about 3000 miles, to proclaim the gospel of peace, and carry the arts of civilized life to the Heathen of our western wilderness.

May the Lord succeed this noble enterprise, and bestow his choicest blessing on those who have engaged in the mission, and left all to follow Christ.

GENERAL PRAYER MEETING.

Christians of all denominations are informed that a general prayer meeting will be held in the *Mariners' Church*, on Tuesday next, at half past 3 o'clock in the afternoon, to offer united prayer and intercede at the Throne of Grace for an out-pouring of the Holy Spirit on this city. Ministers of the gospel particularly, and Christians generally, are invited to attend.

THE REV. WILLIAM WARD

Is expected to return from Washington in the course of a few days, and leave this city on the 10th of next month for England, from whence he will proceed to India, to resume his labours at the Serampore Mission.

HYMN FOR SEAMEN, BY CHARLES WESLEY.

Hope a sure Anchor.—Heb. vi. 19.

Let the wind blow and billows roll,
Hope is the anchor of the soul:
But can I by so slight a tie,
And unseen hope, on God rely?

Steadfast and sure it cannot fail,
It enters deep within the veil,
It fastens on a land unknown,
And moors me to my Father's throne!

TO READERS AND CORRESPONDENTS.

"An Excursion," "Z." and several other communications have been received.

THE CHRISTIAN HERALD.

VOL. VII.] *Saturday, March* 17, 1821. [No. XXII.

Miscellany.

For the Christian Herald.

AN EXCURSION.

I WAS always fond of travelling. This is owing in part to early impressions. Some years ago there was a book called The Pilgrim's Progress, very much in vogue; and when at school we used to make up little groups of children to go out under the hedges and read it. We had holiday always one afternoon in each week, and this was spent in the same way, whilst the other boys were in the habit of going to the woods adjoining the village to collect the spoils which they furnished. Alas! our little company is now broken up very considerably; but I have the pleasure to tell my readers, that all of them who are yet alive, seem to be making their way to the city "whose gates are beautifully set in pearls."

The seclusion of a college did not take away this propensity to travel. It delighted me to ramble beyond its enclosures and lose myself in reflecting on the world at large. Frequently the twilight has found me at least a couple of miles from the college edifice, and on my return, the lamps were all lighted for study. Fronting the college was the great post road, over which numerous carriages used to pass, at a particular season, going to different watering places, and filled with fine gentlemen and ladies. Often did I linger on the verdant lawn, even after the bell had rung for study, until they passed quite away.

One would suppose from this narrative, that my mind would have turned very much on foreign travel; being now on classic ground, we heard of nothing from week to week, but Greece and Rome; and though the harp of Homer lay unstrung on his grave, its melody was still heard in the groves and meadows. We were also accustomed to converse considerably with the bards of England. The objects of nature, which her poets had wrought up into such beautiful imagery, became quite familiar, so that a pilgrim of foreign lands once told me, that I described some nooks on the Avon, with as much accuracy as if I had been on the spot.

All this was very enchanting; but some things inclined me to keep nearer home. The assemblage of students was considerable; brought together from many parts of the country. Eac

had his little prejudices, and strove to set forth the peculiar excellencies of the place whence he came. One dwelt on the elegant hospitality of his neighbourhood; another on its accomplished scenery; a third on the eloquence of the great men, who flourished near his father's abode.

The first curiosity that ever drew my attention, was the junction of the Shenandoah and Potomac rivers. I reached it on a fine morning in August, and stood for an hour or two surveying this unrivalled display of Divine power. With the sublime at my feet, and the beautiful thrown off at a distance, I fell into a reverie. Oh, how many sojourners have been here from time to time, who have left the initials of their names engraven on these rocks. Where are they now? Have they carried hence a vivid remembrance of Almighty Power? Did they here borrow motives to the supreme love of that Being whose mercies so sweetly distil on the universe? With a multitude of such curious thoughts did I leave this scene of wonders.

Mounting my horse, to whom I gave the name of Pilgrim, I rode on very briskly for half a dozen miles, without meeting any one. At last I spied a cabin, not far from the road, and an old man of colour at the door. He looked as though he could not be long in this world. I asked his age, and whether he were preparing for another world. He gave me to understand that he should soon be taken away from the land of the living—but he trusted in a Saviour's blood. Dropping my bridle on my horse's neck, I alighted, and spent an hour with him under the shade of a venerable oak.

Looking back, at this distance of time, on the conference I held with this disciple of Christ, my heart glows with gratitude for such a signal mercy. "Did not our heart burn within us, whilst he talked with us by the way, and whilst he opened to us the Scriptures."

It behooves me here to relate an incident. The old man brought out of his cabin a tract, which had been given by a lady passing on to the Springs. "She threw it out of the carriage," said he. Was not this a reproof to such as distribute tracts to those only who can read? for the old man knew all about it. The way in which this happened was, that every now and then he begged a passing traveller to read a section. Who can tell but that it benefited more people than the poor African.

My readers will now readily believe that I was for hurrying on to the Springs, in hopes of there meeting with some kindred spirits, among the multitudes who frequent such places. Being in low health, I had little disposition to mix with the gay, who could neither rebuke my disorder nor refresh my spirits. Having reached the Springs, I must give some little account of a preacher who attended there that year. He was plain in his dress, and simple in his manners: there seemed to be a reverend

air in his mien and person, not the result of artifice or any particular costume. He preached for us twice on the same sabbath; and who could fail to be pleased at the apparent readiness with which he consented to officiate? Herein he differed from some of our celebrated orators and young pulpit gentry.

The spot in which this holy man officiated was delightfully rural. He stood but a few steps from the spring at the foot of the mountain, whilst his audience were ranged round in the form of a semi-circle. His text was well suited to time and place—"Jesus answered and said unto her, if thou knewest the gift of God, and who it was that said unto thee, give me to drink, thou wouldst have asked of him, and he would have given thee living water." Having spoken elsewhere of the eloquence of this great man, I shall forbear saying any thing more at present.

It may not be amiss to mention, that some did not like this preaching in the open air; they said it ought to have been in the church, about three miles distant. But unhappily for their positions, our Saviour had preached by the brink of Jacob's well. "Did Abraham never plant a grove in which to worship?" said I to one of these objectors. "Did our Saviour never preach on a mountain, and send down instruction thence, pure as its perennial rills? Indeed our modern places of worship are calculated very much to limit our views of the Divine immensity." To another of the objectors I read the 412th number of the Spectator, and dilated on the following noble sentences: "A spacious horizon is an image of liberty where the eye has room to range abroad; to expatiate at large on the immensity of its views; and to lose itself amidst the variety of objects that offer themselves to its observation. Such wide and undetermined prospects are as pleasing to the fancy, as the speculations of eternity or infinitude are to the understanding. But if there be a beauty or uncommonness joined with this grandeur, as in the troubled ocean, a heaven adorned with stars, or a spacious landscape cut out into rivers, woods, rocks, or meadows, the pleasure still grows upon us, as it arises from more than a single principle."

A few days brought me to a different part of the world, for I determined to try the air of the mountains. Riding one evening, at a great distance from any house of entertainment, I found myself likely to be benighted. But our mercies often take us in the way of surprise. Issuing from a deep forest, the country suddenly cleared to the right, and on the hill stood one of the prettiest country seats I have ever seen. No place could have been more inviting to a traveller; for all the images of tranquillity seemed to have gathered themselves around this lonely dwelling in the woods. The deep shade of the forest which hung on the right, the garden thronged with fruit trees, the lawn crowned with herbage, the woodbines climbing to the windows—in short wha

ever could charm the eye. I still nurture the remembrance of that retreat, for there my Saviour dwells.

I was a little alarmed upon alighting, that I had to hang my bridle upon some horns, fastened curiously into a tree, which were evidently the trophies of the chase. But I learned afterwards, that the present proprietor was not fond of the horn; he was rather attached to the pursuits of literature. I had scarcely reached the house before a servant led away my horse; an action signifying that many a stranger had there found a resting-place.

The gentleman received me most courteously, and entertained me in the most polite manner. About sun-set, a carriage drove to the door, from which alighted the lady of the house. It struck me that she had been on some visits of benevolence; because when her articles were brought from the carriage I saw a few Bibles, which led me to conjecture that the time had failed her to complete the usual afternoon tour among the cottagers. There were some other things that led me to reverence this lady: her benevolence was not confined to the woods in which her dwelling was embosomed; she conversed much, on a large scale, even about Africa, India, the South Sea Islands, and the late mission to Jerusalem; her domestic arrangements pleased me; at prayers the servants were not forgotten, but they appeared as soon as the bell was lightly touched.

The next morning was charming beyond description. I was awakened by the music of the birds, that were stationed in little troops around my windows, whilst a female voice at a distance mingled itself sweetly with the loud sounding chorus of nature.

It would have been pleasant for me to have remained here until after the equinoctial storm; particularly as some persons of like spirit were soon expected there from a seat about ten miles distant; but a man in ill health often makes precipitate determinations.

Being on my way to R. and having a desert tract of country to pass over, I shall here abruptly close this little pilgrimage. I wished, indeed, to tell the people of New-York of the many Bibles that are wanted in this region, but shall defer it until another time.

To conclude. We were much delighted in this journey to see so many people apparently happy. When the evils which are now reigning among us are banished, what a delightful country will this be. Here you may behold nature attired in her virgin robes. The lofty mountain, the foaming cataract, the capacious river, and the boundless forest, all conspire to lift the soul to that Lofty One who inhabiteth eternity. The hand of natural and moral cultivation is passing rapidly along this vast wilderness, and the angel having the everlasting gospel to preach, is shedding a stream of glory on its deserts. The song of the poet is heard amidst its fields; its valleys ring with the thanksgivings

of the peasant; its villages are lifting their spires to heaven, and our cities are becoming the abodes of piety. In the language of Montgomery—

There is a land, of every land the pride,
Belov'd of Heav'n o'er all the world beside;
Where brighter suns dispense severer light,
And milder noons emparadise the night. B.

ON ATTENDING THEATRES.

For the Christian Herald.

Mr. Editor,

I have lately had the pleasure of reading the works of the famous bishop Massillon, with which many of your readers are no doubt acquainted. Having received peculiar satisfaction, and much improvement, from his sermon "On the small number of the Saved," the second of Mr. Dickson's collection, where I found many things particularly applicable to many professors of Christianity at the present day, I have presumed to transcribe and send you one section—"On attending Theatres," of which the general principle admits a very extensive application in a Christian's conversation in the world; hoping, that if you think it will answer the object of your paper—convince one wandering, or confirm one wavering disciple, you will give it a place, and oblige your friend, Z.

"In the second place, you have renounced the flesh at your baptism; that is to say, you are engaged not to live according to the sensual appetites; to regard even indolence and effeminacy as crimes; not to flatter the corrupt desires of the heart; but to chastise, crush and crucify it. This is not an acquired perfection; it is a vow; it is the first of all duties; the character of a true Christian, and inseparable from faith. In a word, you have anathematized Satan and all his works. And what are his works? That which composes almost the thread and end of your life; pomp, pleasure, luxury, and dissipation. Lying, of which he is the father; pride, of which he is the model; jealousy and contention, of which he is the artizan. But I ask you, where are those who have not withdrawn the anathema they had pronounced against Satan? Now, consequently, (to mention it as we go along,) behold many of the questions answered.

"You continually demand of us, if theatres, and other public places of amusement, be innocent recreations for Christians? In return, I have only one question to ask you: Are they the works of Satan or Jesus Christ? for there can be no medium in religion. I mean not to say, but what many recreations and amusements may be termed indifferent. But the most indifferent pleasure which religion allows, and which the weakness of our natu

renders even necessary, belong, in one sense, to Jesus Christ, by the facility with which they ought to enable us to apply ourselves to more holy and serious duties. Every thing we do, every thing we rejoice or weep at, ought to be of such a nature as to have a connexion with Jesus Christ, and to be done for his glory. Now, upon this principle, the most incontestible, and most universally allowed in Christian morality, you have only to decide, whether you can connect the glory of Jesus Christ with the pleasures of a theatre. Can our Saviour have any part in such a species of recreation? And before you enter them, can you, with confidence, declare to Him, that in so doing you propose His glory, and to enjoy the satisfaction of pleasing Him? What! The theatres, as they are at present, still more criminal by the public licentiousness of those unfortunate creatures who mount them, than the impure and passionate scenes they represent: the theatres the works of Jesus Christ? Jesus Christ would animate a mouth from whence are to proceed sounds lascivious, and intended to corrupt the heart? But these blasphemies strike me with horror. Jesus Christ would preside in assemblies of sin, where every thing we hear weakens his doctrines; where the poison enters in the soul by all the senses; where every art is used to inspire, awaken, and justify the passions he condemns? 'Now,' says Tertullian, 'if they are not the works of Jesus Christ, they must be the works of Satan.' Every Christian, therefore, ought to abstain from them. When he partakes of them, he violates the vows of baptism. However innocent he may imagine himself to be, in bringing from these places an untainted heart, it is sullied by being there; since by his presence alone, he has participated in the works of the devil, which he had renounced at Baptism, and violated the most sacred promises he had made to Jesus Christ and to his church. These, my brethren, as I have told you, are not merely advices and pious arts; they are the most essential of our obligations."

ANECDOTES.

To the Editor of the Christian Herald.

Dear Sir—If you should think the following anecdotes sufficiently interesting, to merit a place in your valuable paper, they are at your service. They have been translated from the German periodical accounts published in Germany by the Moravian Brethren, and may be relied upon as being authentic.

Preservation of life in the most imminent danger.

On the 24th of June, 1719, a dreadful conflagration broke out at Frankfort on the Main. From one house which the flames had reached, the inhabitants had precipitately fled; and amid their terror and confusion had left behind them an infant of six

months, in the cradle. A relation of the family ventured into the house and safely brought out the child from the bedchamber, while the flames were already bursting through the door of the same. He carried the infant into a house situated at a considerable distance, laid it without further ceremony on the bed, and returned to the scene of destruction. In the mean time, other persons, who knew nothing of the child, had thrown several articles of bedding on it; the former forgot what he had done, and the mother believed, beyond a doubt, her child had perished in the flames. Three days after, (for so long the conflagration raged) she met this relation and told him her mournful story. This at once recalled his recollection, and he announced himself to be the child's deliverer. The mother hastened to the designated spot—cleared away the bedding, and there found her babe. It smiled at her, having sustained no injury; nor did any evil consequences result to it from its long abstinence.*

Remarks made by an Esquimaux Woman on the Incarnation of Christ.

At Christmas, the missionaries among the Esquimaux at Hoffenthal, put up a representation of the new-born infant Jesus, and admitted the Esquimaux, in different classes to see it; hoping by these means to convey to their minds a more correct idea concerning this blessed event. Many of them thereby received a happy impression of the love of Jesus to mankind, and more correct notions concerning his humanity. A woman on this occasion expressed herself in the following terms: "Hitherto I did not so correctly know that our Creator was once a new-born infant, and that like other children, he had to grow and increase in stature; but I used to think that he had come down from heaven upon earth as an *adult* person, in order to suffer and to die for us; but now I know that for our sakes he submitted to be born, like ourselves, as a small child, and that too in a poor and mean condition."

Spangenberg, Oglethorpe, and Wesley.

In February, 1736, those brethren and sisters who had been expected from Europe, arrived in Georgia, led by bishop D. Nitschman, to serve as a reinforcement to the colony. General Oglethorpe, then governor of the provinces, and the Brethren's chief patron there, having come over on board the same ship, Spangenberg paid him repeated visits, and settled several matters with him advantageously for the Brethren. Oglethorpe and other gentlemen, in their turn, frequently visited him, and often they

* Extracted from the Biography of sister Anne Maria Elizabeth Layritz, born at Günther, who departed this life at Herrnhuth, in 1764. *She* it was, who in this threefold danger of being burnt, or smothered, or starved to death, had been so wonderfully preserved.

found him busily engaged in the kitchen; for until he could cause this business to devolve upon a sister, he served in the double capacity of cook and head of the Brethren's family. He likewise contracted an acquaintance with John Wesley, whom the general had brought over with him to serve as an English minister in the city of Savannah. This man had a peculiar gift for awakening the people, and with a legal zeal he insisted upon the necessity of conversion, and of a blameless life. Immediately upon his first interview with him, Spangenberg thought he could perceive that the grace of God dwelt in him, and tendered him all his affection and respect. Wesley likewise cherished love and confidence towards him, and during his stay in Georgia, as well as after his return to England, he remained in close connexion with the Brethren, and also visited the congregations in Germany. But in 1740 he left them again; instituted societies of his own; and was the head of the Methodists till, in 1791, when his course was terminated, in the 88th year of his life.

Spangenberg, in his journal, writes—"Mr. Wesley had intended to have learned the Indian language, and to preach the word of God to them; and general Oglethorpe had also presented him to the Indian king, Tomotschatschi, in the quality of a servant of God, who was come to speak to them "the big word." To which this Indian, who with his people had already paid several friendly visits to the Brethren, replied, "that the big word probably was not designed for him, for that he was a bloodhound, having with his own hand despatched 99 persons. In England they had presented him with silver and gold, but that was mere dross; he had hoped some one would have taught him wisdom; but he had to confess he was not deserving of it." Wesley presenting to him a bottle with milk, and one with honey, and expressing his wish that the big word might prove like milk and honey to him, the Indian advised him to have a care that he did not act the Spaniards' part; for that these baptized the people and received them as Christians, before they had sufficiently instructed them; but that they (the Indians) would first know the foundation of the matter; then things would suit better. He should likewise acquire a knowledge of their language; that would make a deeper impression upon them, than by speaking to them through the medium of an interpreter.

The greatest dilemma in which Spangenberg was involved, during the period of the first settlement of the Brethren in Georgia, was occasioned by one of the brethren, who drove their team, from which their livelihood chiefly depended, being taken very ill. Spangenberg went to him, and encouraged him to pray to our Saviour, that He would restore his health to him, they having no physician near in whom they could repose confidence, and the medicines they had formerly used with effect, could not be had

there. He therefore kneeled down at his bed side, prayed for the restoration of the patient, and then addressed him thus: "My brother, I think you had better rise in the name of God and *believe* yourself well!" The brother believed—arose—and shortly after resumed his wonted occupation.*

SUNDAY SCHOOL REWARDS.

QUERY No. 2.—*What is the least objectionable, and most beneficial means of rewarding Sunday Scholars?*

In our second number for last month, (p. 623) "A Sunday School Teacher, proposed several "Sunday school queries," one of which we have repeated, for our consideration or that of some of our correspondents. We have long thought this subject of great importance, and were pleased to see it brought forward. We shall be quite attentive to hear "counsel on both sides;" and while they are preparing their notes, we will transcribe, from an English publication, a brief sketch of the arguments commonly used on both sides, and number them, for the sake of future reference.

Against Rewards.

1. Contrary to the principle of gratuitous instruction.

2. Expensive. Tickets a constant drain. Teachers too lavish.

3. Produce evil passions: anger, envy, disunion, pride, jealousy, selfishness.

4. Stimulate to a temporary exertion: but this often superficial, and languor ensues.

5. Children have a *demand* for tickets, and claim them as a right, and they conceive there is *favouritism* in their disposal.

6. Distinctions, badges, rewards, dear to depraved nature, and encourage its propensities.

7. Rewards are given according to the success, not the exertions of the child, or his advantages.

8. The motive of exertion ceases where there is no reward.

For Rewards.

1. As children are depraved, they need a stimulus to do good.

2. Some dispositions cannot be operated upon without an inducement.

3. While Satan employs so many temptations, should we not allure the children to knowledge and goodness?

4. Without rewards children lose their spirit and perseverance.

5. Secondary motives often influence those to whom other appeals would be vain: such as love to the teacher, the approbation of the good and wise.

6. The good and the bad, without rewards, have nothing to distinguish them.

7. The deprivation, or withholding of rewards, is a suitable way of punishing the bad or lazy.

8. Rewards induce children to learn Scripture, &c. which

* Extracted from Rev. J. Risler's Life of Spangenberg, bishop of the church of the United Brethren. Sec. 88. p. 128, of the German Original.

A bad habit for the young is thus formed.

9. The time wasted in changing tickets, and keeping accounts, violation of the sabbath —bartering.

10. Injure the purity and spirituality of Sunday schools.

11. Rewards have, in several instances, been discontinued, without injury to the schools.

they would not else commit to memory; this, and the good books given, are often blessed to spiritual good.

9. Our universities, colleges, schools, &c. give rewards; why should the *poor* not have them?

10. Children would not attend, and parents not send them, without rewards, or both would be remiss.

11. If we give up rewards, must not *all distinctions* be done away, and classification, commendation, and promotion cease?

THE CHRISTIAN AND CIVIC ECONOMY OF LARGE TOWNS.

If any thing more than the bare name of CHALMERS, were needed to attract the attention of our readers to his masterly essays, which we have presented under the above title, we would inform them that his plan has actually been carried into operation; and in those particular instances where the experiment has been tried, the results offer the fairest encouragement for its extensive adoption.

"We allude to the Salt Market Sabbath School Society. The field of its operations takes in both sides of the street, with the deep, and narrow, and numerous lanes which branch off from them. It bears a population of 3624; and to cultivate this extent, there were only four individuals, at the outset of the undertaking, who, instead of spreading themselves over the whole, appropriated each a small locality, and waited for more agents, ere they proceeded to lay out the remainder. And, such is the impulse that lies in a field of exertion, with its boundaries lying visible before you—such is the excitement given to human power, when linked with a task that may be surmounted, instead of being left to expatiate at random, over an obscure and fathomless unknown—such is the superior charm of a statistical over an extended territory, and such the more intense sympathy of a devoted few, in the prosecution of their common and defined object, than that of the scattered many, who have spread beyond the limits either of mutual inspection or of general control, that, in a few months, did this little association both complete its numbers, and thoroughly allocate and pervade the whole ground of its projected operations. It has now opened 14 schools, and provided them with teachers. The number of scholars is 420, amounting to more than a ninth of the whole population. This is a very full proportion indeed; for, on pretty extensive surveys, it is found, that the whole number of children, from the age of 6 to 15, comes to about one-fifth of the population. Certain it is, that all the general societies in

previous operation, had brought out a very slender fraction, indeed, of the number brought out by this local and pervading society—that many a crowded haunt of this district, was as completely untouched by the antecedent methods, as are the families in the wilds of Tartary—that hundreds of young, never in church, and without one religious observation to mark and to separate their sabbath from the other days of the week, have thus been brought within an atmosphere, which they now breathe for the first time in their existence—that, with a small collection of books attached to each humble seminary, there is a reading of the purest and most impressive character, in full circulation amongst both the parents and the children who belong to it; and, what is not the least important effect of all, that, by the frequent recurrence of week-day visitations, there is both a Christian and a civilizing influence sent forth upon a whole neighbourhood, and a thousand nameless cordialities are constantly issuing out of the patriarchal relationship, which has thus been formed between a man of worth, and so many outcast and neglected families."—pp. 77, 78.

"Certain it is, that we never witnessed so rapid a cultivation; and when, on visiting the school a few months after its establishment, we beheld the dress and decency of their exterior, and marked the general propriety of their manners, and observed the feeling that was evident in the replies of some, and the talent and promptitude that shone forth in the replies of many—when, along with all this, we were made to rejoice in the greetings of the assembled parentage, and shared their triumph and satisfaction in the proficiency of their own offspring, whom, poor as they were, they, out of their own unaided resources, had so respectively arrayed—when we further reflected, that the living scene before us, was not made up of the scantlings of a whole city, but was formed by the compact population of one small but thoroughly explored vicinage,—with our eyes open to what had thus been done by the moral force of care and kindness on the part of one individual, we could not miss the inference, that, with a right distribution, it was in the power of a number of individuals, to throw another aspect over the habit and character of another generation."—p. 80.

"The number of scholars from this part of the town, in attendance upon the general schools, at the erection of this society, was 128, being greatly less than a third of the number who attend the present schools. But the most cheering part of the whole operation, was, the great and immediate effect of the local interest, in calling out a well qualified agency for the work of this association. It consists of fourteen teachers, ten of whom were never employed in this capacity before; and who were allured to the enterprise by the peculiar motives and facilities which were attached to it. In other words, to multiply and extend the good which has been done on this portion of the territory, we do not need to starve any one department of public usefulness that is now in operation. In answer to the prayers and the pains of Christians, will labourers come forth, as the work of the harvest is entered upon; and an influence, which never could have emanated from any one fountain of general superintendence, will spread itself among the contiguous districts, by a mere process of distinct and successive imitations."—pp. 82, 83.

There is another instance, in which we suspect the agent was the reverend Doctor himself, that will be found equally interesting.

"Strong, however, as our partialities are for the Saltmarket Society, we are not sure but that we feel a still greater interest in the solitary, yet eminently successful, attempt of a gentleman in our city, whose name, from motives of delicacy, we forbear to mention. It is now about a year and a half ago, since he assumed a district to himself, which he resolved to cultivate, on the system of local philanthropy. We believe that, in respect of the rank and condition of those who live in it, it is greatly beneath the average of Glasgow. It comprises a population of 996; whom he, in the first instance, most thoroughly surveyed, and all of whom, we are confident, he has now most thoroughly attached, and that, by a series of the most friendly and enlightened services. He has found room, within its limits, for four sabbath schools, which he provided with teachers of his own selecting, and who, like himself, labour, of course, gratuitously in the cause; as, indeed, we believe, do all the other sabbath teachers in the city. The scholars amount to 110; which is, also, in very full proportion to the number of inhabitants. He has also instituted a Savings Bank, which takes in deposites only from those who live, and from those who work, within the bounds of this little territory. With this last extension of his plan, the bank may embrace a population of 1200; and, from its commencement, in December 19th, 1818, to December 18th, 1819, the whole sum deposited is 235*l.* 12*s.* 3*d.* During the twelvemonth, 60 families of this small district, have opened their accounts with the bank, and received an impulse from it, on the side of economy and foresight. This, in such a year, proves what might be made of the neglected capabilities of our labouring classes. Any general savings bank for the town at large, would not have called out one tenth of this sum, from the obscure department which this gentleman occupies, and which, with the doings and the devices of a most judicious benevolence, he is so fast rescuing from all the miseries which attach to a crowded population. We hold this to be one of the most signal triumphs of locality. The sum deposited in this local bank, is about proportional to the sum of 30,000*l.* for the town and suburbs of Glasgow; and forms another proof, among the many others which multiply around us, of the superiority, in point of effect, which a small and, at the same time, distinct and unfettered management holds, over a wide and ambitious superintendence."—pp. 84—86.

"This result, will at length be arrived at, not by the working of one mighty organization, for the achievement of great things, but by the accumulation of small things—not by men, whose taste is to contemplate what is splendid in philanthropy, but by men whose practical talent it is, to do what is substantial in philanthropy—not by men, who eye, with imaginative transport, the broad and boundless expanse of humanity, but by men who can work in drudgery and detail, at the separate portions of it. But, before we can sit down and be satisfied with doing thoroughly and well, that which lies within the compass of our strength—there must be a conquest over the pride of our nature—there must be a calling in of the fancy from those specious generalities, which have lured so many from the path of sober and productive exertion—we must resign the glory of devising a magnificent whole, and count it enough to have rendered, in our narrow sphere, and in our little day, the contribution of a part to the good of human society. The whole it is only for Him to contemplate wholly, whose agents we are, and who assigns a portion of usefulness to each severally, as he will. It is our part to follow the openings of his

Providence, and to do, with our might, that work which he hath evidently put into our hands. Any great moral or economical change in the state of a country, is not the achievement of one single arm, but the achievement of many; and though one man walking in the loftiness of his heart, might like to engross all the fame of it, it will remain an impotent speculation, unless thousands come forward to share among them all the fatigue of it. It is not to the labour of those who are universalists in science, that she stands indebted for her present solidity, or her present elevation, but to the separate labours of many—each occupying his own little field, and heaping on the basis of former acquisitions, his own distinct and peculiar offering. And it is just so in philanthropy. The spirit of it has gone marvellously abroad amongst us of late years; but still clouded and misled by the bewildering glare which the fancy of ambitious man is apt to throw around his own undertakings. He would be the sole creator of a magnificent erection, rather than a humble contributor to it, among a thousand more, each as necessary and important as himself. And yet, would he only resign his speculations, and give himself to the execution of a task, to which his own personal faculties were adequate, he would meet with much to compensate the loss of those splendid delusions, which have hitherto engrossed him. There would be less of the glare of publicity, but there would be more of the kindliness of a quiet and sheltered home. He could not, by his own solitary strength, advance the little stone into a great mountain, but the worth and the efficacy of his labours, will be sure to recommend them to the imitation of many—and the good work will spread, by example, from one individual, and from one district to another—and, though he may be lost to observation, in the growing magnitude of the operations which surround him, yet will he rejoice even in his very insignificance, as the befitting condition for one to occupy, among the many millions of the species to which he belongs—and it will be enough for him, that he has added one part, however small, to that great achievement, which can only be completed by the exertions of an innumerable multitude—and the fruit of which is to fill the whole earth."—pp. 86—88.

Intelligence.

SCOTLAND.

The Directors of the Scottish Mission have made a well-written and urgent appeal to the Christian public, in behalf of a mission to be sent to Persia, where the immortal MARTYN drew the last breath of a life devoted to his Lord and Master. We have only room for the following extract:—

"Surely, then, the Directors of the Scottish Mission, with such a field of labour providentially opening before them—with a cry from Persia repeatedly ringing on their ears, "come over and help us"—with the signs of the times, and the promises of God, all pressing them forward—and the faithful record of the experience of the first missionary to that land, giving them every encouragement to hope success, are warranted in making a strong appeal to the Christian principle of those who are destined to the work of the mini

try, both in the Established and Secession Churches. There are surely many in both with hearts alive to the best interests of their fellow creatures—with powers of mind and literary acquirements fitting them for this peculiar scene of action. And let it be remembered, that as yet, the established church of Scotland has sent out no ordained missionary to the heathen. This was a stain, which, numerous as are her sons, till within these few years hung as a foul blot upon the garments of the English church; but it has been washed out by the blood of Martyn, and by the labours of many who are now occupied in various stations among the heathen. Who then will go for us? Are there no probationers of our national church, that feel the influence of this holy fire? Is there none who has enjoyed the great advantages of the education which Scotland gives her sons, and who has been roused to the high feeling of the love of Christ, and of immortal souls, under the animating ministrations of some of her venerable sires? Are there none on whom the apostolic fathers of the Secession Church can lay their hand, and say that the message is to them?"

SOUTH AFRICA.

SUPERSTITION OF THE NATIVES.

A missionary of the London Society, in South Africa, gives the following account of the ignorance and superstition of the natives among whom he resides.

"A wooden clock, with three little figures which strike bells, denoting the hours and quarters, which was sent to Lattakoo by the society, has excited great astonishment. Some of the natives disputed among themselves whether these little men were made by God or man; they also wished to know whether they ate meat and drank milk. It was also reported among them, that these three little men had come in the night, in a wagon without oxen. In short, this clock appears to them the most wonderful thing ever known in the country.

"After a season of great drought, one of the people called Rain-makers visited Lattakoo. These people are considered as a kind of inferior deities. Many of the inhabitants went out to meet him, and made him a present of a sheep.

"On the same day, a rain-meeting was held at Maklak's kraal, and the Rain-maker was presented with a fat ox. He then issued an order, forbidding the men to go into the fields to dig, &c. threatening that if they disobeyed this order, lightning would come down and kill them. This mandate was punctually obeyed. How ready are they to listen to the word of man, but how backward to regard the word of God! After this some clouds appeared; and great hopes were entertained that the rain would soon fall.

"In one of the rain-meetings, held about this time, the Rain-

maker complained that the Dutch people (so the natives call the missionaries) hindered the rain, and caused the clouds to pass away, by reason of some of their customs: he therefore recommended it to Mateebe to send them away. But, though many probably wished this, nothing was done.

"At length, no rain having fallen, the people began to be impatient, and to curse him, saying, that the Rain-maker was a liar, and too old to make rain. Not knowing what to do, he went up to the top of one of the mountains, and rolled down stones: this was done to amuse them, and gain time, for they were ready to drive him away.

"About 12 days after this, the people rejoiced greatly on account of copious showers, which fell for two or three days in great abundance. After which, the Rain-maker, with a great number of women, paraded the town, singing, and begging presents on account of the rain.

"Several storms of thunder, lightning, and rain, having occurred, by which a woman, and several of the cattle were killed, a ceremony took place to prevent further mischief. The Rain-maker gave orders that no women should go out to work in the field, for that the clouds must have medicine, or they would kill more. The king then, with the Rain-maker, and a great number of people, went forth to bury the woman, stabbing the ground with their assigais, and making fires to form smoke for the clouds; and then, having washed the body with water, they permitted one of the missionaries to bury it in their usual way."

ASIATIC ISLANDS.

LICENSING OF DR. SCUDDER TO PREACH.

A joint letter of the missionaries at Ceylon, addressed to the Corresponding Secretary of the American Board of Commissioners for Foreign Missions, dated 10th Sept. last, furnishes a variety of interesting intelligence respecting the arrangement of the missionary stations, the printing establishment in Ceylon, the claims of Peninsular India, and the licensing of Dr. Scudder to preach. An account of the latter occurrence is all we can present in this number.

"Agreeably to the instructions of the Board, brother Scudder attended to the study of theology while on his passage, and has since devoted as much time to it as circumstances would admit. As he was now to occupy a new station, it appeared desirable that he should receive a license to preach. In a regular meeting, held according to the custom of the American churches, he was examined; and, having given good satisfaction, he was licensed. We thought proper to advise him to continue his studies preparatory to his future ordination. Brother Scudder's removal from Tillipally, and the returning health of the brethren at Batticotta, rendered the missionary strength of these two stations very un-

equal. It was therefore thought expedient, that brother Woodward should remove to Tillipally for the present; but it is desirable, that he should soon occupy a new station. When we consider the assistance which we have from the boys in our school, and that the acquisition of the language is gradually giving us strength, we are convinced that our borders must still be enlarged.

"But what shall we do? We have no funds for building, and not more than five months supply for our own subsistence. We are not, we cannot be, anxious for ourselves, if faithful; but we do feel anxious for the heathen, for we behold their wretchedness. When we are solicited to go into other parishes, and establish schools, must we silence these solicitations by saying, we are not able? Under such circumstances, how ought we to feel? When we see so many destitute parishes not only willing to be instructed, but even inviting us to establish schools, ought we not to remind Christians, 'Whosoever hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?' Where had the American churches been, had the early Christians withheld from our ancestors the light of the gospel? Where will their brethren the Gentiles be, should Christians of the present day not have compassion?"

WESTERN ASIA.

PRINTING ESTABLISHMENT FOR WESTERN ASIA.

At the united monthly concert in Boston, held on the first Monday evening of December last, part of a letter from the British chaplain at Smyrna to the Rev. Dr. Worcester, was read; in which the writer urges, with great force and effect, the advantages which may be derived to the cause of the gospel, from printing establishments in Western Asia. After the reading of the document, some observations were made, in illustration and confirmation of the opinions there advanced. Among other things it was stated, that, if men acted with as much energy in religious concerns, as they do in their secular pursuits, it would be perfectly easy to raise a sufficient sum annually, in any of our large towns, to send into all the countries bordering on the Mediterranean, the Bible in various languages, scriptural tracts, school books, &c. fraught with lessons of heavenly wisdom.

These suggestions made a deep impression on the minds of several gentlemen who were present; and they soon after thought it their duty to confer together, as to the most eligible manner of raising funds for the contemplated object.

The terms of subscription are, in substance, as follows:

That the object is to provide and keep in operation a printing establishment, under the Direction of the Board, to be employed

in printing the Holy Scriptures, and such tracts, school books, and periodical papers, as shall seem peculiarly calculated to diffuse religious knowledge.

That the first payment be made on the 4th day of July next, if the annual sum of $3,000 be subscribed before that time; otherwise the subscription to be void.

That the money paid on this subscription be kept separate from the other funds of the Board, not to be used, on any emergency whatever, except for the purpose above described.

This paper was unanimously approved; and, out of thirteen persons, who were present, seven subscribed *one hundred dollars each*, annually. Six other subscriptions, and we belive more, have since been made, all of the same sum; and several other gentlemen have declared their willingness to subscribe $50 each, annually; so that two-thirds of the sum required may be considered as already pledged; and there is little doubt, that the rest will soon be obtained. After this is done, several of the same gentlemen intend to subscribe an additional sum to defray the expense of the press, and founts of type, in different languages. A gentleman, not among the annual subscribers, has already sent a hundred dollars for this purpose. *Miss. Her.*

UNITED STATES.—ARKANSAW MISSION.

American Board of Commissioners for Foreign Missions.

It has already been stated in our pages, that the Rev. Alfred Finney, and the Rev. Cephas Washburn, were designated for a mission to Arkansaw, and were to proceed, the former from Vermont, and the latter from Georgia, to Brainerd, and thence to Elliott. There they were to leave their wives, until they had visited the place for their establishment in the Arkansaw country, and made some inceptive arrangements, and prepared some accommodation for their families.

"Conformably to these directions," says the Report of the Prudential Committee, "they proceeded with their wives to Brainerd in October and November."

"Our feelings on entering the [Cherokee] nation," says Mr. Washburn, "and beholding the natives of the same country to which we were going as heralds of mercy, are better conceived than described. Suffice it to say, we have never seen any strangers towards whom we felt our heart so powerfully drawn in affection. When we beheld them in their ignorance, and thought of the worth of their souls, we felt that no service was too great to be performed, no sacrifice too dear to be made, no trials too severe to be endured for their salvation. Our meeting with the dear brethren and sisters of the Brainerd mission, was grateful to our hearts. They gave us a most

cordial welcome, and their Christian society was truly refreshing. Never have we found a family to which, in so short a time, we have formed so strong an attachment. When introduced to the dear Cherokee brethren and sisters, we could only say, "this is the Lord's doing." Surely, if the Christian community could see and converse with these children of the forest, now lambs of the Redeemer's fold they would consider this fruit of missionary labours more than a double equivalent for the expense of establishing and supporting missions among the heathen. By faith, I trust, we were enabled to look on the school as a fountain, from whence streams of salvation should finally flow to every part of the nation."

They left Brainerd on the 30th of November, and after almost incredible difficulties and dangers, from filled swamps and creeks, from wet and cold, and hunger and unsheltered lodging, they arrived at Elliott on the third of January.

As the season was not favourable for travelling in the country, they tarried at Elliott, helping the missionaries there until the fore part of February, when they made an attempt to proceed to the Arkansaw, of which an account is given in a joint letter, March 8th.

"From what was stated in a letter of February 1st, you doubtless expected our next communication from the Arkansaw; at least this was our expectation when we last wrote you. But Providence, which ever orders wisely, has caused in this respect a severe disappointment, which has greatly tried the feelings of our hearts. Some account of our fruitless attempt to get to the Arkansaw will explain our meaning."

Their attempt, in a word, was frustrated, by the rise and overflowing of the Mississippi, which rendered it impracticable to get to the Arkansaw by land, and extremely difficult and dangerous, if at all practicable by water. They explain the circumstances very fully and satisfactorily, and proceed to say—

"All the circumstances as presented to our minds induced the belief, that our object would in no degree be forwarded by a visit to Arkansaw, were it possible to accomplish it at that time. We were hence led to the conclusion, though reluctantly and tardily, that duty, if not necessity, required our return to Elliott. In pursuance of this conclusion we retraced the steps we had taken, and arrived here on the 29th ult.

"What good will result from this part of our seemingly fruitless wandering, is at present unknown. Our visit to the Walnut Hills, was however very seasonable to the temporal concerns of this mission; as we found, on our arrival there, a considerable part of the supplies forwarded from Boston and elsewhere, in a condition soon to be destroyed. We put them all into a safe condition till they can be brought up the Yazoo, which will be probably soon. While at the Hills, we had opportunity to preach

several times, from which may result spiritual good to some there, who, though willing to hear, are destitute of a saving knowledge of the gospel.

"Our return, also, was seasonable to the spiritual interest of this mission; as brother Kingsbury is absent, and expected to be for some time, on the Tombigby, making arrangements for a new establishment for the benefit of the nation. In the mean time, nothing is done for the furtherance of the particular object of our mission. Had it not been for some unforeseen and unexpected delays at and soon after the commencement of our enterprise, we might have reached, in human view, the Arkansaw in the month of December, according to the expectation of the Prudential Committee. But the delays and hindrances were entirely providential, beyond the control of those concerned in them.

"While our own particular enterprise is calling us here, anxiety and suspense are constant attendants. What the Lord intends by retarding our progress, and disappointing the expectations of the Prudential Committee in us, is yet to be unfolded. We fear that our faith and courage will fail, and that the confidence placed in us, and the patience of the Prudential Committee and of the Christian public will be exhausted, before we shall be established in the field of our future labours. We hope we have an interest in your prayers, if not for ourselves, yet for the influence our conduct may have upon the precious cause of Christ."

By these disappointments and delays, the intended commencement of the establishment in the spring was prevented; but the countervailing advantages are not of small consideration. Besides the very timely help afforded to the missions at Brainerd and Elliott, Messrs. Washburn and Finney, by their residence at those stations, had opportunity for acquiring knowledge and experience of prime and substantial importance. After their return from the Walnut Hills, they remained at Elliott, taking part in the work there, until it was supposed the state of the rivers would admit of their proceeding to their destined station. Since their departure from Elliott, no intelligence has been received from them.

Mr. Jacob Hitchcock, of Brimfield, Mass. and Mr. James Orr, of Groton, Tompkins Co. N. Y. young unmarried men, who had offered themselves for the service, with expressions of readiness and desire to devote themselves unreservedly for life, with all that they possessed, and whose testimonials, as to their qualifications for assisting in the schools and in the agricultural and mechanical branches of the general work, were highly satisfactory, were designated for the Arkansaw establishment. Conformably to their instructions, they proceeded to Pittsburg, at which place they arrived the last of April; and there, in company with their brethren destined for the Choctaw mission, took passage upon

the river; hoping to meet Messrs. Finney and Washburn at the post of Arkansaw, and with them thence to proceed to the proposed seat of the mission.

Your Committee can only express the hope, that, under the protection and guidance of Providence, the several members of this mission have safely reached the field of their future labours, and that they all experience in equal measure the gracious blessing which has so signally attended their brethren at Brainerd and at Elliott. Other devoted individuals are holding themselves in readiness to go forth to their assistance, as soon as it shall be deemed advisable for more to be sent.

SOCIETY FOR THE PREVENTION OF PAUPERISM IN THE CITY OF NEW-YORK.

Fourth Annual Report.

(Concluded from p. 670.)

In our last, we quoted from the Report a part of what is said on the first two sources of pauperism, viz: *intemperance* and *ignorance*. On the last of these heads, we think the Report is somewhat deficient, as it does not give us full and exact information of the number of persons in our city who *do*, and who do *not* receive instruction. This should not, however, be any apology for relaxing our exertions, as we know full well there are ignorant enough to employ all the benevolence that can be brought into action. But if the Managers had been able to present a correct *statistical table*, it would have shown more clearly the great amount of labour that remains undone, and might have excited our fellow-citizens to some new effort.

We shall now proceed to notice the other parts of the Report, feeling a deep regret, that a document of so much importance, and one likely to have an extensive circulation, should not have been drawn up with more care. We entertain the highest respect for the Board of Managers, composed as it is, of some of our most respectable citizens; but we must express our firm belief, that the Report has come before the public without having undergone that severe scrutiny the Board is accustomed to bestow on almost every subject that is before them.

"III. *Criminal Prosecutions.*—Since the first of January, 1820, the aggregate number of complaints and indictments which have been presented to the Court of Sessions, amounts to 3032. Of this total, it has been already mentioned, that 1061 were for assault and batteries; of which last number, 612 were dismissed; 113 settled without trial; and on the entire number of complaints, 758 indictments were found.

"IV. *Condition of Prisons.*—Under this head is to be considered, chiefly, the state of our penitentiary and bridewell. The whole number of persons confined in the Bellevue Penitentiary,

amounts to 345. The number of males is 220; the number of females, 125. Among the males, there are upwards of thirty boys, between the ages of ten and sixteen years.

"In this building, the white and black females are kept separate, in two large rooms; the white and black males are also consigned to two other distinct apartments, except in cases of sickness, or when the arrangements for labour require them to be mingled. There is, however, very little employment afforded to the females of either colour; and none to the men, except working on the highway, where they toil in chains.

"It should be remarked, that the means of instruction are afforded to the boys in this prison, and that they exhibit an improvement in the elements of education, highly gratifying. Their teacher, however, is a convict, and cannot feel that consciousness of the rectitude of his own example, so necessary to give sanction to the sacred lessons of morality.

"The number at present confined in the bridewell is 71, though the number varies every month, in consequence of trials and discharges by the public authorities. At the commencement of each term of the criminal court, which sits the two first weeks in every month, the average number may be stated at about 120; and at the close of each term of the said court, the number averages from 70 to 80. The males and females, white and black, are distributed into four principal apartments, where they live, eat and sleep. The white females, of all descriptions of wretchedness and infamy, occupy one large room, separated from that containing the black females, by large wooden bars only, placed at considerable distance from each other—so that oral communications are uninterrupted, and whatever goes on in one room, may be seen and heard in the other. All the black males, old and young, are confined in a single room; but the white men and boys are lodged in separate apartments, one of which is called the chain-room, where the more desperate villains are kept."

V. *Gambling Houses.*—On this head the Managers have presented no facts, and we must pass over the just remarks they offer on the evil tendency of gambling.

VI. *Pardons.*—The leading complaint on this head is, the frequent granting of pardons by the executive of the state. This is justly considered a source of pauperism, and calls loudly for remedy.

"The standing excuse for the practice of pardoning, has long been, that there is not room in the state prison and penitentiary, to hold all the convicts consigned to those places."

VII. *Lotteries.*—The legislative provision relative to lotteries, mentioned in the last Report, is still in operation. "No man is at liberty to vend tickets without a license. But, in the opinion of the Managers," lotteries "have a pernicious tendency under any circumstances. They are a species of gambling. In prin

ciple, they are immoral: and they are authorized by the legislature, because they are powerful engines for raising large sums of money, for literary and state objects. No ends could be more laudable; but the means can scarcely justify them."

"VIII. *Want of Cleanliness.*—Every year produces a favourable change in the personal appearance of the great body of children, who are under the patronage of the various charitable institutions in this city;" and "it should be enjoined on all persons under the concern of our humane institutions, that they preserve a neat personal appearance."

"IX. *Emigration.*—The increase of foreign population among our native citizens, may require occasional revision of our municipal regulations. In the year 1806, according to Mr. Blodget's Statistical Manual, the number of foreign emigrants in the United States, was but 4000. Mr. Seybert states the number of emigrants who arrived in this city, during the year 1817, to be 7634; and the whole number that arrived, in the same year, at ten of the principal ports in the United States, to be 22,240. During the year 1819, 18,930 foreigners arrived in vessels at the city of New-York; but during the year 1820, the whole number was only 4662. Generally, the number arriving annually at this port, is considerably greater than the whole number of emigrants annually arriving at every other port in the Union, Philadelphia only excepted.

"This statement does not, however, include all the foreigners who come to this city. To avoid giving bonds at the custom-house, masters of vessels frequently land foreign passengers destined to this port, along the adjacent coast, who afterwards find their way hither by land; or else they embark on board our own coasting vessels bound to this port, all of which are, by the act of Congress, exempted from making entry at the custom-house of the port of ultimate destination. In this manner, all our legislative precautions on this subject are evaded. Again: the poor of the neighbouring states, and many from the neighbouring counties of our own state, crowd into this city, to live upon the charity of our citizens, during the inclement months. Foreigners, too, frequently land here late in the fall of the year.

"This state of things calls for serious attention. Last year, the whole subject was put before the community in the strongest light; and we, therefore, say less on this occasion.

"X. *Idleness and Want of Employment.*—It has been recently calculated, that the number of persons in this city, who, in a greater or less degree, receive charitable aid, or are maintained at the public expense, cannot be estimated at less than from 12 to 13,000. In this aggregate, is included all those who are confined in the bridewell, the penitentiary, the state prison, the almshouse, the New-York Hospital; who receive support from our different charitable institutions; who are under the benevolent

care of the various churches and congregations; and who are assisted by charitable and humane individuals.

"The annual expenditures now incurred in their maintenance is immense. It is greater than the disbursements for each of the civil lists of two-thirds of the states in the Union. The importance, therefore, of entering into some system, by which these paupers can be employed, is fully evident.

"The number of beggars and mendicants who wander through the city, appears to have much increased, since the last winter.

"The Managers recommend the practice of abstaining from giving money to these voluntary paupers; for, if they can procure any thing which may be converted into ardent spirits, the exercise of benevolence in their behalf, only goes to increase the profit and business of the dram-seller. If their petitions are to be heard at all, it is warmly enjoined upon every family whom they annoy, to furnish some temporary work, to make them earn what they receive. When they apply for aid, let them be shown some employment on the spot, by which they may be engaged for only a few hours, and thus the merit and sincerity of their claims will be put to the test. The result must be, that such calls will seldom be repeated. This has been tried with excellent effects in some of our cities further south, and with a good tendency by some individuals in our own metropolis.

"From the foregoing facts and observations, the society and the public will be able to form some just estimate of the nature and importance of the objects and exertions of this institution. Their great object is, not to solicit alms; it is rather to engage that active philanthropy, whose timely and well-directed exertions may diminish the necessity for alms-giving. Prevention, more than relief, is what they aim at. Who, then, will be backward to countenance their efforts? As the rich are taxed to maintain the poor, it is the interest of the rich, to unite with this institution, to prevent the increase of paupers. Talents, influence, benevolence, authority and law, should all lend their sanction to this object."

At the fourth annual meeting of the *Society for the Prevention of Pauperism in the city of New-York*, held at the New-York Institution, the 11th December, 1820, the following gentlemen were elected a Board of Managers for the ensuing year:

Cadwallader D. Colden, *President;* Brockholst Livingston, William Few, Thomas Eddy, Cave Jones, *Vice Presidents;* John E. Hyde, *Treasurer;* John Griscom, *Secretary;* Daniel E. Tylee, *Assistant Secretary;* Garret N. Bleecker, William M. Carter, Robert C. Cornell, Benjamin Clark, Isaac Collins, Joseph Curtis, Dr. J. Clark, James Eastburn, Thomas Franklin, Chas. G. Haines, John R. Hurd, Ansel W. Ives, John T. Irving, Zachariah Lewis, Eleazer Lord, Samuel Marsh, James M.

Mathews, John Pintard, Cyrus Perkins, Alex. Proudfit, Fred. W. Porter, G. B. Rapelye, C. Du Bois, Fred. C. Schaeffer, Joseph Smith, Thomas R. Smith, John Stearns, Samuel Wood, George W. Warner, Richard R. Ward, *Managers.*

GENERAL PRAYER MEETING.

On Tuesday afternoon, the 6th inst. the general prayer meeting was held in the Mariners' Church, with the express design, as our readers are already informed, to offer prayer for an effusion of the Holy Spirit on our city. Christians of all denominations were invited, and the church was nearly filled, at an early hour.

At the request of the Committee of Arrangements, the Rev. J. M. Mathews presided, assisted by the Rev. Messrs. Bangs and Ballantine, of this city, and the Rev. Dr. Bisset of Long Island.

The number present was much greater than at the last meeting, and an unusual stillness and solemnity prevailed during the exercises, a part of which consisted in reading the following animating and cheering account of a

Revival of Religion.

Hempstead, (Rockland Co. N. Y.) Feb. 24th, 1821.

My Dear Friend,

In compliance with your request, I embrace my first leisure moments to give you a brief account of the wonderful and glorious work of God, among the people of my pastoral care, in the church at Hempstead.

The Lord is indeed among us, appearing in his glory to build up his kingdom. The stately steppings of Jehovah are seen in the midst of us, while the Holy Spirit is silently passing from house to house, and almost from heart to heart, in His awakening and convincing, regenerating and sanctifying influences.

The mighty Redeemer of Zion has appeared in this section of his church, riding triumphantly in the chariot of salvation; erecting the standard of his cross; displaying gloriously the banner of his love, and the unsearchable riches of his grace, in delivering many precious souls from the bondage of sin and Satan, and bringing them into the glorious liberty of the sons of God.

A considerable number of the thoughtless and careless, have been made the hopeful subjects of this gracious work. *We have indeed seen strange things!* We have witnessed a most solemn and interesting scene!

This is the third revival we have witnessed and experienced, since I have had the care of this church. In the year 1812, we enjoyed a blessed season of refreshing from the presence of the Lord: as the fruits of that revival, 31 hopeful converts were received into the church.

In the year 1817, we were again visited with a small shower of Divine grace—eleven were then added to the number, we trust, of those who shall be saved. Since which time to the commencement of the present glorious revival, vital godliness has been in a very languid state; a general inattention to religion seemed predominant throughout the congregation. But though the vision tarried awhile, yet blessed be God, it is come—it is surely come, and hath shone forth in its glory. The revival which we are still in a measure witnessing, began in the latter end of October last. In the midst of a few of the faithful, the sacred flame was kindled, and from thence it spread, with such unparalleled rapidity, from house to house, and from heart to heart, that in the course of a fortnight it pervaded the whole congregation. The sacred fire no sooner came down from the altar of God, than it spread and rose suddenly in a glorious flame, and so irresistible was its power, that we have seen it humble the pride, and melt the hearts of the most haughty and obdurate sinners, cause the stout hearted to bow at the feet of King Jesus, and change the daring rebel to a faithful soldier of the cross. During this precious season, while the trophies of the cross were multiplying, the professing people of God were unusually engaged in furthering the work, and promoting the interest of the Redeemer's kingdom. They were animated and enlivened in their religious exercises, their faith was strong, their zeal ardent, and they felt as if they had much to do. Several prayer meetings were held every evening in different parts of the congregation—and I have been engaged almost every evening, in preaching and exhorting, during this season of revival.

Our religious meetings were continually crowded with old and young, anxious to hear something concerning their souls and eternity. The scene was truly solemn and affecting, to behold such crowded audiences filling every room in the houses where they assembled themselves together for prayer and praise. Some mourning over a deep and overwhelming sense of their sins and guilt, and others rejoicing in hope, with *a new song in their mouth, even praise to God.* After the religious exercises of the evening were closed, the people seemed unwilling to retire, having such an insatiable thirst for the gospel. We generally tarried an hour or two after the close of the meeting, singing hymns of praise, conversing with humble penitents, comforting the mourners, and warning the impenitent of their danger.

Although the middle-aged have not been wholly exempted from this great work, yet it has been principally confined to the younger class, and even children from twelve to fourteen years of age, have been made the hopeful subjects of regenerating grace. *Out of the mouths of babes* God has perfected his praise. This is the greatest wonder I witnessed amongst the various strange things we have seen. I had often read and heard of the conversion of young children, but now mine eyes have seen it. Their convic-

tions were comparatively short, though exceedingly pungent and distressing.

These *lambs of the flock* appear peculiarly zealous, and engaged in the cause of religion, in promoting its interests, in using their endeavours with their young companions, to bring them to a sense of their danger, and to persuade them to go to Jesus, the Saviour of sinners. We have reason to believe their endeavours have been blessed to the conviction and conversion of several of their young companions. They also take an active part in our prayer-meetings, and it is truly astonishing with what freedom, propriety, and fervency, they address the Throne of Grace. The prayers of these little ones have been the means of doing much good; several have received their first impressions by hearing these children pray.

On the 2d of November last, five new members were received in communion, as the first fruits of this glorious harvest; and on the 21st of January succeeding, *seventy-nine* were admitted into the communion of the church, on giving hopeful evidence of a saving change of heart, the greater part of whom were young people in the bloom of life—twelve of the age of from 12 to 16 years: six of the number received into church fellowship were baptized. Our communion sabbath was a most solemn and affecting season—such a day I never before witnessed—the house of God was thronged with anxious worshippers—between 1200 and 1400 were supposed to be present. Every eye was fixed, and every countenance appeared solemn as eternity. Numbers of people, residing a distance beyond the bounds of my society, were led from curiosity to attend on the occasion in order to hear and see the wondrous works of God. The joy we experienced on that memorable communion season, and the glow of Christian affection which seemed to pervade the bosoms of the disciples of our Lord Jesus, made us realize the import of the Apostle's expression, *heavenly places in Christ Jesus.*

Though the work has at present abated in some degree, yet, blessed be God, there is a small *gleaning of grass left in the vintage, as the shaking of an olive tree, two or three berries in the top of the uppermost boughs, four or five in the outmost branches.*

Of the happy effect this revival has produced on our society, it is difficult to speak with sufficient approbation and praise. Jealousies, contentions, slandering, evil communications, profanation of the sabbath, &c., have nearly disappeared from our society. No candid observer of the influence of such a gracious work on the hearts and lives of men, will question its tendency to promote the most perfect state of social order, peace and happiness. *Whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely and of good report*, are thought of and carefully practised.

This shower of Divine grace which has thus watered us, has

also abundantly watered the Presbyterian society, intermixed with my congregation, under the pastoral care of the Rev. Samuel Pelton, who has received into his church on two sacramental occasions, during this revival, about *seventy* hopeful converts.

After this work of grace had been in successful operation amongst us for some weeks, it began to extend its benign influence to a neighbouring congregation at Clarkstown, under the care of the Rev. Nicholas Lansing. Being requested, on Monday last, (the 12th inst.) I assisted him in examining the members, when *sixty-seven* were admitted into the communion of the church, on satisfactory confession: on the day following, *eight* more were received, and several more, who are seriously impressed, are expected to offer for church membership on Saturday after next,* the day of preparation service.

In the three churches above-mentioned, *two hundred and fifty-seven* hopeful converts have already been received. A goodly number of spiritual sheaves, that have grown during this season of refreshing.—Glory to God!

Yours affectionately, &c.

Mr. G. Cosine. JAMES D. DEMAREST.

MARINERS' CHURCH.—AMERICAN AND WELSH SEAMEN.

Whoever feels the least interest in the spiritual welfare of seamen, will rejoice to see that Christians are arousing from their long and heavy slumbers, to do something for these neglected members of the human family. But while we most cordially reciprocate with our trans-atlantic brethren in the glorious prospect of an increase to the fold of Christ, from among seamen, we have to lament that the society in this city, is labouring under the pressure of a heavy debt. And besides, had not some members of the Board come forward in the most liberal manner, and loaned several hundred dollars, they could not have met their engagements for even current expenses.

Christian merchants, and others, who prefer trusting their property in the care of sober, honest, pious *seamen*, who fear God and love their country, should immediately supply the Board with the means of refunding this money. There are many more who can well afford to become life members of the society, by the payment of *fifty* dollars, and a still larger number could annually spare the sum of *five* dollars. But merchants alone are not called upon to aid this object; all who desire the prosperity of Zion are interested in this institution.

There is one feature in the society which commends it to the Christian public with peculiar force; this is, that all denomina-

* On Saturday, the 24th February, *twenty-eight* were received, making in the whole, *one hundred and three*, in this congregation, who, for the first time, sat down at the Lord's table on the following sabbath.

tions of Christians are represented in the Board of Managers, and the ministers of these respective denominations, by turns, officiate in the church. All sectarian objections are therefore removed, and we would urgently press its claims to the favourable consideration of the public.

Without further remark, we shall present the following article, taken from the "Guardian and Church of England Magazine," for Jan. 1821.

American and Welsh Seamen.

It appears singular, that at this period, such general attention should be paid to the religious improvement of seamen, and it affords us high gratification to have to inform our readers, that a society, instituted at New-York, under the name of the "Society for promoting the Gospel among Seamen," have built a church expressly for sailors, which they have named the "MARINERS' CHURCH." The building is represented as plain, but uncommonly chaste and handsome, and wholly erected by pious and benevolent donations. It is capable of holding one thousand persons, and was opened the 4th of June, the anniversary of the birth of a regretted monarch, the pattern of all that is good. The Rev. Mr. Mathews, of the Dutch church, preached in the morning; the Rev. Mr. M'Kean, of the Methodist church, in the afternoon; and the Rev. Dr. Milnor, rector of St. George's Church, in the evening.

The scene was as interesting as novel: the church was filled at an early hour, and the aisles were crowded with those who stood during the whole service, because there was no seat to be obtained. The Hon. Mr. Thompson, secretary of the navy, Commodore Evans, and several other officers of the United States' navy, were present. The seats on the lower floor of the church were principally occupied by masters of merchant-vessels and by sailors, and among them a company of the United States' marine, in uniform. There was somethiug deeply impressive in the appearance of so large a number of sailors, well dressed, decent, and devotional in their demeanour, and showing much interest in the solemn services.

In a commercial city, where, in the course of every year, thousands of seamen resort, the importance of their being furnished with the means of moral and religious instruction cannot fail to be realized and acknowledged by all reflecting minds. Left to themselves, they are necessarily exposed to every temptation to irregularity and vice:—but with a frank and open-hearted disposition (a characteristic of seamen) they receive willingly admonition and instruction, when offered with kindness, and they will presently show by their conduct, that the pains bestowed are not bestowed in vain. No class of men have a more important indirect interest in the great object of meliorating the morals of sea-

men than merchants. Seamen are their servants, to whom their property is confided, and on whom, in a great measure, their property depends.

How willingly sailors receive instruction, and how cheerfully and decorously they attend on the public service of their Creator, may be proved to any who will visit the Port of London Society's floating chapel for seamen; in which large congregations of seamen are seen, every Sunday, in the greatest propriety of behaviour. It is with pleasure that we advert to this attention to seamen in this vast port of London, and we trust that the "Mariners' Church," at New-York, and the "Ark," in London, will be the sabbath refuges of British and American seamen, to learn how to lead godly and peaceable lives, in all sobriety and honesty.

Nor can we quit a subject so peculiarly grateful to our feelings as is the religious instruction of sailors, without adding our delight at witnessing a congregation of some hundreds of Welsh sailors, on board the Betsey of Cardigan, lying in the Thames, listening to the admonitions of the Rev. Mr. Jones, who addressed them in their native language. We understand that the religious interests of Welsh sailors are become the care of a new society, to be called "The Cambrian Union, for promoting Religion among Welsh Seamen."

TEACHERS' UNION OF ST. GEORGE'S CHURCH.

The anniversary meeting of this association, was held in the Lecture Room adjacent to the church, on Wednesday evening, the 7th inst. At the request of the teachers, the Rev. Dr. Milnor, rector of St. George's, took the chair, and the exercises were commenced by singing a hymn. The report was then read by Mr. J. H. Taylor, President of the Union, and on motion of John Anthon, Esq. seconded by Divie Bethune, Esq. the report was accepted. A vote of thanks, to the Rector, Wardens, Vestrymen, and congregation of St. George's, for the important services and liberal aid they have afforded to the Sunday schools, was then moved by James Eastburn, Esq. and seconded by Eleazer Lord, Esq. These gentlemen followed their motions with appropriate addresses, with which the audience appeared highly gratified, and particularly so with the relation of several very affecting and interesting anecdotes, by Mr. Bethune. Dr. Milnor delivered an excellent and instructive address to the teachers, which richly merits a wide circulation, and we hope the society will endeavour to procure a copy for publication. A hymn was then sung, and the exercises concluded with prayer by Dr. Milnor.

We were gratified to see the venerable president of the Sunday School Union present on the occasion, and also several other of-

ficers and Managers of both the Male and Female Parent Societies, and the officers of the church.

The report gave an account of the rise and progress of the *five* Sunday schools connected with this church, and stated that since their first commencement, about 5000 pupils have been admitted, to all of whom more or less instruction had been imparted: more than 500,000 verses of scripture had been committed to memory and recited by the scholars. The present number of pupils is about 500. We have procured a copy of the report, and shall further notice it in a future number.

OSAGES OF THE MISSOURI.—HARMONY.

United Foreign Missionary Society.

The Osage Indians of the Missouri occupy two villages, six miles apart, on the Osage river, about 120 leagues from its junction with the Missouri—latitude 37° N. Longitude 19° 20° West—climate salubrious—number of persons about 6,000—of peaceful habits.

This is a new missionary station, to be occupied by the interesting mission whose departure we have just been called to witness. We understand the station is to be called *Harmony*. The mission consists of forty-one persons, and has been collected from nine different states, and from the three sections of the Christian church, Dutch Reformed, Associate Reformed, and Presbyterian, which have so harmoniously united their exertions in the work of evangelizing the heathen.

On Monday evening the 5th inst. they were publicly set apart to their office, in the Associate Reformed church in Murray-street. The exercises were as follows:—A short introductory prayer, by the Rev. Dr. Mason—Music by a *select choir**—An address to the Throne of Grace, by the Rev. Dr. Milledoler—Charge to the Missionaries, by the Rev. Dr. Romeyn—Addresses, by the Rev. Mr. Dodge, superintendent, and the Rev. Mr. Pilexy, assistant, of the mission—In conclusion, prayer was offered by the Rev. Dr. Proudfit.

On the following evening, the religious exercises took place in the Middle Dutch Church, in the following order:—Introductory prayer by the Rev. Mr. Haight, of Wilton, Conn.—the general commission was read by the Rev. Dr. Spring—the instructions to the missionaries were read by the Rev. S. N. Rowan—Addresses were delivered by the Rev. Dr. Gunn, of Bloomingdale, the Rev. Isaac Lewis, Greenwich, Conn., the Rev. Dr. M'Dowell, of Elizabethtown, N. J., the Rev. Mr. Knox, of this city, and the Rev. Mr. Allen, of Woodbridge, Conn.—and the concluding prayer was offered by the Rev. Dr. Hillyer, of Orange, N. J.

* We cannot notice this part of the exercises without expressing our entire disapprobation of getting up, on such occasions, select pieces of music, in which the whole congregation are unable to unite.

The churches were crowded on both evenings, and thousands went to the doors who were unable to get in. Collections for the benefit of the mission were received, amounting to upwards of of six hundred dollars.

On Wednesday, at two o'clock, the Board of Directors held a meeting with the missionaries, in the Consistory Room of the Dutch Church in Garden-street.

After the formal delivery of the commission and instructions, the audience united in singing an appropriate hymn. The mission was commended to God, in a prayer offered by the Rev. Dr. Griffin. A parting hymn was sung by the missionary family. The benediction was pronounced by the Rev. Dr. Proudfit; and they were accompanied by numerous friends to the steam boat Atalanta, where they embarked amid the tears and prayers of multitudes of our citizens, cheerfully setting their faces toward the wilderness, for the love they bore to the heathen. As the steam boat moved from the dock, they sung with moving effect, a farewell hymn.

"A little after sun-set," says the *Elizabethtown Gazette*, "the steam boat, which had generously conveyed the family, and their travelling baggage, free of expense, arrived at Elizabethtown Point. Here it was delightful and overwhelming to the friends of missions, again to behold the interest taken in this glorious object."—We have received accounts of the manner in which the missionaries were received at Elizabethtown, New-Brunswick, &c., but must defer them, as also a list of their names, to our next.

STUDENT AT COLLEGE.

In our last we published a correspondence which took place between a student at college, (whom, for convenience sake, we shall call J. T.) and a respectable clergyman in a neighbouring state. We called the attention of the benevolent to consider the object the young gentleman has in view, and his pecuniary situation, and to contribute something for his relief. A highly respectable and benevolent lady in this city, on reading the correspondence, was determined to do something for the young pedestrian, and accordingly her husband waited on the Editor with her donation of *ten* dollars, and added the like sum for himself. This sum (*twenty dollars*) was immediately transmitted to the President of the college, the receipt of which he has acknowledged.

An interesting letter has been received from a gentleman in Philadelphia, with *five* dollars enclosed for J. T.

MISSION TO THE SANDWICH ISLANDS.

By a late arrival at this port from Canton, we have received intelligence from the missionaries who sailed from Boston in October, 1819, for Owyhee. They arrived there safely and in good health; had commenced their labour on two of the islands. T

king had married—he received the missionaries with the greatest cordiality and kindness. We regret that our limits oblige us to defer a more full account of their reception and success.

THE GENERAL PRAYER MEETING

Will be held on Tuesday the 3d of April, at 4 o'clock P. M. in the Mariners' Church.

Receipts by the Treasurer of the American Bible Society during the month of February, 1821.

To constitute Ministers Members for Life.—Rev. Elisha P. Smith, pastor of 2nd Presbyterian congregation of Pittsburgh, contributed by Milnor Lodge, No. 165 of that city, under sanction of the Grand Lodge of Pennsylvania, by E. Pentland, Esq. Secretary, $30. Rev. Joel Clapp, Shelburne, Vt. grand chaplain, by a vote of the Grand Lodge of Vermont, through Jeduthan Loomis, Esq. $30. Hon. David Lawrence Morril, Senator of the United States, New-Hampshire, by his own subscription, $30.

Donations from Auxiliary Societies, &c.—Benson Young Ladies Bible Society, Vt. $25. New-York Female Auxiliary Bible Society, $2 50. Saratoga co. N. Y. Bible Society, $53 25; for Bibles, &c. $97 75. Ohio Bible Society, $80 26; making $190, including $39 74 reported last month. Fairfield District, S. C. $73 25; for Bibles, &c. $26 75.

Donations from individuals and annual subscriptions.—A Friend to the Bible cause, $5. Annual subscriptions collected by John Monahan, $469.

From Auxiliary Bible Societies in Payment for Bibles.—Nassau Hall Bible Society, $69 25. Chatauque Union Bible Society, $20. Cumberland Co. N. J. Bible Society, $66. New-London District Marine Bible Society, $40. Sales made this month by the agent to individuals, $85 22. Total, $1500 73.

W. W. WOOLSEY, Treasurer A. B. S.

The issues from the Depository, during the month of February, were, Bibles, 1800—Testaments, 1081—Total, 2881. Value, $1931 37.

Monies received by the Treasurer of the United Foreign Missionary Society, for the month of February, 1821.

Agents of the Society.—From the Rev. Mr. Baldwin, collected by him on his tour in N. Jersey, Orange co. &c. $343 47. From the Rev. Mr. Rowan and the Rev. Mr. Strong, collected by them when Commissioners to visit the Tuscarora and Seneca missionary stations, $250. From Mr. Otis Sprague, balance of monies collected in Boston, &c. $68 50. From Peter Richards, Esq. New-London, $74. From A. Varick, Esq. collected at Utica, $54 47. From Hugh Kennedy, Esq. donation $40, collected $1, $50. From Cornelius Sleight, Esq. at Sagharbour, $15.

To constitute Ministers and others members for life.—From Miss Elizabeth Nitchie, of New-York, $30. From the Male Benevolent Society of Middletown, Orange co. N. Y. to constitute their minister, the Rev. Wm. Blain, and Dr. David Hanford, $60. Major James Dalsby, and Messrs. John Schuyler, jun. and Richard C. Great, by the Auxiliary United Foreign Missionary Society of Watervliet and Niskeuna, received from the Rev. John Knox, $90. Henry Wells Christie, by his Rev. father, J. J. Christie, $30. Rev. Dr. John M'Dowell, by the monthly concert of prayer at Elizabethtown, $30. From Mr. John Tine of Agdenburg, $30.

Donations from Auxiliary Missionary Societies—Missionary Society at Marbletown, $22. Missionary Society at Basking Ridge, N. J. $15 25. Missionary Society at Jamaica, L. I. $136 69. Missionary Society at Kinderhook, $34. Missionary Society at Red Hook, $30. Missionary Society at Flatbush, $34 50. New-Hackensack Society at Fishkill, $31. Missionary Society at Hopewell, Dutchess co. N. Y. $66 25. Missionary Society at Bound Brook, N. J. $30. Missionary Society at Rhinebeck, $24. Missionary Society at Greenbush, $28. Missionary Society at Nyack, $16 50. Missionary Society at N. Brunswick, $89 62. Missionary Society at Clarkstown, $20 50. Auxiliary Society of Dutch Church, at Catskill, $15 62. Union Missionary Society at New-Town, L. I. $101 50. Union Missionary Juvenile Society at Fishkill, $17. Union Female Benevolent Society at Middletown, Orange co. N. Y. $100. Union New-York Missionary Society, $163 09.

(To be concluded.)

THE CHRISTIAN HERALD.

VOL. VII.] *Saturday, April 7, 1821.* [No. XXIII.

Miscellany.

From the New-York Literary Journal.

HENRY MARTYN.

In the second and third numbers of the present volume, we published a brief memoir of this "man of God," which was chiefly an abstract from "Memoirs of the Rev. Henry Martyn, B. D." &c. by the Rev. James Sargent, jun. Two editions of this most interesting work have been republished in Boston, and are now for sale at the principal book-stores in this city.

THE records of human philanthropy can furnish no ensample of affection and heroism, like that of the faithful missionary of Christ, on his pilgrimage through distant climes. There is no field of suffering like that which he is called to tread; his sacrifices are those to which it were vain to search a parallel; his motive is higher than all else, for it is drawn from the very fountain of that heavenly love, which passeth all understanding. The reward which awaits his journey of tribulation and tears, has nothing temporal, nothing present, nothing obvious to mortal sense. His hope and treasure lie hidden in a certain, but unknown state of being: and for these earth is accounted as nothing; the thousand charms of this world are cast unheeded away; and, till the last repose comes, the herald of mercy must sit down and weep, like captive Israel, by the waters of a strange land.

It is not merely in the actual extent of physical endurance and privation, that the bitterness of this holy martyrdom consists; though the body has no small share in the encounter. It is into the spirit that the cup of sorrow is emptied to its dregs. The very absence from those endearments of social love which make life's chiefest pleasure, were enough to intimidate the stoutest heart, were that all that is certain in the evils of this wilderness of existence. But there is besides a continued struggle with passions, strange and discordant; a contention with prejudices, obstinate and inveterate; a contact of mind without communion; an appeal to bosoms that answer no return. He who sets out like Xavier, Brainerd, and Swartz, to plant the standard of the gospel of truth, in those dry and thirsty lands where the wells of salvation have been never known; to break down the strong holds of the adversary's kingdom, in the very point and centre of his power; to crush the terrible bulwarks of a deep-rooted and

complicated idolatry; to tear up the habits, the associations, the establishments of ages; meets that which none but those who feel it can ever know, and of which the most fiery trials in a Christian clime can afford no explanation. All that man suffers either of positive or of negative evil, in a land of common religion and reciprocal sympathy, is but the lighter or deeper shade of that cloud which is ever interposing between him, and the vision of his brightest hopes. The mist is not always hanging; whatever be the reasons of its intervention, they find either an interval or an end; and a pure, though short sunshine, will scatter the darkness away. But for him whom oceans and deserts separate from the chances of such a change, his griefs are a long night, on which the day-spring can never arise. What arm of man shall hold him when he fails? What voice shall speak peace, when his weary spirit sinks? Who shall explain his doubts, comfort his fears, encourage his hopes? He stands single in creation's extended scene; he toils, but who can estimate his labours; he perishes, and who layeth it to heart?

As all wretchedness is made more intense by the contrast of former experience, there will be degrees in the suffering of the individuals composing this heavenly band, proportioned to the sweetness of those enjoyments they have for ever left behind. He who parts from the shores of his nativity, inured to poverty and self-denial, enters the lists with a body more steeled against the keen sense of personal misery: he will not ache in the sudden void of luxuries untasted, and gratifications unsupplied; he will have passed through the difficult school of self-dependence; and his frame, in the new regimen, will feel a change, but not a fall. In the concerns also of mind, the uneducated adventurer will prove less anguish in the anticipation and advancement of his future career. He will not see himself so desolate in the transit from an intellectual to an unintellectual atmosphere of being: the thirst for literary enjoyments will not be for ever drawing his affections back to the high communion of genius and of learning, in which he cannot hope again to participate. The alteration for him will be purely spiritual: he will pass from a world where heaven is all manifest, to a region of dubious twilight, or thick darkness; his solitude will be that of the pilgrim to a better country, without one companion to beguile the ruggedness of the road; his woes will be less various, for they will be emanations from one source.

Who, then, shall assign the measure of that mixed draught of pain, which cultivated talent tastes in this untried waste of things? Here is the double struggle with the prepossessions of a Christian and a man: for there has been the two-fold refining hand of worldly knowledge, and of that wisdom which cometh from above. Who shall count the tears of him who descends from the superfluities of high, or the comforts of middle life? He starts at a

destitution which he never knew; at obstacles which no previous lessening has taught him to surmount. He begins with all his sensibilities softened and alive; with his energies reluctant and unnerved; his alarms too sudden and frequent; his expectations too eager and unlimited. He will rush to the battle unprovided: experience only will be his preparation; and in the very tumult of conflict he will learn the nature of that true armour of defence, which is to serve him in the hour of trial.

Among the foremost, nay, first of the foremost in the list of great as well as pure beings, who have left all that they might gather in the desolate heathen to their Saviour's fold, stands one, the fourth edition of whose memoirs has already issued from the London press, and, we rejoice to find a fifth on this side of the Atlantic. In an age of piety and learning, HENRY MARTYN may be regarded as one of the most cultivated scholars that ever graced the walls of a college, and one of the best and heavenliest spirits in the annals of Christian benevolence. The fellow-student of Kirk White, like him he toiled in the labours of mind, and then cast his blushing honours at the foot of the cross. Like him, though not so soon, he sunk into an early grave: with a constitution somewhat stronger, a temperament more ardent, a mind more versatile and powerful, a faculty of acquisition more mighty and rapid, he made the interests of his Master's kingdom all his own; threw behind him every fond vision of preferment in that illustrious church in whose ranks he was enrolled; flew to the distant East; and after a race of learning and of love unparalleled in the records of missionary exertion, poured out his exhausted spirit in the solitude of a Persian desert.

The life of this wonderful character is drawn up by the Rev. John Sargent, jun. a clergyman of the Church of England. He has followed the true method of all faithful biographers, by suffering Martyn to speak for himself. In a journal which was never intermitted to the time of its author's death, and in occasional extracts from his correspondence, we are permitted to live with him through his short, but splendid career; to penetrate the varied workings of his heart; to join in the hard struggles of his nature; to follow the impetuous strides of his mind. It is, in truth, one of the most interesting of books: it has attracted universal attention in the land where talent and virtue always find their market; and if not suffered here to lie unheeded between avarice on the one hand, and indifference on the other, may yet carry the voice of heavenly peace to ears that never heard the sound.

It is impossible to peruse the memorials of a course like this, without a sublimity of feeling fresh at every burning page. And, indeed, where is the understanding so acute, the range of knowledge so extended, the piety so devoted, as to catch no inspiration from the effusions of such a man? In very truth it is a question whether many such glowing spirits breathe upon this earth

but if so, they must draw new glory from so bright a centre of light. The scholar will prove it, as he wanders with him through the groves of classical enchantment; the philosopher, as he treads with him through the wide fields of metaphysical inquiry; the poet, as with him he drinks pure melody from the immortal streams; the painter, as with him he makes nature start on the canvass into second life; the musician, who wakes like him the heavenly harmony of sounds; the mathematician, as he winds with him through the mazes of subtle calculation; the minister of Christ, as, like him, through this fretting and tempestuous scene, his affections are ever drawn longing to that peaceful home, where the wicked cease from troubling, and the weary are at rest.* L. C.

From the Presbyterian Magazine.

THOUGHTS ON REVIVALS OF RELIGION.

By the Rev. Wm. Neill, D. D.

This is certainly a subject of some importance. The avidity with which pious people receive narratives of religious revivals clearly evinces, that, in their judgment, "times of refreshing from the presence of the Lord" are devoutly to be wished. Christians may differ in their views, concerning the *nature* of a genuine revival; but the thing itself all will readily acknowledge to be desirable. The diversity of opinion which obtains, on this subject, among the friends of Christianity, is, perhaps, rather apparent than real. In our apprehension, it arises partly from a want of agreement, in regard to the meaning of certain terms and phrases, commonly used on topics of this kind, and partly from a neglect to distinguish the effects of a divine influence on the heart, from those excesses of passion, or extravagances of conduct, which sometimes attend a real work of grace, and which ought to be ascribed to the ignorance and depravity of the human heart.

Every denomination of Christians have a set of phrases, or forms of expression, against which other denominations are very apt to entertain some prejudice: hence a mere strife of words is often mistaken for a doctrinal difference, where none exists in fact. If you choose to distinguish what I call a revival of religion, by another name, be it so; I will not contend with you about the name, provided you concede that the work intended to be designated thereby, is of God. Call it, if you please, an awakening, an outpouring of the Spirit, a display of redeeming mercy, a shower of gracious influence, an ingathering of souls to the Saviour, or an extension of the power of godliness; any of

* The following is the title of the work to which we have referred: "Memoir of the Rev. Henry Martyn, B. D. late Fellow of St. John's College, Cambridge, and Chaplain to the Honourable East India Company."

these phrases would be sufficiently intelligible, and might be used interchangeably, without detriment, so far as we can perceive, to the cause of vital piety. If Christians would take a little more pains to understand one another, and agree to construe each other's language and conduct fairly and charitably, might they not offer to God their joint supplications for the revival of religion, with as much consistency and cordiality, as they do for the coming of the Redeemer's kingdom?

We should be careful also, to distinguish the genuine effects of a divine influence on the minds of men, from those wild excesses of feeling, and extravagances of conduct, which often attend strong religious excitement. Considering what human nature is, we should expect some departures from Christian decorum, where large numbers of careless persons, many of them very ignorant of divine things, are roused to a deep and awful concern about the salvation of their souls. To prevent or correct evils of this sort, should be the constant aim of ministers and other experienced Christians. No intelligent friend to revivals approves, or countenances fanaticism, or the violation of church order; nor should he be rashly charged with such a design. On the other hand, we should not suppose that a temperate remonstrance against those disorders that sometimes appear in extensive revivals, implies hostility to a work of grace, or a cold indifference to the saving power of true religion.

While we would resist confusion and all infringement of that wise and wholesome order, which Christ has appointed in his church, we deprecate a languid monotony of feeling, on the momentous concerns of the soul. "Let all things be done decently and in order;" but "let us not sleep, as do others." The day of grace is a short term; and the bliss of heaven is suspended on its religious improvement. It is our seed time for eternity: "he that soweth to his flesh shall, of the flesh, reap corruption; but he that soweth to the spirit shall, of the spirit, reap life everlasting."

The writer of these thoughts is far from thinking that no souls are converted to the Lord, or that nothing is done towards the edifying of the body of Christ, where there are no special revivals of religion. He firmly believes that, wherever the pure gospel of the grace of God is preached, it proves, to some of the people, "a savour of life unto life." A portion of the seed, wherever it is faithfully dispensed, falls into good ground, and bears fruit. He is well aware, too, that a large proportion of real believers have been brought to the knowledge and love of the truth, not, indeed, without deep conviction of sin, and a feeling sense of their lost and helpless condition by nature, but in circumstances which have excited no great degree of attention, even in the church to which they belong. God's methods in turning sinners

from the error of their ways, are various; and it were arrogance in us to say, that he is limited in his gracious influence, to any particular set of means, appearances, or instruments. We rejoice, as do the angels, at the repentance of *one* sinner, whoever or whatsoever may have been the means of his recovery from a state of condemnation and spiritual death. While one here, and another there, are brought home to God, under the gentle droppings of the sanctuary, we charge our souls not to "despise the day of small things;" yet, we do long, and will pray to see sinners flying to Jesus, "as clouds, and as doves to their windows."

However gently and silently some may be reduced to the obedience of faith, and enfolded in the arms of redeeming love; ordinarily, the translation of souls, from darkness to light, and from the bondage of iniquity to the glorious liberty of the sons of God, is attended with an awakening sense of sin, and with a change of temper and conduct, which cannot be easily concealed: and where considerable numbers become subjects of this change, at the same time, and in the same congregation, or neighbourhood, there is what we call a revival of religion. There we behold the stately steppings of Zion's king, the conquests of his grace—the trophies of his power—and the precious fruits of his travail of soul, when he sweat in Gethsemane, and died on Calvary, "the just for the unjust, that he might bring us to God."

Let revivals be tested by their fruits; and we doubt not that real Christians of every name will be constrained to hail them, as blessings from the Lord. Visit those favoured congregations, where the special outpouring of the Spirit, as we believe, is experienced, and you will find the happy subjects of hope in Christ, abounding in every good word and work,—earnest in prayer for a blessing on the ordinances of the gospel, and on all charitable exertions to diffuse the light and consolations of evangelical truth: there you will see some of the most irreligious persons reclaimed from their evil courses, and licentious habits: there you will see whole households, in some instances, devoted to God in Christian baptism, their dwellings converted into bethels, and consecrated by daily prayer and praise: there you will hear the people say, one to another, "Come, let us go up to the house of God, and he will teach us of his way, and we will walk in his paths:" there you will find many Andrews and Philips endeavouring, by friendly entreaties, by letters, by religious books and tracts, to bring other Peters and Nathaniels to the knowledge of *Him* who is "the way, the truth, and the life:" there you will see animosities among kindred and neighbours buried at the foot of the cross,—pride, envy, and evil surmisings giving place to concord and brotherly kindness: in a word, you will find more

[illegible]itions made to the communion of the church, of hopeful sub-

jects of saving grace, in a few months, than had been made, in the same congregations, enjoying the same means of religious improvement, for many years.

It is a painful truth, indeed, which experience and observation oblige us to admit, that some persons, who are awakened on such occasions, are not converted in heart unto God; and, therefore, after appearing to run well, for a little season, they relapse into their old habits of negligence and sin. These are they whose "goodness is as the morning cloud, and the early dew, which passeth away:" they seem to begin in the spirit, but end in the flesh: these are the characters designated by the stony ground, in the parable of the sower: "but he that received the seed into stony places, the same is he that heareth the word, and anon, with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by, he is offended."

But such unhappy instances, while they admonish him that thinketh he standeth, to take heed lest he fall, furnish no solid objection to the work, as being, upon the whole, a work of God, for which he is greatly to be praised, in the assemblies of his saints.

If these observations be just, then a revival of religion ought to be regarded by every Christian congregation, as one of the richest of heaven's blessings. The power of the Holy Ghost should be sought, by prayer and supplication, as the only effectual agency, in the recuscitation of souls that are dead in trespasses and sins. "Come from the four winds, O breath of the Lord, and breathe upon the slain, that they may live!"

"Thy ministers are sent in vain
To prophesy upon the slain;
In vain they call, in vain they cry,
Till thine Almighty aid is nigh.

"But if thy Spirit deign to breathe,
Life spreads through all the realms of death:
Dry bones obey thy powerful voice;
They move, they waken, they rejoice."

AN AWFUL FACT.*

Sir—I beg leave to state a *fact*, which took place some time ago. A young lady, the darling of her parents, and who was brought up in all the follies of fashion, till she was completely imbued with the spirit of the world, was suddenly taken ill.

* This "awful fact" is taken from the Supplement to the Evangelical Magazine and Missionary Chronicle, for 1820. The Editors say they are assured, by a respectable correspondent, that it is strictly true.

Great alarm was excited. No less than three physicians were called in to rescue this favourite child from death; but alas! all was in vain; their utmost efforts were ineffectual. All aghast at the attack of the fierce invader, an awful silence took place, interrupted only by the sobs of a fond mother, broken hearted and in despair. The physicians agreed in judgment that this young creature must die, and that she could survive the attack but a very short period. Judge what a scene of distress must ensue! See the father's heart agonized to distraction! But what she said before she died, must, if possible, increase the agony of both parents. She was informed that she must now fall a prey to death—that a few hours would terminate her existence upon earth! Judge how this gay young lady must herself feel. Collecting all her strength, she requested that her gay companions might be sent for. They were immediately sent for; and with great anxiety entered this mansion of misery. The dying young lady, on seeing her associates in folly, addressed them to the following effect—"I am going to *die!* How awfully have we *neglected* God and religion, and mis-spent our invaluable *time*. *With* my dying breath I exhort you to repent before it is too late;" and then, in the presence of this company of fashionable young people, she thus addressed her own father—"*You* have been the unhappy instrument of my being—you fostered me in pride, and led me in the path of sin; you never once warned me of my danger:—now, *now* it is too late. In a few hours you will have to cover me with earth; but remember—while you are casting earth upon my body, *my soul will be in hell!* and yourselves the miserable cause!"—Here she paused, and presently closed her eyes in death!

What think you of this fact? Are you a parent? What must these parents *feel* on hearing this charge, these accusations of their own child in her dying moments? Would not the chamber become to them a scene of indescribable distress?—Would not the mother bedew her dying pillow with her tears, and try to bring back the departing spirit by her frantic shrieks? Ah! what a scene was this! How petrifying to the feelings of a humane heart!

Parents, can you contemplate this scene without feelings of the deepest melancholy? Oh, had she been *your* daughter! In these last complicated agonies, no comforter at hand—no messenger of peace who should say, "Behold the Lamb of God, who taketh away the sin of the world." Alas! all was silence.

Young people, had *you* witnessed this scene, what impression would it have made on *you?* Would you have resolved to renounce the world, to read the Scriptures, to believe in Christ, to walk with God? By his grace go and do so now: for "now, and now only is the accepted time."

ANECDOTE.—REMARKABLE PRESERVATION.

Translated from the German.

Near Spin, in Norway, five persons experienced the following remarkable preservation of their lives on Easter Monday, 1817. A father, and his two grown children, a son and a daughter, returned home in company with several other persons from their church, which lay at some distance from their dwelling-place. The children took a bye road, which was a shorter route, but led them across a water that was still covered with ice. An aged person, who had been a servant to the father for many years, soon grew uneasy about the children, and exhorted them to be on the look out after them. They then struck into the bye road together, and found, to their consternation, that the children had broke into the ice, but at some distance from each other, and in such a situation, that by holding to each other's arm, they kept themselves above water. Without delay or consideration the father ventured upon the ice, in order to come to the assistance of his son, who was nearest to him. It required but ten paces more to reach him, when he likewise broke in. In this dreadful situation, these three persons saw nothing but certain death staring them in the face; for every attempt to extricate themselves proved abortive—the ice continually breaking under them, and every time the breach grew wider. At this critical juncture, a man came to the spot, who was united to the father not only by the bonds of social friendship, but also of brotherly love. With a stick in his hand, he ventured upon the same danger; but he fared nearly in the same manner as his predecessors had done; yet while falling, he threw himself sideways on the ice, where it was something stronger, and creeping on his hands and feet, he again reached the shore in safety. In the same posture, the above-mentioned aged person entered upon the same unsafe path, fervently imploring the assistance of the Lord, in order, if possible, to rescue the daughter; and what she had prayed and hoped for, and what she believed, in that she succeeded. But still the father and the son were left. After many fruitless attempts, the former at last succeeded in working himself upon the ice; but, unmindful of his further escape, he, while crawling on his belly and praying to God, approached his helpless son. Being sufficiently near, he reached a stick out to him, by the help of which the son, though already greatly exhausted, likewise got out of the water. In this posture of their bodies, with the necessary precautions, they then retraced their way, and got safe to land. Each individual rejoiced exceedingly to see themselves, and the other four, saved from death and danger; and when, several weeks after, the father related the circumstance to the writer, tears of the warmest gratitude to his Almighty Preserver, ran down his cheeks.*

* Extracted from the diary of brother Hans Peter Bau, in Knifsland, parish of Wandsoe, on the peninsula Lyster.

To the Editor of the Christian Herald.

Sir—The recent union of Christians of all denominations, for the support of a *monthly meeting of prayer* at the *Mariners' Church*, with the express design of interceding at the Throne of Grace, for an effusion of the Holy Spirit on our city, must be regarded as the harbinger of good. With the spirit of united prayer for such an object, sectarian animosity must be forgotten, and the mind of every true believer be drawn forth in the contemplation of an event so desirable as a *general revival of religion*. The professed people of God have long been too much disposed to excuse their neglect of active exertion and fervent prayer, by saying, with the Israelites of old, *The time is not come, the time that the Lord's house should be built.* But the reality of such occurrences as special outpourings of the Spirit, has become so manifest of late as to dispel, in a great measure, this delusion, and to give efficacy to prayer, by seasoning it with *faith*.

In this state of feeling, it is presumed that many of your readers would peruse with interest and profit, the following extract from the writings of a deceased divine, containing observations on the

IMPORTANCE OF A REVIVAL OF RELIGION IN THE CITY OF NEW-YORK.

A reformation extending to every house in this city, would be the noblest sight the lover of humanity ever saw. Its indications would be strong and decisive. The reign of vice, which now regards no limit, but throws its malign influence within every enclosure, would on all sides be curtailed. The horrid clang of profaneness, the bloated features of dissipation, the haggard spectacle of prostitution, the inanity of vicious idleness, the menace of unbridled passion, deliberate revenge, curtained behind human features, and heard remote, sometimes like thunder in the bosom of darkness;—in fine, the conflicts of interest, the wiles of dishonesty, the deep-laid snares of covetousness, which now, at every step, arrest your attention, if not endanger your repose, would suddenly disappear.

What if there were even a temporary suspension of business, a circumstance I have known to attend the progress of such a work? Would that be any evidence against it? Is this world of darkness and sin so vastly important that nothing for a moment must ever interrupt man's complete and universal servitude to its toils and cares, till he plunges into eternity? Must a man be the subject of sarcasm and contempt, because in the first hours of his solicitude to secure eternal felicity, in the first days of his espousal to the adorable Redeemer, he has neglected worldly pursuits? Alas! those that bring this objection, I fear, have never been informed that "the love of money is the root of all evil;" have never considered, that "it is easier for a camel to

go through the eye of a needle, than for a rich man to enter into the kingdom of heaven." Christians belong to a kingdom which is not of this world; and shall they not sometimes make every thing give way to the interests, pleasures, and joys of that kingdom? Especially, whilst their interests in it are apparently insecure; whilst they are solicitously and painfully endeavouring to obtain "a name and a place" in that kingdom, shall they not consider this world's wealth and enjoyments as "lees, and dung, and dross?"

When were the people of this city known to relax their attention to business, under the powerful sway of religious impulse? Does devotion to God, and the solemn acts of worship, infringe on the days of the week; or do the schemes of amassing wealth, the delirium of incessant business, still fever their souls on the sabbath, distract their attention, and palsy their devotions in the house of God, and surcharge their conversation in the intervals of worship? Nor yet does it all avail them: for in this perpetual and endless whirl of business, they resemble the conflict of thousands endeavouring to gain a slippery summit, where there is not room for hundreds to stand. When half way up the hill, they suddenly slide into the vale of poverty, and from thence sink to the grave.

The King of heaven himself is the dispenser of all the blessings of this life, as well as the life to come. He has said, "Be not anxious for your life, what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; but seek first the kingdom of God and the righteousness thereof, and all these things shall be added unto you." Accordingly, it has been actually and repeatedly observed, that those towns and villages who, seemingly, neglect their business, in times of religious awakening, have been favoured with abundance and peculiar prosperity in those seasons. There is, indeed, the promise of God to this effect; and I assert what is known to many.

While I figure to myself all the inhabitants of this city, devoutly and earnestly attending to the most important of all concerns, I cannot but consider in what a variety of respects this would be, by far, the happiest city on the globe. The great and sudden diminution of the number of the miserable victims of vice—of criminals which throng our courts, and crowd our prisons—of invalids which fill our hospitals—of paupers in our alms-houses and asylums—of helpless age, without provision—and infancy, without protection—of beggars patrolling the streets, whose story is, generally, but a veil to their faults; but, most of all, of that numerous banditti of thieves, robbers, swindlers, pilferers, incendiaries, burglars, and ruffians, whose concealment from the public eye alone prevents a general alarm.

The immense accumulation of human masses of the above description, in great cities, and which make incessant demands o

the justice and vigilance, as well as the charity and liberality of society, become, at length, like a putrid diathesis in the human body; or, to say the least, the perpetual recurrence of these loathsome objects is one of the pests and torments of great cities. Yet the immortal souls of all these miserable people are of immense value; the reformation that should reach and recover them, would plant new stars in the firmament of glory. And how delightful the thought, that the light of truth should dispel the gloom from these dungeons, and, through such wide departments of pain and horror, should pour the healing balm of salvation.

Far above these Augean stables of sin and pain, and which no Herculian labour could cleanse, there is another department of vice in this city, but connected with the former by innumerable doors and headlong steps. This region appears brilliant and fair; its precincts resound with hilarity, feast, and song, and it contains thousands of the opulent, the fashionable, the young and the gay. Vice is clad in splendour, and a spirit reigns here which knows no moral law but inclination, and recognises no god but pleasure. But one use is made here of Jehovah's awful name, and that is to give bravery and relish to the idle clamours of folly—to embellish the fulminations of wit and mirth, and to give force and grandeur to the language of passion, rage, and falsehood. Is this the abode of happiness? Its chief characteristics are restless pride without gratification—ostentation without motive or reward—professions without sincerity—ceremony without comfort—laughter without joy—smiles which conceal rancour—approbation alloyed with envy, and vociferous praises dying away into the whispers of calumny.

> "Tumultuous grandeur crowds the blazing square,
> The rattling chariots clash, the torches glare."

What changes a work of God's spirit would cause in this numerous class; and, O! how greatly to be desired, even for the purposes of present happiness! But do you think that these gay people, on whose countenances often dwells the smile of peace—whose every step appears light and airy as the radiant footstep of Aurora—whose very form and features are luminous with contentment and hope; do you imagine they live otherwise than in a continual round of unmingled enjoyment? How false is the estimate made of human happiness! These people are as mistaken in their pursuit of pleasure as others are in judging of their felicities from their exterior.

They are strangers to happiness; and I am in no fear of contradiction. No, the immortal mind is not thus made. The glitter of dress—the splendour of apartments—the loftiness of houses—the beauty of equipage, have all the potency of their charms from the supposed admiration they excite in the eyes of specta-

tors; and even here their vain possessors are grossly mistaken; for more than half that admiration is the most unlovely envy. The brilliance of all these things strikes the eye, but carries no pleasure to the heart; the immortal spirit within well knows they are but dust; and, in the midst of these baubles, indignantly retires within itself, and refuses to be consoled with a portion no better than what falls to the fowls of heaven, and the beasts of the earth.

Religion is man's greatest good; it pays the most respect to his most important interests; brings the soul to the knowledge and possession of her proper enjoyments, and points her upward to her eternal inheritance. Without religion, the wealth of Crœsus cannot save a man from the deepest poverty; with it, the beggar Lazarus possesses boundless wealth, and shall be eternally blessed.

With this idea, the object before me becomes important, in no ordinary degree; and as I see crowds passing by my window, of all ages and conditions; their high destiny and immortal powers, of which they appear to be scarcely conscious, rises upon me in solemn prospect: I cannot but reflect where these persons, and all the multitude that I see move about these streets, will be after the mighty lapse of ten thousand ages. Stupidity may laugh, and infidelity sneer, at such a suggestion, but a heathen monarch wept at the thought that all his army, the greatest ever assembled, would die in a hundred years.* And a greater than a heathen monarch wept over a city, doubtless less guilty before God than this. Yes, after the full period of ten thousand ages has rolled away, not a soul now in this city shall be extinct, or, shall fail to make one of the number destined to eternal ages of happiness or misery.

I cannot but reflect how important these days are to the thousands I see about me, perfectly unconscious of their value, because thoughtless of the great purposes to be answered by them, and of the great work to be done in them. As it is with the whole of life itself, so it is with the business of every day; they have an ulterior relation to our eternal state. I am fully aware that the effusions of the Holy Spirit are not at the option of men: it is not in the power of man to cause a reformation in this city. But when I consider the boundless fulness of gospel provision, the explicit and earnest invitations of the gospel: when I know that God is long suffering, "not willing that any should perish, but that all should come to repentance:" when I consider how this city has been distinguished by great and special blessings of providence; shielded in war, delivered from pestilence, prospered in peace, and rising to greatness, I cannot but advert to the stupidity and wickedness, which were never more visible and triumphant than at the present time, with alarm and foreboding.

* Xerxes the Great,

And let it be called prophesying, or by any other opprobrious name, God will not suffer such blessings to be answered by such ingratitude with long impunity. There will be changes, and the sword of divine pleasure is, I fear, already drawn; in what way it will strike, or how it will fall, infinite wisdom only knows.

Be it that God's own work is in his own hands, and that he will carry it on when and where he pleases: Christians ought to know that God works by means, otherwise of what use is a gospel ministry? The Almighty and ever blessed God has promised to give his Holy Spirit to them that ask him. But let any one, to whom a thought so improbable as a general reformation in this city, may occur, who may feel a desire for the salvation of this great people; let him look round him and ask, why it is that sinners are surrounded as with a wall so adamantine, so impenetrable, so impervious to conviction? Why are the impediments so numerous? Why is it so awfully improbable that we shall see a general reformation here? Why does it appear so discouraging, so hopeless, so morally impossible, as almost to paralyze the conception of desire, or the secret wrestlings and agonizings of prayer? There surely is a cause; nor is that cause invisible in its operation. Religion is everywhere the same. There is "balm in Gilead, and a physician there." God is no more hostile to cities than to villages: his spirit is as free, and his offers of salvation as full, to the people of a crowded city as of the open country. Nor are the people in cities more averse to religion than in the country.

Human nature is, indeed, much the same in all places; but if there is any difference, the people of large cities have more sensibility, are certainly more alive to the finer feelings, and to the impulse of public sensations, and are more quick and susceptible to sentimental impressions. They are naturally no more wicked, no more inaccessible to conviction, no more ardent in worldly pursuits, no more insensible to the solemn themes of evangelical truth, or to the condition and prospects of the soul, than the inhabitants of the country at large.

Intelligence.

SOUTH AFRICA.

The following is a communication from the Rev. Dr. Philip, the London Missionary Society's Resident at the Cape of Good Hope, giving an outline of Mr. Campbell's journey, about 250 miles north-east of Lattakoo.

On Mr. Campbell's arrival at Lattakoo, he found circumstances uncommonly favourable to the farther extension of his journey to the interior. The missionaries had been recently visited by Bechuanas from different tribes beyond them, who had ex-

pressed a wish to have missionaries among them, and a powerful chief of one of the tribes was at this time at Lattakoo, and had offered his services to assist our traveller in accomplishing the object of his wishes. Accompanied by Munameets, the king of Lattakoo's uncle, and the king, whose name is not mentioned, and a suitable escort, Mr. Campbell left Lattakoo on the 11th April, 1820, in his bullock wagon.

Visit to Old Lattakoo.

After travelling about 40 miles in a northerly direction, they came to Old Lattakoo. On the removal of Mateebe to New Lattakoo, the place was taken possession of by people belonging to different tribes, and Mr. Campbell supposes it to contain 8,000 inhabitants. It is governed by a chief of the name of Mahoomar Peloo. At a public meeting of the principal men of the place, there was not only a willingness expressed to receive and protect Missionaries, but even a desire to have them.

A town called Meribohwhey.

From thence Mr. Campbell proceeded in a north-easterly direction, and after travelling a week (about 120 miles) came to Meribohwhey, the principal town of the Tammaha tribe, sometimes called "Red Caffres," and who are represented as a savage, warlike people. Mr. C. observed that their appearance corresponded with this report; but he experienced kind treatment from them; and after the chiefs had held a consultation, they consented to receive missionaries, and promised them their protection.

A large town named Mashew.

He next visited Mashew, a town about 20 miles further, which was estimated to contain from 12 to 15,000 inhabitants. Much land was seen under cultivation. Here Mr. C. had some conversation with an intelligent old woman, who said she came from a country to the eastward, bordering on the Great water, where people live who she said had long hair. At Mashew the people expressed an equal willingness to receive missionaries.

Discovery of a very large town called Kurreechane.

From this town Mr. Campbell travelled a week (about 120 miles) further to the north-eastward, and came to Kurreechane, the principal town of the Marootzee tribe, containing about 16,000 inhabitants. Here Mr. C. found a people arrived to a degree of civilization, and possessing a knowledge of arts superior to any of the tribes he had seen. They smelt iron and copper from the ore. The metals are procured from mountains in the neighbourhood. When Col. Collins was in Caffre land, and among the Tambookees, in 1809, the articles of iron and copper which he found among the savages, he supposed to have been furnished by the Portuguese at De la Goa Bay.

From the description Mr. C. has given of the Kurreechane, the Colonel appears to have been mistaken in this opinion. Th

manufactures of Kurreechane are found to have diffused themselves from the borders of the colony of the Cape of Good Hope to the shores of Mozambique, and from De la Goa Bay to the wandering tribes on the opposite coast. The needles, bodkins, and other articles of a similar nature manufactured at Kurreechane, and found in abundance in the neighbourhood of Angra Pequena Bay, strengthens the supposition that the Portuguese have for many years carried on an inland correspondence between their settlements and the eastern and western shores of Africa.

The desire of keeping any thing in trade secret, indicates considerable elevation above savage life. Mr. C. saw many foundries in Kurreechane, but he regrets that they were guarded with so much jealousy that he was not allowed to enter them.

Kurreechane appears to be the Staffordshire, as well as the Birmingham of that part of South Africa. They manufacture pottery, and in the shape and painting of their articles, show a superior degree of taste. They appear to excel in the making of baskets; and Mr. C. found the walls of their houses ornamented with the paintings of elephants, camel-leopards, shields, &c. On the third day after their arrival, Mr. C. found himself in a critical situation, and began to suspect a snare. He was told that the king was advised to take him and his party on a commando against a nation with whom he was at war. As we are not told by what means our brother escaped from this awkward predicament, we may suppose that he might have been deceived in his estimate of the conversation on which this alarm was created. On Mr. C.'s proposing to send missionaries to reside in Kurreechane, they called a Pietso, or a meeting of the principal men. About 300 assembled in a public place, all armed with spears, battle-axes, shields, &c. and an exhibition of savage oratory ensued, where noise, gesture, and fluency of speech were not wanting to make it strikingly expressive. Munameets sat beside Mr. C. to explain the proceedings. In the course of the discussions, a lively old chief rose up and spoke, pointing his spear in a northerly direction, which immediately produced a general whistling, meaning "Bravo! bravo!" The interpreter informed Mr. C. that the speech was intended to stir up the people to go to war with a nation beyond them, some of whose people had a short time before carried off several of their cattle. In his own way Mr. C. remarks, "between you and me, I have heard noises more agreeable to my ear than this whistling was." After much had been said respecting the war, some of the people began to speak of white men now offering themselves; and the assembly at last resolved that missionaries should be received and protected. The king then presented Mr. C. with two oxen and two large elephants' teeth.

WESTERN ASIA.

INTERESTING LETTER FROM REV. MR. JUDSON TO DR. BALDWIN.

The following letter will be read by all the friends of evangelical missions, with pleasure and gratitude. Their joy in the Lord will be greatly increased, while their prayers will become more fervent and animated. *Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* Is it not evident that the Saviour is now asking, through the prayers of his church, that the heathen may be given to him for an inheritance? Who will not adore the riches of grace manifested in the conversion of so many of the idolatrous Burmans! We humbly trust these may be considered only as the *first fruits.* Let us pray, without ceasing, for a more extensive harvest.

By another letter received from Mr. Judson, dated Serampore, Sept. 7th, 1820, we learn, that Mrs. Judson's health had considerably improved since her arrival in Bengal, but was not sufficiently restored to justify her return to Rangoon at present. Mr. Judson was preparing to return by the first opportunity. Nothing in either of his letters is mentioned of a war in any part of the Burman dominions, or with any of the neighbouring powers. [*Am. Baptist Mag.*

Rangoon, July 19th, 1820.

Rev. and Dear Sir—I wrote you March 16th, in reply to yours of June, 1819, since which I have received yours of April 5th and 28th, of the same year. My last gave you some account of our affairs to the time of brother Colman's departure. Soon after that event, Mrs. Judson was taken with the liver complaint. The symptoms were at first slight; but they gradually became more dangerous and alarming; and notwithstanding two courses of salivation, and repeated blistering, the disorder continued to gain ground, until she was unable to leave the couch, or walk across the room, without bringing on violent pain. Under such circumstances, I determined to accompany her to Bengal, partly for the sake of the voyage, which is commonly beneficial in this disorder, and partly to procure medical assistance, of which we are perfectly destitute in Rangoon. She continued to get worse, till about ten days ago, when we succeeded in raising a very large blister on her side, which seems to have brought her some relief. This we regard as a very merciful dispensation, as it enables her to prepare for the voyage, and get on board ship with more facility and ease than we had anticipated.

Never did I feel more unwilling to leave Rangoon, nor was the mission ever in more interesting circumstances, than at the present time. Since our return from Ava, I have not ventured to make the least public movement; but confined myself at home, holding private worship, translating the Scriptures, and conversing with those who visited me. The Spirit of God has, however, continued operating and carrying on the work, which begun before we went up to Ava, at which time we had baptized three.

On the 25th of April, I baptized Moung Shwa-ba, who was ap-

proved before brother Colman left us; on the 4th of June, two other men; on the 16th inst. two others; and, to crown the whole, on yesterday evening, the distinguished teacher Moung Shwa-Gnong, of whom you have heard so much, and Mah Menla, the first female disciple—a woman of very superior abilities, and great influence among her extensive acquaintance. There are some others, of whose conversion we are pretty well satisfied; but they are still in the predicament of timid Nicodemus. All the ten baptized disciples give satisfactory evidence of being true converts. Those of the longest standing are evidently growing Christians. Some of them take the lead in prayer meetings, with great propriety; and nearly all of them have made some attempt at this exercise before the church. A good degree of Christian affection prevails among them all; the appearance of which Moung Shwa-Gnong says, convinced him, more than any thing else, of the divine origin and efficacy of the Christian religion. The proofs of their attachment to us are really too numerous to be detailed. Even at this moment, the house is full of people, bewailing our departure, and begging us to return soon —most of whom have never received, and have no prospect of ever receiving from us any temporal advantage whatever.

We are just going on board the ship. I leave this letter to be forwarded by another opportunity, that you may get some intelligence of us, in case we are lost at sea. It is hardly necessary to add, that whatever may be the event of the present voyage, in regard to Mrs. J.'s health, it is my intention to return hither as soon as possible.

Ever yours, with affection and respect,

A. Judson, Jun.

NATIVE MISSIONARY COLLEGE, SERAMPORE.

Through the indulgence of the editors of the public prints in the towns which he has had the happiness of visiting, WILLIAM WARD wishes to tender his warmest acknowledgments to his brethren in the Christian ministry, and to every donor to this college of every denomination. The friendship and liberality he has every where met with, can never be forgotten. Not far from $10,000 has been realized, agreeably to the annexed list, now to be invested in the American funds. The interest of this sum will annually educate 10 or more Hindoo young men, candidates for the Christian ministry. May the prayers of American Christians be added to this cheering proof of Christian liberality, that the persons educated by their bounty may be eminent instruments in the hand of God in illuminating and evangelizing the vast continent of India, and that the light proceeding from this Christian college may have a large share in irradiating all

Asia. As all the moneys have not yet been collected, some trifling mistake may possibly exist in one or more of the following items.—

New-York, 24th March, 1821.

New-York, $2,467 19; Boston, $1,860 62; Philadelphia, $1,202 62; Baltimore, 420; Washington City, $211; Alexandria, $40; Newark, $93 19; Princeton, $242; Pautucket, $59; Schenectady, $190; New-Haven, $406 50; Middletown, $103; Hartford, $281 6; Providence, $312 68; Worcester, $180 37; Roxbury, $41 25; Dorchester, $100; Lynn, $121 7; Cambridge, $181; Charlestown, $92 30; Andover, $42 33; South Reading, $37 10; Haverhill, $91; Newburyport, $54 60; Danvers, $52 62; Reading, $34 97; Salem, $200 72; Portland, $241 6; North Tarmouth, $95 73; Portsmouth, $82 42; Beverly, $33 80. Total, $9,561 10.

P. S. The attorneys appointed by Mr. Ward to receive and invest the money collected, earnestly request the several gentlemen, with whom were deposited collections made in their vicinity, to transmit the sums in their possession to Divie Bethune or William Colgate, New-York, for the purpose of immediate investment in the funds. Those who may be disposed to send donations to the same object, may forward them to the same persons. It would be desirable to make the whole sum invested ten thousand dollars.

New-York, 27th March, 1821.

UNITED STATES.

GENERAL THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE U. S. OF AMERICA.

Mr. Editor—In looking over a late number of the Christian Herald, I was forcibly struck with the circumstance of notices being presented on the cover, respecting the following institutions: "Female Missionary Society;" "General Theological Seminary of the Protestant Episcopal Church in the U. States;" and "Native Missionary College at Serampore in India." Here is exhibited the pleasing spectacle of three distinct Christian denominations placed side by side, and harmoniously striving, each in his different sphere, to advance the great object of promoting the kingdom of Christ.

This may be considered as a fair specimen of the work. On turning over the pages, we find the same catholic spirit maintained throughout. Orthodox Christians, of every name, here find a ready and impartial hearing; and while all are permitted, without offence, to maintain their own distinguishing tenets, yet all are, with scrupulous impartiality, called upon to exhibit what each is doing for the common cause.

A publication of this kind, is certainly highly valuable in the

present day of Christian philanthropy; and every one, I am persuaded, who feels an interest in what is now carrying on in the Christian world, will "wish you good success."

Availing myself of the privilege which your impartial publication presents, I will take the liberty of laying before your readers some account of the progress of the second of the institutions noticed above.

The "General Seminary of the Protestant Episcopal Church," now located by the General Convention at New-Haven, commenced its course of instruction, under favourable auspices, in September last. Of this, some account has already been given. After the winter vacation, the term again opened on the 8th day of the last month. Seventeen students had at that period presented themselves for admission, and others have notified their intention of joining the present course. One stated Professor is employed, who is obliged however, for the present, to superintend different departments of the studies. The Bishop of the diocess of Connecticut, who is much engaged in the work, devotes to the institution such portions of his time as can be spared from his other official duties; and assistance has lately been provided in the department of Biblical criticism. More Professors are, however, immediately needed; and I trust that the efforts which are now making in the different States of the Union, will shortly provide the necessary means.

A CONSTANT READER.

MASSACHUSETTS.—AMHERST ACADEMY.

An institution has lately been established at Amherst, Hampshire county, Mass. for the classical education of indigent pious youth for the gospel ministry. Theology will not be taught in this seminary, but its operations will be confined exclusively to giving its students a classic education; leaving the beneficiaries whom it may have aided, in the hands of the church or education society which patronizes them, to read theology in whatever school the said church or society shall approve. Connected with the seminary is a fund of $50,000, five-sixths of the income of which is to be expended in educating young men of piety and promise for the Christian ministry—the remaining sixth to be added to the fund to secure its permanent increase. The seminary offers the benefit of its funds to education societies, and will thus enable them to educate their beneficiaries with less expense than at any other literary institution.

In pursuance of this design, a building, 100 feet by 40, four stories high, was erected last season, independently of the funds which had been subscribed. This building must be finished, and a fund raised for the support of a principal, so as to put the institution in operation early in next autumn. We have had the

whole plan laid before us, and feel sure that the catholic principles upon which it is established, entitle it to the patronage and support of the friends of the Redeemer's kingdom.

The Rev. Messrs. PORTER and CLARKE are in this city soliciting aid in its behalf, and we hope Christians will consider the importance of the institution, and lend a liberal helping hand. Collections have been taken up in the Rev. Dr. Romeyn's, the Rev. Dr. Spring's, in the South Dutch, and the Wall-street Churches.

REPORT OF THE TRUSTEES OF THE TEACHERS' UNION OF ST. GEORGE'S CHURCH.

Read at the Anniversary, on the 7th March, 1821.

The wisdom of Divine Providence has made industry, honesty, sobriety, and other civil and social virtues, not only beneficial to our country and our connexions, but conducive to our own interest and welfare. The conscientious discharge of relative duties, like the vapours which the earth exhales, breaks forth into refreshing and reviving showers of comfort and peace to the mind, whilst the discontented and evil tempers which embroil civil life, corrode the heart that fosters them, no less than they embitter the minds of those within reach of their influence.

In becoming instrumental in correcting and reforming these; to win the habits to the cause of religion and virtue; to convince the easily impressible mind of the young, and the more rigid and sterile mind of the adult, the value of cleanliness, regularity, and order; and, above all, to endeavour, with the Divine blessing, to implant in the heart the principles of that wisdom which is from above; these are the high and important objects which this institution is labouring to accomplish.

In presenting this Report, the Trustees feel impressed with the difficulty of laying before the Union a full account of the rise and progress, and the present state of the five schools connected with St. George's Church. Indeed it might be considered unnecessary on this occasion, to do more than record the proceedings of the last year; but as this is the first time they have invited the congregation to a participation in the joys of a public anniversary, they will beg indulgence, while they briefly retrace the history of these schools.

The first Sunday school established in connexion with this church, entitled "*No.* 10," was commenced in March, 1816, immediately after the formation of *The New-York Sunday School Union Society*, and became one of the earliest objects of its kind patronage and care. In this school both white and coloured boys were taught.

In the month of April following, several ladies of this church united in establishing a school for girls, entitled "*No.* 6," under the patronage of the *New-York Female Union Society*.

The school established for *coloured men*, entitled "*No.* 34," next claims your attention. The complete success which has followed the attempt to instruct this class of persons, and meliorate their condition, calls forth our liveliest gratitude to God. This school was formed in November, 1817; and the few coloured men, who were in the school first formed, (No. 10) were transferred to No. 34.

In the year 1818 it was ascertained, that of the large number of white labouring men employed about the numerous buildings erecting at that time in the city, most of them were unable to read or write; and that amongst the great number of seamen who visit this port, the larger part were in a similar state of ignorance. To afford instruction to these classes of persons, school "*No.* 24," was instituted in April, 1818, and continued with various success until January, 1819; when, from the difficulty of procuring the attendance of both teachers and scholars, its total failure induced the Committee to change their plan, and receive *coloured boys* instead of white men. In May, 1820, the coloured boys from No. 10, were transferred to this school.

It was found that the domestic engagements of female servants prevented their punctual attendance at the usual sabbath school hours; that their evenings were, in many instances, spent in the most shameful manner, and that the plans hitherto introduced were not so completely adapted to their peculiar circumstances, as to leave them no plausible excuse for indolence and neglect; with a view to overcome, if possible, these difficulties, several of the teachers in the female school, united with other ladies of the church, and in July, 1818, formed school "*No.* 33," for the instruction of *coloured women*. This school is taught in the Lecture Room, on Sunday evenings after candle light.

At present the number of scholars that attend each school is as follows, viz:—school No. 10, white boys, 120; No. 6, girls, 130; No. 34, coloured men, 140; No. 24, coloured boys, 100; No. 33, coloured women, 50; total, 550. The whole number of scholars received into these schools since their formation, is near *five thousand*. About 500 persons have, at different periods, been engaged as teachers: the number at present is 100.

The progress that the scholars have made in acquiring literary and religious knowledge, should be next noticed; but the labour of examining the numerous records, to ascertain the various degrees of improvement made by so many pupils admitted into the several schools, under such a variety of circumstances, obliges the Trustees to limit this part of the Report to the single remark, that their acquirements have generally been such as to meet the approbation of their teachers and friends. Many instances of surprising rapidity in learning, have been recorded on the books, from which we learn that several pupils, who attended no other school, and did not know the alphabet, have learned to read in

three or four months. A favourable estimate of the value of these institutions will be drawn from the fact, that of teachers and scholars, about 100 have given evidence of a change of heart, and been united to the Christian church since they entered the schools.

The Trustees will here present a few short extracts from the record books, that they deem interesting:

"One scholar, about 50 years of age, said he would give *one thousand dollars*, if he could learn to read." This scholar, who was admitted in Jan. 1818, still continues a regular attendant, and is now able to read. It is a duty enjoined on the scholars, to inform the superintendents when they are taken sick, and they, or one of the teachers, immediately visit them.

"M—— S—— was taken sick and visited. On being asked if he was prepared to die, he replied, 'I am a very great sinner, and fearful of going to hell, and I do not know where to apply for relief.' He was directed to Jesus Christ, the Friend of sinners.

"The following Sunday he was visited again, and when asked how he felt, said, 'I am a wretched man; I have been trying to pray.' His convictions became stronger, and the Saviour was pleased to manifest himself to this poor man; and he was brought, it is confidently hoped, to be a true disciple."

"J—— S—— has become a follower of Christ since he joined the school: he was very thankful for the instruction he had received. The condescending love of the Saviour, and the interest he trusted he had in his precious atonement, and his desire to be absent from the body and present with the Lord, were the constant themes of his conversation. He died in full faith of a glorious resurrection."

"I visited N—— C——, and found him very low: he is about 70 years of age. When he entered the school he could not spell, but can now read fluently in the Bible. He praises God that he had ever been permitted to attend a Sunday School. It would do your hearts good," says the visiter, "to hear this old saint speak of his religious experience."

"A Bible was presented to L—— H——, on his leaving the school for a voyage to Lisbon. During the passage, he read the Bible through, and commenced it again. He frequently read to the officers and seamen; and, on his return, gave the Bible to a shipmate."

"R—— P——, on leaving the school to go to sea, said, 'Tis very grievous for me to leave it—I hope you will remember me in your prayers. I have learned to read the Bible since I came to school, and it shall be my *pilot* and my *treasure*, while tossing on the great sea.' He was very much affected, and with copious tears expressed his sorrow at parting."

Several of the pupils in No. 34, went with the colony to Afri-

ca. The Trustees will here transcribe a letter addressed by one of these, to his teacher. (See C. H. Vol. VII. p. 127.)

Some of the scholars in this school, when absent from home, have attended Sunday schools in foreign ports.

On the recommendation of the teachers, the scholars have held prayer meetings at their own houses. The Trustees have no doubt these meetings, if properly conducted, will be the means of promoting the spiritual interest of a great many of our coloured people, especially if they should become general.

We hope that it will not be thought improper, to present the following extract of a letter, addressed to one of our teachers, when our obligations to do all in our power for the moral improvement of the blacks is considered.

Dated at Alexandria, Dis. Columbia.

"Dear Sir—Knowing that you will (as well as all Christians) sympathize with me for that much neglected part of God's creatures called *negroes*, induces me to write you this, to acquaint you that a few of us have commenced a Sunday school exclusively for their benefit. Our first attempt was three sabbaths back, when we had but *twelve;* the second sabbath we had *one hundred and fifty*, and on the third *two hundred;* and will no doubt continue to increase. The opposition here being so great to our undertaking, that I should despair of success, was I not certain that the hand of God is able to support us."

Some of the scholars have deposited in the "Bank for Savings" from 25 to 125 dollars.

One scholar, residing at the distance of eight miles, has been a regular attendant at school, and many scholars have manifested their attachment to the schools, by coming without waiting for their ordinary meals.

"On conversing with one of our pupils," says the Superintendent of school No. 6, "on the privileges she enjoyed as a Sunday scholar, she replied, 'I do think it a privilege *now*, but have not thought so always. I never knew any thing of a Saviour, (as our minister told us on New-Year's day,) until I learned it here.' The same child, on hearing one of her classmates say, she had not learnt her lesson, replied, 'your teacher wishes you to learn for your *own* good—it is not for *her* you are to learn.'"

The following extract is from the same book :—

"With feelings of much pleasure, we notice a circumstance which illustrates the attention paid to the study of the Scriptures in our school. A child was found guilty of swearing; and immediately on the Superintendent asking whether some scholar present would not prove to her from Scripture, the sinfulness of swearing, several of them repeated very appropriate sentences from the Bible: this scholar melted into tears, and on being asked the reason, she said, 'Because I am so wicked.'"

Notwithstanding there are many more interesting and animat-

ing facts recorded on the journals of these schools, we must pass them over, as further extracts would surpass the proper limits of this report.

The principle laid down by the Parent Societies is, "that the word of God constitutes the foundation on which the whole system is constructed." In perfect accordance with this position, the teachers in these schools have laboured to impart a knowledge of the Holy Scriptures, as the essential means, with God's blessing, to improve their hearts and lives, and bring them to an acquaintance with their own characters as sinners, and teach them to feel their need of a Saviour.

More than *five hundred thousand* verses of Scripture have been committed to memory by the pupils in these schools, besides catechisms, hymns, and their ordinary lessons. The amount of Scripture recited by some, is truly astonishing: one scholar repeated the whole of St. Paul's Epistle to the Romans, in *four* lessons.

A still more important part of the plan is, giving out questions relative to Christian duties, to be answered by the pupils from the Scriptures. This exercise familiarizes them with the contents of the Bible, and will fix many particular passages in their remembrance, which will be "profitable" in after life, "for doctrine, for reproof, for correction, and for instruction in righteousness."

Several of the boys who entered the school five years ago, are still found in them as pupils, or assistant teachers; several have been able to procure good places as apprentices in various trades. Of the boys who formed a class of seven, at an early stage of the schools, one is in the country with his father, a promising lad; one is in a grocery store, with a liberal compensation; one is an apprentice to a tinman; one to a saddler; and one to a brass founder: one a clerk in a hardware store, and the seventh a member of Trinity Church Charity School.

In walking along our wharves and slips, we not unfrequently see our older scholars, during their hours of leisure, attentively perusing their books.

It is with pain we record the fact that four of the pupils (two coloured men and two coloured boys) have been convicted of theft; these are, however, the only instances recorded of any scholars in the five schools having been convicted of crime.

At the commencement of the first school, the teachers held a weekly prayer meeting, which in the course of a year and a half became a more general meeting, in which the congregation unite every Friday evening. This meeting is attended by our pastor, who usually delivers a lecture. Since this change took place in the character of the first prayer meeting for teachers, they have organized another, which is still continued. We have abundant

reason to hope that from these meetings much good has been derived, to both teachers and learners.

In one year after the opening of the first school, the corporation of the church, convinced that this institution would become a powerful auxiliary to the church of Christ, came forward with a promptitude and liberality of no ordinary character, and at a large expense erected a building for the accommodation of these schools. They have also granted annually a free supply of fuel. In this building three of the schools are taught, viz. white boys, girls, and coloured women; the other two schools are held in the Rose-street Academy, which, by the kindness of the consistory of the Dutch Reformed Church, we have had the present year free of expense.

In January, 1818, the teachers were of opinion that more stability might be given to their exertions, by uniting the male and female schools in a mutual participation of all the benefits resulting from an interchange of experience, and that by this means they would cement more closely the bond of Christian love and affection, which unites those seeking the same great object. It was also deemed necessary to establish a fund to supply various demands of the several schools, independent of the parent institutions; hence the "Teachers' Union of St. George's Church" was formed. The formation of this *sub*-union, it is hoped, will draw still closer the cords which bound us together in our first essay in the Sunday school cause.

The business of the Teachers' Union is conducted by a Board of Trustees, consisting of delegates from each of the five school Committees: they have the management of the funds, and conduct the concerns of the library.

As the propriety of our holding a separate fund from the parent societies has been questioned, under the apprehension that it might tend to unhappy consequences, we shall here express what we believe to be the unanimous opinion of the teachers: that they ever have, and still do, disclaim the most distant idea of a separation from those excellent institutions which fostered their early efforts, and aided them in rescuing the ignorant and wretched from the grasp of impending ruin, which threatened the safety of our civil and religious institutions.

How far the congregation have discharged their duty in contributing to the general union societies, does not become us to inquire, but we have no doubt they have released us from the obligation to pay to the parent societies any part of the funds received into our treasury, so long as we have need of them. Whatever opinions have been felt or expressed on this head, the liberality of the congregation has never been questioned, when called upon to supply our pecuniary wants.

The establishment of a *library*, for the use of the teachers and

scholars, early engaged the attention of this Union. There are now *four hundred and fifty* select volumes on the shelves of the library, contributed principally by members of the congregation. The entire success of this undertaking, and the general favourable opinion which now happily prevails, renders it unnecessary to repeat those arguments in its support which the Trustees have offered on a former occasion.

There are nearly 200 loan accounts opened with teachers and scholars, (principally with the latter) and we have the testimony of the librarian, that the books are read with attention and profit.

Since the organization of the Teachers' Union, there have been two collections taken up in the church, amounting to $330; $190 have been received from donations, and the annual subscriptions of the teachers, making a total of $520. Of this sum, $241 have been paid out for rents, class-books, and other contingent expenses of the schools. Many of these bills were such as are ordinarily paid by the parent societies. Seventy dollars were paid for the book case in the Lecture Room. The centre part only of the original design is completed; $72 were paid for printing a second edition of 2000 copies of Dr. Milnor's address to the schools, delivered at the opening of the new school rooms in 1817; $28 were paid for printing an address delivered before the Birmingham Sunday Schools, by the Rev. Mr. James. These addresses have been distributed gratuitously in this city, and whenever a proper opportunity offered for sending them abroad.

The amount expended in purchasing and repairing books, is $75, which leaves a balance in the treasury of $56. To this sum may be added, upwards of $100 expended by the teachers, before the formation of the Teachers' Union.

Our beloved pastor, not satisfied with aiding our humble efforts by his ardent prayers, by the word of exhortation, by his counsel and advice, by the gratuitous distribution of books and tracts among the scholars, by his personal attendance in the several schools, has erected, at his own expense, two large and convenient galleries in the church, for the accommodation of our pupils. If this were the proper place to express those acknowledgments for his zeal and perseverance in promoting the objects of this institution, to which we are bound by every consideration, our f[illegible]ings would be most easily read in the countenance of this assem

To the Officers, Managers, and Visiting Committees o[illegible] parent societies, we feel under obligations for their frie[illegible] sistance and parental care, and humbly trust our continu[illegible] tions in the same work, will ensure their further patron[illegible] support. "We are all members of one body, and nor I have no need of thee."

The Bible is the foundation on which we build, an[illegible] structure will not be complete in all its parts, until ev[illegible] man, and woman, and child, in our city, can read an[illegible] the motto on its base, "HOLINESS TO THE LORD."

UNITED GENERAL PRAYER MEETING.

This meeting, the special object of which we have frequently mentioned, was attended by a large number of persons, of different religious denominations, last Tuesday afternoon. The Rev. Mr. Ellis presided, and the Rev. Dr. Spring, and the Rev. Messrs. Williams, Labagh, and Ballantine, took a part in the solemn and interesting exercises.

The Committee of Arrangement (which at present consists of one member from each of the following denominations, viz: Associate Reformed, Baptist, Dutch Reformed, Episcopal, Methodist and Presbyterian,) had prepared a summary of highly animating accounts of revivals of religion in different parts of the country, which was read by the Rev. Mr. Ellis. Dr. Spring then read a letter received by the Committee from New-Haven, Conn. and followed it with a short address, of which our limits will only permit us to say, that it was solemn, eloquent, and impressive, and commanded the most serious attention. A short address was then made by the Rev. Mr. Ellis. They both dwelt much on the necessity of importunate prayer for an outpouring of the Holy Spirit on our city, the specific object of the meeting. The meeting was concluded with singing, and the benediction was pronounced by Mr. Ellis. Among the audience, we were pleased to see a number of clergymen of different denominations.

Of the intelligence communicated to the meeting, we can at present give our readers only the following letter, before alluded to.—

*Progress of the Revival at New-Haven and vicinity.**

New-Haven, March 30th, 1821.

My Dear Sir—You may recollect that I explained to you the manner in which the churches in the neighbourhood of New-Haven had been visited by our brethren, and the happy effects which had been produced through their instrumentality. It is with much pleasure, and I hope with gratitude, that I now inform you, that these visits are still continued, with apparently the same blessed consequences. Our brethren visit no church, except upon a particular invitation from the minister; but these applications have become so numerous and importunate, that it found impossible to answer the calls with promptitude. There tribut[illegible]w 16 applications on hand, from different churches. It is inquire[illegible] to visit them all; but as the brethren who make the ligation[illegible] merchants and mechanics, and cannot with propriety ceived their daily occupations, by which their families are supever opin[illegible]veral weeks must elapse before they can go through rality of [illegible]st.—While I am writing two more applications have [illegible]ed upon to [illegible]d.

The estab[illegible]

* The Committee of Arrangement request that those papers which may republish at this meeting, would insert them in connexion with the account of

The revivals which have taken place through the instrumentality of our brethren, have been in Derby, North Milford, Milford, Stratford, Branford, North Branford, Merrider, Guilford, East Guilford, New Milford, South Britain, West Haven, East Haven, and three villages in the skirts of this town. In Woodbridge and North Haven, likewise, the brethren have laboured, and revivals now exist, but I suppose other causes co-operated with their labours. In 15 or 20 other places visits have been made; the good seed has been planted; appearances are encouraging; and revivals confidently expected. In these places, the brethren and sisters of the churches appear to be awaking to the performance of their appropriate duties, and to be labouring and praying with faith, for an outpouring of the Holy Spirit.

Revivals now exist in many towns in this state, which are more distant, particularly in North Killingworth, Hartford, East Hartford, Windsor, West Hartford, Wethersfield, Newington, New-Hartford, part of Berlin, Farmington, Bristol, Plymouth, Warren, New-Preston, and Goshen; and an unusual attention to religion is found in many other places. The revival at Hartford is most powerful; it seems as if the whole city was moved; and all the ecclesiastical societies partake of the blessing, viz: two Congregational, one Episcopal, one Baptist, and one Methodist. But notwithstanding the revival at Hartford is so extensive, yet it seems as if the Holy Spirit was working more effectually on the hearts of sinners in Farmington, than in any other town in the state. Upwards of 40 persons became, to the eye of Christian charity, subjects of personal piety during the last week. Only one young lady remains in the centre of the town, who has not become hopefully pious, and that one is said to be under deep convictions.

In several places, three of which I now recollect, contentions, which had existed for many years in the churches and congregations, have been healed, and apparently done away, by means of the late revivals of religion. I should be glad to ask those persons who are opposed to revivals of religion—is not this a fruit of the Spirit?

In a town about 30 miles in the interior, there are three men who, after having read some of the works of Paine, and other sceptical writers, became avowedly unbelievers. After they proceeded to collect all the arguments against the Christian system they could meet with, and to fortify themselves in infidel principles by comparing their views, and reading each other their strong reasons, intending to make out a system of their own, which should be invulnerable. A revival commenced in that town a month or two since, and at the present writing, two of these infidels had become hopefully pious christians, and the third was under strong convictions of duty.

In Yale College the appearances become more encouraging. Numerous and fervent have been the

have been offered, during the last season, to the Throne of Grace, for a revival in that institution. Last autumn, about 30 of the students became hopefully pious. Since that period there have been few convictions, until lately; but during the winter, college appears to have been advancing to a state of preparation for the outpouring of the Holy Spirit. Now the College Church are animated and active, and it seems as if the blessing was descending. Within ten days, nine, believe themselves, and exhibit evidences so satisfactory, as to induce Christians around them to believe, that they have become subjects of regeneration; and from 30 to 40 are under conviction. During this interesting state of things, the indigent young men, who are educating for the gospel ministry, have been particularly useful. Indeed, that portion of students may be said, with truth, to have contributed, in a good degree, to that moral elevation of character to which this favoured seminary has advanced.

In no instance where a revival has begun, have I learned that it has ceased. When the labours and prayers of Christians are great, then the revival is great; when these labours and prayers are slackened, then the revival appears to be at a *stand*.

I hope, sir, that we shall soon hear the cheering intelligence that a great revival is spreading over your city. Nothing is wanting to produce this blessing, but a great and united effort of ministers and churches. Let them labour and pray; and at the same time let them *really believe* "that God is more willing to give his Holy Spirit to them that ask him, than parents are to give good gifts to their children," and the blessing will descend.

I am, Sir, with respect, your friend and brother in the gospel.

DEPARTURE OF MR. WARD.

This excellent man, and indefatigable missionary, took his departure from America on Sunday, the 25th of last month, on board the ship Hercules, for Liverpool. We regret that we have not room to insert an account of the religious exercises which took place on the occasion. We shall notice it in our next.

MISSION TO THE GREAT OSAGES.

We have received accounts from the Mission to the Great O[illegible]s. They had reached Harrisburgh, Pa. on the 20th of [illegible] and the next day proceeded on their journey. They [illegible]erally in good health, except the eldest son of the Rev. [illegible], who was considerably indisposed. Further particu[illegible]ir journey are necessarily deferred.

JACOB SHERRED, ESQ.

[illegible] legacy of $9.000 to the Orphan Asylum Society of [illegible],500 to St. Philip's (African) Church; and about [illegible]*nd dollars* for the support of a Protestant Episcopal [illegible]chool in this state.

BENEVOLENT DONATIONS.

We are told that the Treasurer of the Board of Foreign Missions was the other day lamenting with some of the friends of missions the low state of the funds, and while walking the room almost in despondency, a boy rapped at the door and handed him an anonymous letter containing *one thousand* dollars, to be appropriated where it was most needed. Another letter, from a gentleman in Portland, enclosed $100 for the Education Society. *Surely the Lord will provide.* [*Rel. Intel.*

IMPORTANT REFORM.

A paper, of which the following is a copy, has been drawn and placed in the office of the Daily Advertiser for signatur Between one and two hundred persons, among whom are man, of our most wealthy and respectable citizens, have already signed it; and it is hoped that the reprehensible custom of giving scarfs and wine at funerals, will now soon be abolished.

"We the subscribers, inhabitants of the city of New-York, disapproving of the custom which has too long prevailed in our city, of giving SCARFS and WINE at funerals to pall-bearers and physicians, and thinking it ought to be abolished, because pomp and parade on such solemn occasions should be discountenanced, and because a compliance with the custom necessarily involves many in expense who cannot afford it—do therefore mutually pledge ourselves to each other to do all in our power to abolish the custom, (excepting the giving scarfs to the clergy) either in case of deaths in our own families, or others over whom we may have any influence. New-York, Dec. 5th, 1820."

Moneys received by the Treasurer of the United Foreign Missionary Society, for the month of February, 1821.

(Concluded from p. 704.)

From Churches and Prayer Meetings.—Collected in the first Presbyterian Church in Wall-street, $92 17. Collected by the ladies of the first Presbyterian Church in Wall-street, $50. Collected in the eighth Presbyterian Church in New-York, and a subscription by a few ladies, $55. Collected by a committee of ladies in the Dutch Church in Garden-street, $81. Collected in the congregation of Blooming Grove, Orange County, N. Y. $17. Collected in the Rev. Dr. Romeyn's Church, New-York, $126. Collected by the ladies of Dr. Romeyn's Church, $201 44. Collected at the February Concert of Prayer, in Dr. Romeyn's Church, $17 61. Collected Church at Wilton, $15. Collected in the Dutch Church in the English N hood, $7 69; ditto, $4 87. Collected in the second Presbyterian Church with the remainder of the ladies' collection, $92 25. From the Fer North West Dutch Church in Franklin-street, $10 19. Collected in Reformed Church in Baltimore, $100. Balance received from Mrs. Ro $200 collected by the females in Dr. Mason's congregation, $68 09 Fr Church in Market-street, $36 83. Collected in the first Presbyterian ark, and by the ladies of the same church, $250 88. Collection in the F Church in Springfield, $15 72. Collected at the Concert of Prayer $6. Collected in the Dutch Church in New-Utrecht, L. I. $18 68. Church in Nassau-street, $4 27. Collected in the Dutch Church $31. Collection in the Presbyterian Church in Fredericksburg, Va by the ladies of the Brick Church, New-York, $181 62. Collectic Spring-street, $24 12. Collected at the monthly concert of p Ridge, N. J. $14. From a praying society at Wilmington, Del.

Donations.—Collected by Miss Brinckerh[illegible] and Miss Campbell, $29 50. From Mrs. Dr. Abeel, $10. From Miss Ann Brinckerhoff and Miss Maria Proudfit, $62 51. From Mrs. Susan Schoonmaker, Miss C. and M. M'Leod, and Miss S. Day, $43. From Miss Cooper and Miss Ann Halsted, $13. From Miss Hughes and Miss G. Kip, $21 75. From Miss Maria A. Sutherland, $13. Donation from Dr. Neilson, $10. From two ladies, one dollar each, $2. From the students in the academy of Messrs. Wylie and Engles, and that of Crawford in Philadelphia, $17. From a young friend, $1. Donation from the Rev. Wm. Blain, of Middletown, Orange co. N. Y. $5. Donations from the scholars of Sunday School No. 1, $3. From a friend to missions, in Granville, Washington co. N. Y. $10. From a female friend to missions, $10. From Mr. Heman Averill, $20. From a female friend, $1. From a few young females, $1 75. From the sale of a gig, $15 50. From J. Lincklaer, of Cazenovia, $30. From Mrs. Ball, collected by her, $4. From Mrs. Romayne and Miss M. Varick, collected by them, $8. From the Rev. T. Halliday, collected at New-Scotland, $8. From Mrs. Valentine, collected by her $14. Donation from Mr. [illegible]rer, $3. From a few friends in Green's Farms, Conn. $16. From John Nitchie, [illegible] to constitute his three sons members for one year, $9. From the Dorcas So[illegible] in South Salem, West Chester co. N. Y. in addition to the box of clothing, $10 [illegible] From the Rev. John Noyes, $3. From the Rev. Mr. Haight, of Wilton, Conn. [illegible]. From 52 annual subscriptions in the English neighbourhood, at 50 cents each, $25. Donation from Mrs. Elizabeth Nitchie, $10. Donation from Mr. A. Brouwer, $5. Collected by Miss J. Covert, $2 50. From a lady, $2 25. From the Rev. Mr Fonda, $1. From Miss Crygier, $5. From Mr. John Borland, $5. From a friend to the present mission, $20. From two friends to the present mission, $2. From Samuel Thompson, $5. Donation by sundry individuals in Elizabethtown, $66. Donation from two friends at Nyack, $20. From Roswell W. Colt, $50. From two poor widows, 75 cts. From individuals at Clarkstown, $2 60. From Charles Marvin, a boy of 8 years old, in Perth Amboy, a piece of gold, $2 25. From sale of a gold ring, given by a lady at Ogdensburg, $2. From individuals at Newtown, L. I. $25. From John Bingham, Esq. a piece of gold, dolls. 8 04. From Mr Kellogg, 1 doll. From Miss Julia Lynch, dolls. 25. From Mr. Thomas Smith, dolls. 3. From Fairfield and Bridgeport, Conn. dolls. 32. From Pleasant Valley and Westfield, N. Y dolls. 44 62. From the Sabbath school in Spring-street, dolls. 15 12. Total dolls. 4554 43.

WM. WILSON, Treasurer.

OBITUARY.

Died, much regretted, at Spring-place, in the Cherokee country, on the 19th February, aged 58 years, Mrs. *Anna Rosina Gambold*, wife of the Rev. John Gambold, a missionary of the United Brethren. It had pleased God to bless her with fine natural talents, which were well improved by education; and it became, by grace, her chief delight to employ them in his service. Her whole soul was, through life, actively engaged in the work of the Lord, which her labours of love evidently manifested. She had lived with her husband among those Indians above 14 years. [illegible]tters to her numerous friends bespoke her superior mind; [illegible]t she was a heaven-born soul, whose joy and strength [illegible]he Lord always. Perhaps a happier person than the [illegible]Gambold appeared to be, is to be found no where on [illegible]. She was favoured also, in being always highly es[illegible]d eminently useful, in the circle in which she moved. [illegible] does her memory deserve more veneration, than for [illegible]Christian attachment to the cause of missions amon[illegible].

[Communicated by the *Rev. B. Mortimer.*

[illegible]*orrespondents*.—"Biography of the late Rev. Mr. Bruen" is re[illegible]ve an early insertion. The interesting Journal of a "Mission [illegible]al Muscee Indians" will be inserted according to the author's [illegible]ry." and several other poetical pieces are received.

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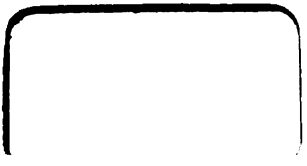
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